

The Herald of the Star

Vol. VII. Part I.

1918

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INDEX

	PAGE		PAGE
A			
Agricultural Reconstruction	21	Ideal Nation, The	139
Allotments and Liberty	26	Indian Mysticism	155
Arundale School, Letchworth, Herts ...	80	In Praise of the Unpractical	160
America	108	J	
America and the War	229	Japanese Women	268
B			
Brackenhill Theosophical Home School, The	13	L	
"Beyond the hell"	17	Land Nationalisation	35
Books We Should Read 48, 100, 163,	222	Local Self-Government	135
Blind Citizens	84	Les Femmes Françaises Pendant la Guerre	244
Buddhist Children	328	Local Authorities and Education ...	322
C			
Case for India, The 86, 117, 212, 232,	290	M	
Cherry Tree, The	109	Meaning of the State, The	311
Caldecott Community, The	126	N	
Count Cæsare Mattei	130, 307	New Allotment Movement, The ...	23
Coming of the King	165	Nationalism... ..	45
Can There Be Compensation?	304	New Zealand's Provident Fund ...	152
D			
Dawn, The	52	Notes on the Times	174, 229
Duties and Responsibilities of Citizen- ship, The	69	O	
E			
Evolution Through Suffering	158	One Thing Needful, The	7
F			
Factory Girl in War Time, The ...	18	Our Chief Festival... ..	105
For the Children	51, 109, 165, 328	P	
From a Student's Notebook	161	POEMS:	
Future Ideals of Art, The	283	Seigneur, Qui Viens	2
H			
Housing and Racial Progress	182	"Star of Hope and Star of Wisdom "	6
Housing or "Homing"?	188	"Weep not for me"	12
Housing Question, The	194	The White Rose... ..	20
Home for Working Woman, The ...	210	"We live in deeds, not years "	44
Home and Citizenship, The	240	The Town of "Let's Pretend "	51
I			
In the Starlight 3, 59, 115, 171, 227,	283	"Peace be to the North and South "	58
International Bulletin	105, 164, 331	The Eternal Pity	62
International Aims... ..	124	My Creed	72
		The Abbé Sicard	98
		Nature's Joy	114
		Love Bridges	129
		"We will make the highway level "	154
		"Let a man overcome anger by kind- ness"	157
		"Star " Hymns	170, 254
		"These are thy wonders, Lord of Power "	222

INDEX—Continued

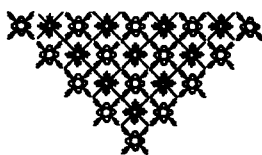
	PAGE		PAGE
POEMS—Continued:			
“ Life’s more than breath”	228	S	
“ Awake, arise”	243	Seigneur, Qui Viens	2
To a Reformer in Sickness	306	Schools of To-morrow in England	13, 81, 126, 286
The Fire	321	“ Strew Human Life with Flowers ”	29
Paracelsus	93	Secular Education in France	148
Presidential Address, The	178	“ Schoolmistress of the Great City, A ”	163
Principles of Life	271		
		T	
		Taxation of Land Values, The	30
R		Twelve Candles, The	39
Russia, 1911—1918	73	Town-Planning and Housing in Wales	191
Right to Live, The	140		
Russian Collapse, The	174	U	
Reconstruction	301	Up-to-Date Housing in Rome	201
Rhythmic Method of Musical Training	319		
		W	
REVIEWS:		Welfare of Children in Italy, The	41
A Mirror and Some Images	100	White Bird, The	52
“ Women and the Sovereign State ”	48	War, Industry and Unrest	64
“ The Problem of the Soul ”	49	White Cross, The: An Appeal	97
“ William Morris, Prophet ”	100	Women on the Housing Question	207
“ The New Democracy: Its Work as a Spiritual Force ”	101	Women and Freemasonry	248
“ The Parliament of Man ”	102	Women in Italy	252
“ A Schoolmaster of the Great City ”	163	Woman and the Church	253
Five Booklets on India	222	Women and Drama	255
Round Table Year Book for 1918, The	222	Woman’s Influence in India	259
A Proposal for the Establishment of a New Town (1918)	222	Women in Co-operation	261
		Women in Politics	264
		Woman’s Part in Education	269

ILLUSTRATIONS

	PAGE		PAGE
Brackenhill Children	13	Case Popolari nel Quartiere di S.	
Sister Jeffreys and Two of Her Charges	14	Lorenzo	204
An Open-Air Class	15	Cortile	205
Brackenhill Babies	16	The Youth of the Virgin	226
Mr. Harcourt Williams	39	The “ Muck Rake ”	282
In the Playground	41	Some of the Animals	286
Children of Italian Soldiers	42	Town Planned by the Children	287
At Play	43	Horse Parade	288
The Gymnasium	80	The Moorish Arches in La Rochetta	308
Guildry Arts and Crafts at Work	82	View from Terrace of La Rochetta	309
Paracelsus	93, 94, 95	Buddhist Temple, Kelani, Colombo,	
Caldecott Children in the Hayfield	126	October, 1910	329
Caldecott Children	128	Entrance to the Order of the Star in the	
Count Cæsare Mattei	131	East Shops, 7th Street and Grand	
Count Cæsare Mattei’s Beautiful Castle		Avenue, Los Angeles, California,	
of La Rochetta	132	U.S.A.	331
Casa dei Bambini	202	View from the Door of the Star Room	332
Una Stanza al 4 ^o Piano	203		

LIST OF CONTRIBUTORS

- | | | |
|----------------------|---------------------------|----------------------|
| A. J. W. | G. R. G. | Robertson, J. D. |
| A. St. J. | G. W. B. | Rutley, Cecily M. |
| Bailey, Philip James | Hélys, Marc | Saleeby, Dr. C. W. |
| Bernard, Cecil R. | Hyder, Joseph | Scurr, John |
| Besant, Mrs. Annie | Jinarajadasa, C. | Semple, Dugald |
| Beswick, E. | J. R. | Sharp, Evelyn |
| Blytt, Eva | L. | Shillito, E. H. |
| Burgess, Arthur | Lansbury, George | Smith, E. J. |
| Burnell, Maud M. | L. F. | Smith, Frank |
| Chapman, Sir Arthur | Lloyd, T. Alwyn | St. John, Theodora |
| Colmore, G. | L. M. G. | Turin, Signor Emilio |
| Coppin, Marguerite | Lutyens, Lady Emily | Turnor, Christopher |
| Dambergi, N. | Maitra, Harendraneth | Tuttle, Marjorie |
| Decroix, J. | May, M. | Verinder, Frederick |
| E. A. W. | Michelin, F. | Waghorn, R. M. |
| Enfield, A. Honora | Montessori, Dr. Maria | Whitty, May |
| E. S. S. | Moulder, Priscilla E. | Whybrew, J. Silas |
| Ford, S. Gertrude | Pagan, I. M. | Williams, Harcourt |
| Furniss, A. D. S. | Picton-Turberville, Edith | Willson, A. J. |
| G. C. | Poushkine, Barbara | Wilmer, D. |
| Giannini, E. | Rankin, F. M. | Wodehouse, E. A. |
| Green, F. E. | Ransom, Josephine | |



The Herald of the Star

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Contents

	PAGE
<i>Frontispiece: Seigneur, Qui Viens.</i>	<i>By Marguerite Coppin</i> 2
In the Starlight.	<i>By Lady Emily Lutyens</i> 3
The One Thing Needful.	<i>By George Lansbury</i> 7
Schools of To-morrow.	<i>By Josephine Ransom</i> 13
I.—The Brackenhill Theosophical Home School.	
The Factory Girl in War Time.	<i>Priscilla E. Moulder</i> 18
Agricultural Reconstruction.	<i>By Christopher Turnor</i> 21
The New Allotment Movement.	<i>By F. E. Green</i> 23
Allotments and Liberty.	<i>By Frank Smith</i> 26
The Taxation of Land Values.	<i>By Frederick Verinder</i> 30
Land Nationalisation.	<i>By Joseph Hyder</i> 35
The Twelve Candles.	<i>By Harcourt Williams</i> 39
The Welfare of Children in Italy.	<i>By Emilio Turin</i> 41
Nationalism.	<i>By G. Colmore</i> 45
Books We Should Read.	48
For the Children :	51
The Town of "Let's Pretend."	<i>By John Scurr</i>
The Dawn.	<i>By Cecily M. Rutley</i>
The White Bird.	<i>By L. M. G.</i>

As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand.

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United Kingdom, Europe, British Colonies India, etc., 6/- per annum. (Post free)
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SEIGNEUR, QUI VIENS

SEIGNEUR, Qui viens jusqu'à
nous,
Nous attendons à genoux
La nouvelle bienheureuse
Que Ta Voix a résonné,
Que Ton Geste a baillonné
L'Hydre de la Guerre hideuse !

Ivre de pleurs et de sang
L'humanité, plaie au flanc,
Gît au lit de sa misère ;
Et, pleins d'angoisse, les yeux
Cherchent, au vide des cieus,
Le Dieu dont on désespère.

Seul, un groupe au nom béni,
Riche d'espoir infini,
Porte la Bonne-Nouvelle !
Tes disciples, sans frayeur,
Ont vu cette ère d'horreur ;
Car tant de douleur T'appelle !

N'approches-Tu pas des Tiens ?
A chaque instant nos liens
Serrent plus près leur caresse ;
Chaque astre du ciel des nuits
Peut être un degré qui luit
Sous Ton pied pur qui le presse.

Chaque hymne qu'on chante au soir,
Chaque cri de désespoir
Hurlant au champ de bataille,
Tout frisson du cœur humain,
Peut être l'appel qu'enfin
Tu suis.
Et le cœur tressaille !

Cet an qui s'ouvre si lent,
Si morne, si désolant,
Pour la terre qui T'ignore
Peut être le temps divin
Où Ta Venue, un matin,
Fera la Divine Aurore !

Seigneur, Ton peuple à genoux
Prie en son amour jaloux
Que Tu ne tardes plus guère...
Maître, nous sommes à Toi
Pleins de flamme, pleins de foi,
Humblement, d'âme sincère.

O viens, Bien-Aimé des Temps !
Viens : nos vœux inconstants,
Nos erreurs, notre faiblesse,
Tout se tend d'un même effort,
A Ton Nom l'on devient fort :
Viens à nous, Amour, Sagesse !

MARGUERITE COPPIN



IN THE STARLIGHT

By LADY EMILY LUTYENS

It should be clearly understood that the contents of "In the Starlight" are the personal views of the writer. Neither the Head nor the Order is at all responsible for them. But the writer feels she is more useful to her readers in expressing freely her own thoughts and feelings than if she were to confine herself to bare chronicles of events and to conventional ethical expressions.

WITH this month we start on the sixth year of the life of our magazine, and it is good at such times to look back along the road we have travelled, to look forward to the steps which still lie ahead of us. Our Order is steadily growing in membership and influence, as our magazine is also increasing in circulation and, we hope, in interest. What is of infinitely greater importance is that the great message of our Order, the coming of the Supreme Teacher, is being proclaimed by numerous voices besides our own, and is spreading among thousands outside the members of our own organisation. Last month we published a remarkable manifesto on the subject of Christ's coming, which, though it represented a purely apocalyptic point of view, is yet of value, as it was the first assertion, as far as we know, apart from our own Order, that all schemes of reconstruction must be considered in the light of the great Advent. The signatories to that manifesto arranged an impressive "Advent Testimony" meeting in the large Queen's Hall on December 13. Several of our members were present, and one writes to me as follows:

"The three meetings—morning, afternoon, and evening—were all crowded, the

hall being entirely filled except for a few seats on the platform. The hymns seem to have been written in some cases specially for the occasion, and the whole arrangements were carefully thought out and well carried through.

Miss Oppenheimer attended the morning, the Rev. Scott Moncrieff the morning and afternoon sessions, Miss Draper the evening. Mr. Scott Moncrieff seemed particularly struck with the atmosphere of the afternoon meeting when he said there was a tremendous sense of a Presence in the meeting, of which the chairman spoke, saying that it had impressed him so that he must mention it.

The point at which the meetings seemed to reach their highest intensity was during the five minutes of silent prayer in the middle of the speeches. The huge hall was quite quiet, and there was a powerful sense of unity of purpose and an outflow of devotion.

The evening meeting was disappointing from the narrowness of the views expressed, orthodoxy being paramount. One speaker decried all Bible criticism, saying he would not like to be caught criticising Christ's book when the Master appeared! The atonement was emphasised, and the idea of the few who would go to make up the body of Christ's

Church : not the conversion of the whole world to Christianity, said one speaker, that was not the important thing, but the finding of those souls who were really Christ's. When that was accomplished, then the Master would come.

Throughout there was the idea of the physical kingdom (curiously recalling the expectation of the Jews of a physical Messiah). One felt the satisfaction of the mass of clergy seated on the platform that their idea of the Coming was being presented. They were intensely earnest, but convinced of the exact knowledge which the Bible held and revealed, and wished no other. One speaker said the idea of the Coming was not logical, or a matter of the intellect ; it could be found nowhere but in revealed religion—in the Bible alone.

Leaflets about the Order were distributed at the door as the afternoon audience came out. There was a flutter of excitement among a few zealots, who rather harassed the distributor. Cries of Antichrist were raised, and the work of the Devil. On the other hand, almost all the audience took the leaflet willingly, some asking for more to distribute, and several people defended the Order with evident knowledge and approval.

At the evening meeting, before the regular proceedings began, an elderly gentleman warned the audience against accepting the leaflets that were being distributed at the door, saying that "They advertise some star or other, but we have the Star of Bethlehem, and need no other." Voices cried "Hear, hear!" to this, though rather feebly. Among the audience one remark was heard : "That's the Order of the Star in the East ; Lady Emily Lutyens is the head of it."

Three people distributed leaflets at the doors as the audience came out. One at the door itself was flanked almost at once by two women who warned the folk not to take the leaflet since it was "wrong." The distributor, Miss Church, was admirably quiet and gentle, and went on distributing to those who would take. Many just smiled at the women and asked for more ! There was again a good deal of discourtesy, throwing the

leaflet on the ground, etc., on the part of some, who could not tell why they thought the Order was wrong, except that it had something to do with spiritualism, was anti-Christian, or that Mrs. Besant was the head of it. One distributor at the far end of the entrance encountered no opposition, but had people asking for more all about her.

Obviously the feeling is twofold—the narrow, old-style Christian heartily condemning us, and consigning us to hell fire ; the other, with more Christian courtesy, willing to read and listen. The main point is the intense interest in the whole subject, and the fact that a non-sectarian meeting can be held on this subject."

In addition to this meeting a course of sermons is being delivered at St. Paul's, Portman Square, during the Sunday evenings in Advent, bearing the following significant titles :

1. "Is He Coming Again?"
2. "Where are the Signs?"
3. "What is to Take Place?"
4. "Who are Ready?"

The capture of Jerusalem by the British will, of course, be treated as a significant fact by the many who believe in the literal fulfilment of prophecy, for it is one of the events long foretold as a sure sign of the Christ's return.

Apart from these crude views of the Lord's coming, there is an undoubted testimony of a more mystical nature to be found in many journals and newspapers and books. I take the following from the *Times* of Saturday, December 1 :

It is natural that in these days of war's tumult many men's minds should turn to those Scriptures which declare that in the terror of a world at strife with itself the Lord of All will be manifested as the arbiter of human destiny. The past three years have seen the production of many works on the Bible's prophecies of the Advent and the end of the world. It is not difficult to account for this. Men's minds had settled down to a conception of progressive development, based on the theory of evolution, and had made it a dominant element of modern thought. The exponents of Christianity had learned to express themselves in its terms, and employed them to frame what appeared to be a quite satisfactory presentation of the faith which the Church had held from the beginning.

Students were aware that much in the New Testament was difficult to reconcile with the modern view of world processes. The least attentive reader of the Apostolic writings is impressed by their frequent and impressive declarations of an imminent judgment, swift and terrible. The gospels and epistles are full of sudden crises, of immense reversals of human fortunes, invading and overthrowing that which seems most secure and stable. . . St. Paul gives this belief the plainest expression, and though experience led him, and indeed the whole Church, to a speedy modification of their views, they never abandoned the belief in the collapse of the world's order and the coming of the Lord to judgment. . .

Faith in the Divine judgment of the world has been re-quickened by the war. It has driven men to see with clearer vision that all history is judgment, no less than, perhaps rather than, the operation of a law of progress. But as we re-learn the meaning of Divine judgment, and see in history the process of crisis succeeding crisis, we may find it to be, as men have done before, a source of infinite encouragement. It is true that the conception of God in the New Testament is pre-eminently of One who is the Father. This is the master thought of Christ's teaching. But when the disciples thought of the Judgment and the second coming of Christ in power and great glory to judge the quick and the dead they found in it nothing contrary to faith in the Divine Fatherhood. They looked forward with scarcely controlled impatience to that Day, the Day of the Lord, the Day of Judgment, when He who was their God should be owned the Lord of All. The anticipation of that Day was hardly less a fount of joy than the memory of the first coming of the Christ.

We have to regain this conception of the Advent of the Lord for judgment. In the "Te Deum" the Church sings, with proud confidence, "We believe that Thou shalt come to be our Judge." In that faith it finds the sanction of its optimism. Because God is Judge we know that He will help His servants and vindicate their cause. The Advent of Christ certifies the consummation of history in the complete attainment of the Divine will. Every great crisis of the world is the preparation and the herald of that certain end. The early Christians discerned the first gleam of the Advent of the Lord when the Holy City was destroyed by the Roman legions. Their successors recognised His judgment in the fall of the Imperial City, and others later still found it in the fall of Constantinople. The French Revolution was another crisis in history. Few will doubt that this war is still another.

The judgment is now set, the books are open, and the decree must go forth from the Throne of the Most High. The decision lies with Him and with no other. Man may well tremble as he waits. No individual and no nation can claim to be without offence. In the presence of that heavenly tribunal we cannot put our trust in our own righteousness. But because we are

in the hands of a Judge infinitely wise and infinitely merciful we may await His decision. Shall not the Judge of the earth do right? When the Day of Judgment comes it will be the dawn of a new heaven and a new earth.

The belief in the rising of a new world out of the ruins of the old is passionately held by thousands to-day, as without this hope they would be completely overwhelmed by the ocean of misery into which the world is at present plunged. When all else fails hope remains. To many, quite outside our Order, this hope of a new and better world is beginning to crystallize round the idea of a Person who will embody the ideal of the new age and lead it to fruition. This belief is at present somewhat nebulous in the minds of the majority, even of those who hold it as a hope. One of the objects of this Order is to try and give definite form to this vague belief.

While, as members of this Order, we do not hold the apocalyptic idea of Christ coming in the clouds as a King or a Judge, if these ideas are to be literally interpreted, at the same time we gladly welcome all those who expect, no matter in what form, if in their hearts they are preparing a temple for their Lord and Master. In a more mystical sense we hold it to be true that Christ *will* come in the clouds, the clouds of prejudice and misrepresentation which ever surround the great ones of the earth; that He will come as what He ever is, King of a spiritual kingdom in the hearts of men; that He will inevitably come as the Judge of those who, while confessing Him with their lips, have denied Him in their lives.

There are many who still ask, "How could Christ help us if He did come in the flesh? Are you not materialising a spiritual truth? Christ has never left this world; how, then, can He return to it?"

Others again say, "We want no personal leaders to-day, or teachers. Democracy itself is the world teacher, and Democracy can make that new world of itself unaided by superhuman efforts or inspiration."

To the first objection I would reply: "The sun is ever in the sky, but it is sometimes obscured by fogs and clouds.

We have not all yet reached that stage of spiritual consciousness where we can live in perpetual and conscious communion with the Christ any more than we can live in perpetual sunshine. As it is possible to draw the rays of the sun through a burning glass and concentrate them in one spot with such intensity that a flame is lit which will set a forest ablaze, so in the same way we can conceive that the spiritual influence of the Christ may be so gathered and focussed in a personality that it will light a spiritual flame in the hearts of men."

To the second class of objection I would say: "It is true that we may not want the old type of autocratic leader who will impose his will on the ignorant or superstitious, but can we ever outgrow the need of an Elder Brother? Has democracy become as yet so perfect in the practice of brotherly love that it needs no further teaching in this direction?"

To those who believe in the existence of unseen spiritual worlds around us, in a company of Elder Brothers made perfect through many lives of toil and pain, there is nothing extraordinary or unnatural in the belief that Their love and Their wisdom is ever at the service of Their brethren. And if ever the world had need of love and wisdom it is now—when darkness and misery have overspread the earth. Therefore we believe that the Great Lover of men will come in the near future to help us in the planning of that new world which is to rise out of the ashes

of the old. And because we believe this we are trying even now to think and plan out schemes of human betterment which, though entirely practical, shall yet have at their root the spirit of loving-kindness and of brotherhood.

For this purpose we are trying through our magazine to secure the co-operation of experts along different lines of reform.

This month we are specially considering the question of land reform, for the question of land lies at the very root of reconstruction. As we read some of the articles appearing in this month's issue, what happy and hopeful pictures present themselves to our minds of the new conditions which might prevail in our villages and countrysides if the old selfish monopoly in land could give way to a more communal arrangement! In every direction we see how co-operation makes for growth and life and joy, as competition and individualism make for misery and destruction.

We would also remind our readers of the very important conference of the Labour Party which is being held at Nottingham this month, and which may have far-reaching results for the future happiness and welfare of the world. Under its new organisation the Labour Party may become a mighty force in the country, working not only for national welfare, but for international peace and fellowship. As such it will be a great instrument of service ready for the Elder Brother when He is amongst us.



Star of Hope and Star of Wisdom,
Star of Love and Star of Light,
Lead us to the World's fresh morning,
Softly treading War's long night!

GLADYS JOHNSON

THE ONE THING NEEDFUL

By GEORGE LANSBURY

An address given at the Queen's Hall, October 20, 1917

WE are here for the purpose of getting to know more about the conditions under which we live and to consider how best we may each help to find a solution of the many difficulties which surround our everyday life.

In the Church of England within the next few weeks we shall be celebrating the Advent season, and those of you who are members of that Church will know that there is a special collect for the first Sunday in Advent and one for the Sunday before Advent. The one I want to draw your attention to is the one beginning "Stir up, we beseech Thee, O Lord, the wills of Thy faithful people."

All through the history of the Church men and women have been looking for the second coming of the Messiah. Outside the Anglican and Roman Churches there has always been a large number of Christians who believed definitely that our Lord would come again, and they coupled with that a sort of fear that He would come and gather together the chosen few and leave the rest to be tormented and burnt in hell for ever and ever. I have some very good friends who really believe this will certainly take place. How people who think like this can go on living I do not know, for to imagine the mass of mankind doomed to eternal torment is much more horrible than the fear of Zeppelins. Behind all this faith and fear, horrible as it is, there is a very real truth, a truth I expect all members of the Order understand, and which is that God throughout all time and in all nations does speak to mankind, or, as it is put by the writer of the Epistle to the Hebrews, "God who at sundry times and in divers manners in time past spake unto men." We who are members of this Order believe that at this moment God is speaking to the nations of the whole world. We are all of us looking

and trying to understand what it is God desires us to do. All of us here strive to live and act as thinking people; each of us in our own way strives to realise what kind of message is being sent to us and who amongst us are to be the messengers of this new gospel being brought to mankind. For instance, I can never think of the new time coming without my mind being filled with the evils and horrors of life and war; not only the horrors of this war especially, but the social and industrial horrors that accompany life even in the days of peace. Therefore, my conception of the kind of message and the kind of Teacher that will be listened to is a Teacher and a message that will show men and women how to right these conditions and live in harmony one with the other.

There are many people who have other ideas. There are people whose one desire is that we shall all be more intellectual, more scientific. There are people who think it is right that society should, as now, continue to be divided into classes; that all we need in order to secure happiness is a little more machinery for helping the poor by alleviating their needs, and thus make life a little more tolerable for them.

For the last fifty years a large number of people in a most disinterested, selfless manner have been trying to grapple with the problem of poverty. Many societies have been organised for the purpose of dealing with poverty. The chief is one for which I confess I have only rather unfriendly feelings—the Charity Organisation Society. I am probably very prejudiced against it because I think it starts on a wrong basis, for its idea appears to be that the poor have a double dose of original sin. Now the poor are human beings just like the rest of us, and although the C.O.S. has had sixty years of work, the problem of the poor is still

as acute as when they started, because they never yet have settled down to grapple with the true causes of material poverty. Just now there are two kinds of schemes being brought forward for the settlement of this war of the classes. One that believes that the war of classes does not exist except in the minds of vicious anti-social people; the other believes that it is only those who speak and write as I do who create this war of classes. Now this class war is here, and all that people like me do is to try and make others understand it. I do not hold any one section or group responsible for the class war, for all of us are responsible unless we are doing our very best to alter the conditions that create it. We think of war as international; this is only part of the truth; we live in a state of perpetual war between all classes of society.

There are conditions in our social and industrial life which produce these wars out of which rises the class struggle. At this moment, because of the war between ourselves and Germany, many people are trying to find a way out of the industrial difficulties and strife so that we may be able to lead a better and nobler kind of life. Few of us, however, get down to bed-rock principles.

Take Mr. Fisher, for example, and his Education Bill of which we hear so much. The one outstanding thought in his mind, and in the minds of those who spoke in Parliament, was the view of how we can educate children so that they shall be better business men? Quite the last thing was how we can make them better citizens? Now I want to say that the only educational system worth talking about is that system which develops the inner faculties of the child; that draws out instead of continually striving to cram, for I do not think true education can be obtained by such cramming. You will never educate children by giving a man or woman sixty children to teach; neither will you accomplish very much by keeping teachers at the same old monotonous grind, year in and year out, and trying to teach all children the same kind of things by one deadly dull method. I do

not think anyone realises the deadly thing it is to be in one particular school, in one particular atmosphere, and teach the same things for years. It is bad for teachers and bad for the children; but even if you altered this it would not be sufficient—the ideal of education must be changed. We do not want all our children taught the same things whether they can understand them or not. When I went to school a long time ago, I mean when I was a boy and went to an elementary school—for I hope I have been at school all my life, for we must always be learning—we were all stuck in classes and every boy was taught the same kind of things. Now, without being egotistical, I know perfectly well that I learned history much quicker than any other boy in my standard, but I knew precious little of arithmetic; still, I was expected to keep up in it alongside the others. Now this is only a simple illustration to show that all children cannot learn the same things. What we must aim at is the development, the drawing out of all the powers latent in all children, not in order that they may be better wage-earners and profit-makers, but that each may become a free citizen of a free State.

Now take the industrial problem. There are two kinds of proposals for drawing masters and men together. There is a sort of feeling that if you can get workmen and employers to meet together the class war will cease. Now I contend if you are to get more friendly you must first abolish the evils which produce envy, hatred, malice, and all uncharitableness, all of which are prevalent to-day. The Whitley report on industrial affairs, which you should all read and try to understand, as well as all other literature dealing with the social question, gives another kind of proposal. This report proposes a sort of Industrial Parliament, representative of workmen and employers, who are to discuss conditions of life and service in workshop and factory under the presidency of an impartial chairman.

Now, first of all, as to the impartial chairman; there is no such person. Generally he is a retired judge or former employer, whose whole life has been spent

away from the workman. A workman is never appointed to one of these positions. I am not a workman now, but I have been, and I was never asked to be such a chairman. But certain people want us to believe that a man drawn from the classes can be impartial. Take my word for it, there is no such thing; our prejudices and upbringing must tell. Especially when the interests of the class to which we belong are involved it is extremely difficult to shake oneself free from prejudice. Further, as I read the report, they are trying to reconcile the differences between employer and employee, while leaving the conditions that produce the evils practically untouched.

The point to remember is that the workman is trying to get all he can for his labour, and it is the business of the employer to get his labour as cheap as he can because of the competition which meets him in the markets at home and abroad. Now when the employer is unable to get his way with the workman, he then falls back on the use of machinery which helps him to keep cheap products in the markets. Thus the struggle goes on, and unless you face that out you will never go far along the road towards finding a solution of the industrial and social difficulties which surround us. So I want to-night to ask you to consider them from that point of view. We have all the time considered them in the interest of this or that section, and it seems to me that we must try to look at them from the point of view of the entire community. You will say I want to destroy the rich. I do not want to destroy them as individuals, but I do want to destroy the power that riches gives them over others. That, it seems to me, is the thing we all should be up against and the thing we should be trying to see our way through.

I chose an ambitious title for this address and said I would talk to you about the one thing needful. We do not need any more organisations, for there are much better organisations now than when I was younger, and, whenever the working people like, they can compel Parliament and every local authority to do what they want. But the reason they do not,

and the reason that so much of our legislation is carried on by a handful of men, is because of the downright lack of understanding of the essentials of the well-being of one another. In the Trade Unions a man joins and then leaves the work to be done by a handful of men. He puts his thinking out to be done for him; he follows the newspapers and various leaders and so on, but he himself does not worry. He has joined the Union; that is enough. This is true of every section of society. Thinking and worrying about problems is rather hard, and it is much more easy to accept from others what we should be thinking than think for ourselves. This arises from the fact that we do not realise our responsibilities. Very few of us seem to understand that, whether we live up to it or not, we are members one of another, and the fact that some suffer and some go through their life without suffering does not get away from the fact that all our lives must be incomplete if our fellow men and women are denied the means of a full life. The only things I think needful in the world to-day are Love, Comradeship, Brotherhood. I cannot be a brother to my fellow men and women unless I have some love and responsibility towards them. I cannot be a comrade in arms with men and women unless I feel and know that they and I have got all things in common.

I think you will agree that in every century of the world's history all religious teachers have said the same thing, that what the world needs is Love, Comradeship, Brotherhood. We have been trying to teach that; all of us say we should love one another, but somehow we never yet have attempted to put it into practice. Every thinking man or woman all through the ages has said the same thing, and whenever a few have attempted to live their faith they have stood out from all the Christians of the times and have come down to us as men and women whom we should honour and revere.

I think the world can never be made better by people shutting themselves off from it, but only by people that are in the world itself. Francis of Assisi, instead of founding a great religious order with riches and fine buildings—I do not want

you to think of the Franciscans as they became after his death, but as he intended them to be, a people without property and possessions—accepted the principle of Love, Comradeship, Brotherhood, gave up all possessions, and tried to spread these principles abroad. When Francis started out on his mission he was really preaching a tremendous revolution, and was acting as our Lord had done, for he struck right across the customs of his time. Still, he made the people of Umbria understand religion much better than they had done before.

It seems to me that in our day we need something of that kind, some sort of spiritual movement that will invite you to come into it, not because it will give you something, but because you must help men and women to realise the truth as you yourself see it. In all religious and social movements we ought to bear in mind the unity of life. It is quite wrong, I think, to base our belief on rewards and punishments. I suppose people here, who, like myself, were brought up in church or chapel were told to be good so that they should not be punished, and so that they should get to Heaven one day. No one expected that they should be good for the sake of being good or for the sake of standing in the world as a witness of something.

It is just the same in ordinary politics and social questions to-day. We get a man to join the Trade Union because of more wages or less hours. In politics we invite people to vote because of the help they will get from the House of Commons, or we hope they will get, though they seldom do get it. The result is to make life a sordid affair, and instead of people joining the Churches and Unions from an impersonal point of view, they are called to take part in them only from a selfish or political motive. I think this ought to be reversed. We must get men and women to see that it is not at all a question of what we are going to receive when joining Trade Unions or when joining the Church; not what we are going to get out of it but what we are going to give to the community.

There is another matter, one I want

very strongly to emphasise: You will say everything I have said is more or less religious and perhaps many of you will agree with me, but I want to emphasise the fact that we should apply these principles of Love, Comradeship, Brotherhood to our everyday life. The business man will say you cannot have religion in business. I know that to-day religion plays no part in business: that is what makes it so horrible.

Therefore, you must find a system where religion will dominate our lives on all the days of the week instead of only on the seventh.

It is extremely difficult, I know. Tolstoi in our day is the one figure that stands out as one trying to follow out the teaching of the Saviour. Much as I revere him, he was in a much better position than most of us here. He had a wife and family, and when he threw up his riches and started to make boots and write books and receive no money for them, his wife and children had still the means of living and he was not obliged to impose poverty on them. I think he began to realise this weakness in the last thing he wrote which has been published. When you consider all the circumstances under which men and women live to-day you will see the difficulty. One of these difficulties is that our responsibilities stare us in the face; because of these, many of us do the things we would not otherwise dream of doing; and the other is that if you do, it only enables the other people that remain to get more because of your sacrifice, and you have not really helped in the solution of the problem at all.

I think we all have to consider the conditions as they are in order to find a way out. I think the way out is by awakening the conscience of public opinion. All men and women who are following a great ideal, all men and women who think they can see the evil in the world and the way in which to get rid of it, must strike at the root of competition and all that competition means.

I am not against competition to produce the best, but against competition to produce the most whether by adulteration or any other way. I am against any sort

of competition that forces men and women of any class to do things that they otherwise would be ashamed to do, but which they must do for the sake of their daily bread.

I believe the real law of life is not competition but co-operation. I do not believe that I was sent here or that any of you were sent here to live alone. We do not live alone; we all depend on one another, and the thing we cannot find out is how to use the enormous powers of men and women for the common good. No one will, I think, say that God or Nature meant that people should use their brains for destruction. It will be said that only evil is destroyed. I think the good in men and women is destroyed in the competitive system which draws the worst out of them and makes us very unbrotherly and unloving towards one another.

Whether good does result or not, no one will deny that whenever any of us tries to do work in an impersonal way we are ourselves happier and the effect has been good. Will anyone say that the act of a poor woman in a slum who attends another poor woman in the time of childbirth quite without pay does not shed a halo round the relationship between these two women? It makes them understand the bond of comradeship which exists between them and they feel the joy of service, but when money comes in, this is wrecked. Now we have seen movements started with great ideals, but soon afterwards people have forgotten the ideals and begun to think much more of bricks and mortar than of the thing they were established to promulgate.

We have got a great co-operative movement, but even here there are labour disputes, and when you analyse them they arise because people forget that those who do their work for them are of the same flesh and blood as they are, and that work should be based on service, and that those who perform the service are as important as those who receive the service. As it is, it is just as much a body of competitors trying to keep down wages, and has established conditions as bad as those of any other company. Therefore what we have to set before ourselves is the ques-

tion of finding out and applying our theories by co-operation.

When Mrs. Sidney Webb brought forward a series of proposals for dealing with the Poor Law she made a speech I shall never forget, in which she pointed out to the Commission that in the last sixty years certain great services had become communal services. No one could or wanted to make anything out of them. They were for the good of all. We had public health, public lighting, drains, etc. Now I want to take public health. In these matters all of us agree that it is a wicked thing to leave the question of drains for private people to settle. Nobody would want to abolish the great main drainage system of this city, for whether it is the right or cheapest method or not—for some say we can have it done better and cheaper—it is carried out for the service of us all, because disease has a cruel knack of attacking both rich and poor. We none of us imagine that this service should be done from the point of view of dividends and money-making.

Now I say that making boots, making clothes, growing food and supplying the needs of the community, is just as big a communal service as dealing with public money in the way we do deal with it, and that we must establish laws by which these get done by the community for the community. We have had no end of public services done during the war that many people would have opposed very bitterly indeed if it had not been war time. The whole nation has made many, many sacrifices for the sake of continuing the war. We ought to make as great sacrifices after the war for getting rid of destitution and all the social crimes of our day.

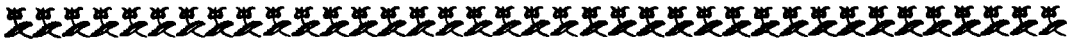
The only way this can be done is by co-operation through the community and so on, but at the back of it all there must be this spirit of Love, Comradeship, Brotherhood. You may have all the machinery and organisations you please, but in my opinion they will be bound to fail unless there is the bedrock of the realisation of the ideal that men and women are interdependent one upon the other, and you cannot satisfy your ideal

of what life should be if you do not see that for all your fellow-creatures there is the same opportunity for "life and life more abundantly."

This is really why I have come here to-night. I have said the same thing to a working-class audience and I shall say it again, for the longer I live the more certain I am that religion must come into people's lives before the world can be much better.

To me nothing is as sacred as a man or a woman, a boy or a girl, because to me they are just the temple of the Holy Ghost. They are something more than their bodies, and I believe that societies and nations must give to each man and woman the chance of developing the very highest there is in them. I believe that this can never be done unless people understand that the religion they should have is the same for yesterday, to-day and to-morrow, and for all ages and for all time. We must find a religion which shall dominate our lives and learn to put it into operation. Go where you will where masses of people are living and ask them about the Order, about religion, and you will find they have no time or desire to think about anything but how to earn their daily bread. Not because they are opposed to religion or to the Order or not sympathetic, but because they are not interested in anything outside the struggle

to live. I do not believe that this is necessary; I believe that men's brains which are capable of what I cannot help thinking are the devilish things done to-day could do even greater things for the uplifting of humanity. The reason that it is not done is because we all have worshipped at the shrine of individual success. What we must do in the future is to worship at the shrine of success for the whole of humanity. The Christian teachings are based on this one thing. Our Lord said, "Seek ye first the Kingdom of Heaven," but it seems to me men and women have been seeking the kingdom of Mammon. Have you read "Turn ye, turn ye, O my people; why will ye die?" These words have rung out through the centuries, calling us to the realisation that our faces are turned in the wrong direction. You know the picture of "The Light of the World," which shows us the Christ as that Light bringing all men and women to Him. The Light shows us, too, that we should not seek our own aggrandisement, but that we should learn of Him how to live. His life was all spent in service to humanity, and I believe that this Order, if it is to do anything at all, must just bring this message: that all of us are to be servants; those who would be the greatest are to be as the least, serving God by serving men, women, and children.



Weep not for me,
My friends, when I am dead,
And this poor soul
To Purgat'ry hath fled;

And when you pray,
Still intercede for me,
So shall we meet
In God's eternity.

Only believe
I'm called to strive anew,
Accomplish more,
Attain a clearer view.

HELEN FETHERSTONHAUGH

SCHOOLS OF TO-MORROW IN ENGLAND: I.

The Brackenhill Theosophical Home School

By *JOSEPHINE RANSOM*

Mrs. Ransom has promised us a series of articles on advanced schools in England.

TO appreciate how far the "New Ideals" in education are already applied, one should visit the Brackenhill Theosophical Home

School, Bromley, Kent. Upon high grounds a fine detached house, free to all the winds of heaven and the sunshine, is the "Home" of some thirty children drawn from all kinds of environment. They run free in the large garden with about them wide horizons where they can see the glories of the rising and the setting sun, and yet have intimate contact with shrubbery and plants and the small humble things of earth. Trees give shade to the outdoor classes in summer, and the happy murmur and laughter of the children mingles with the song of birds and the rollicking of wind through the trees. And all this has been offered rent free for a time by "a lover of children," who watches the experiment with keen interest, and if it proves successful will hand over the beautiful property permanently.

At present five of the children are paid for either by parents or guardians, awaiting the time when the North England Theosophical School is opened, so that by next year they will be drafted out and Brackenhill will be devoted entirely to those suffering from "disabilities whether of health

or environment." To all such it is indeed a wonder-world where they are forever freed from the pressure of miserable circumstances.



BRACKENHILL CHILDREN

Inside the house is ample evidence of careful planning to give the children that freedom and sense of possession which marks the true home; also of harmonious co-operation among the staff upon which so much depends, and which is the outcome of experience and devoted love of the small people whom destiny gives into their hands to guide and help.

One of the delightful details of the house is a bathroom where there are no baths, but instead three showers under which little ones stand and vigorously soap their bodies, and then down pours a shower of warm water which gradually cools off till it is nearly cold. Towels hang conveniently near, and there are brushes and basins for dealing with more obstinate stains acquired from ink-wells, the allotment, or the carpenter's shed. Older children have to help the younger ones, soaping and scrubbing them with vast attention to thoroughness. The older ones, too, take it in turn to be "captain" of the bathroom, responsible for its neatness and for turning off the taps. The floor being simply sloping concrete, it is easy enough to manage the drainage through pipes in the corner. The floor is raised two steps at the wall, where the taps are, so that those directing operations, as well as the children who are dressing, are out of reach of the splashing water. The babies are, of course, bathed in their own bathroom by those in charge. Such fat, healthy babies, too! One wee person came thin and fractious. After a while the mother arrived to see how her baby progressed. She looked round the nursery for a familiar baby face. Presently she gave up the search—her baby wasn't there! But she was. A transformed baby, though. Not the pale-faced, fret-



SISTER JEFFREYS AND TWO OF HER CHARGES

ful child she knew, but a chubby, rosy-cheeked, contented child who solemnly eyed her puzzled mother.

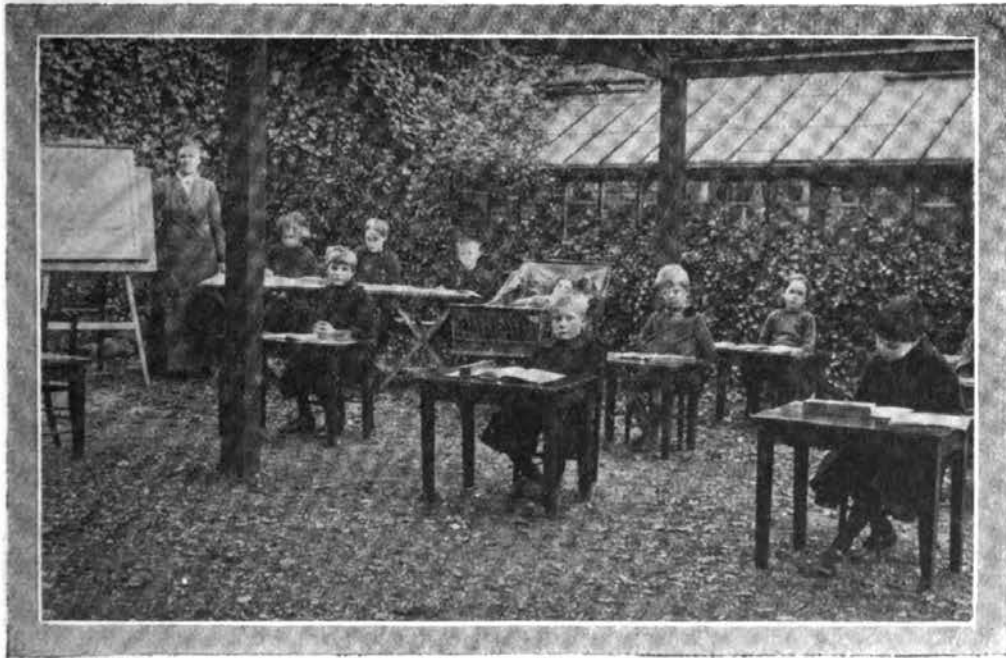
These little ones and those somewhat older all go together in the Montessori room. A cupboard contains the necessary didactic material, of which the children make full use. But during my visit they were deeply engaged in stringing beads to put in home-made crackers for their Christmas tree. They accepted my presence in just that free, unembarrassed manner of which one reads in books about Madame Montessori's schools in Italy. Some begged to be allowed to touch some

vivid colour I wore; a few had quite a keen competition over the opening and shutting of my bag. This operation quite fascinated one small fellow who, because of a tubercular spine, is strapped always to a board with only his head and hands free, and yet is most cheerful, and handles his material, his playthings, and his food with remarkable dexterity. Presently these rejoined the rest at bead-stringing, some seated at little tables, some on the floor, and some upon the low window-sill, with windows wide open to the fresh air and garden sights and sounds. One could see how the Montessori method had already cultivated the sense of touch and the attitude of happy attention to whatever was being handled.

The older children also had their windows and doors wide to the sun and air. In summer all the classes are held out of doors beneath the trees. The boys and girls were doing individual work, each at a pace and in a manner best suited to his, or her, own way of expression. All could read, write, draw, and do some arithmetic. Geography and history are taken collectively. They have a patient, motherly teacher in Mrs. Yeates, who is

well qualified for her work, and directs the children with infinite care and attention. They were all so happy and busy, though at liberty to move about for things they wanted, or when tired of one position, and to talk and at the same time not overwhelm the group with clatter and noise. Quietly joyous they went from lesson to lesson with serenity and confidence. Under the best circumstances they were acquiring those attributes of mind and character which in some measure all educators are asking of the future generations, who shall be the citizens of a far finer day than the world has as yet ever known. One among this group is a sufferer from hip-disease and must lie down all day; all the same she is an active, happy child, who has a most cheery smile. We see her and the wee laddie in the photograph with Sister Jeffreys.

In a neat work-shed carpentering and various forms of handwork are done under the gentle guidance of Mr. Yeates. He loves the children and his work with them. He trains eager little fingers to work out right proportions with exactitude and with beautiful outlines. Older boys and girls work with him on an allotment, where



AN OPEN-AIR CLASS

they learn what Mother Earth can do in the way of growing potatoes and vegetables, especially when encouraged in a right and scientific way. On our way to the allotment we met the babies out for a walk—a dignity to which they have only recently been promoted, and of which they were obviously proud.

Miss Daphne Bright organises the games, and confesses herself startled at the way the children respond to the idea of self-management. She has frankly encouraged independence of judgment combined with a "team spirit." She relates how one small boy did not play up to the standard of the rest and showed little desire to act co-operatively. The others puzzled over what to do with him, for his defection spoilt the status of their team. With him included the game could not attain to the desired degree of concerted action. They realised what a source of weakness he was to them. Then they had a brilliant idea—they would make him captain of the team! Surely a perfect understanding of the problem the situation involved! The test was still in progress, and Miss Bright wondered if the child would rise to the occasion.

Of the beginnings of this work, of the present situation, and of plans for the future Sister Jeffreys had much of interest to say. A great deal has already been accomplished, but much goes undone for lack of funds. That the school shall be really a "home" is the great ideal; so that as the children grow older and go away to college or apprenticeship of some kind they shall come home for their holidays or from their daily work, and even when older still and out in the world they will turn homewards for holidays or when free. Many of these children, as time



BRACKENHILL BABIES

goes on, perhaps most of them, will know no other home than Brackenhill, where their welcome is heart-whole.

Sister Jeffreys is in charge of the whole school, and to its management she applies a large and varied experience. She looks back with some amusement on the surmounted difficulties that attend "beginnings"; but already she has had the satisfaction of seeing little ones outgrow disabilities, lack of control give place to self-discipline, has seen the roses of health bloom in pale cheeks, and thin, weak bodies grow healthy and strong. The food is entirely vegetarian, but de-

vised so that it shall be at once pleasing and nourishing, for Sister Jeffreys knows well that bodies, like characters, need careful treatment if growth is to take place in the right way. She soothes wounded feelings and bridges childish differences while she heals bruises and cuts, and makes pain as easy to bear as possible.

There is a charming bungalow in the grounds which is to be run as a "Dewey School." It has a very wide verandah, overlooking a wonderful view, where classes can be held, and the rest of the bungalow will serve perfectly for the scheme to which it is to be devoted.

Throughout the whole school runs the same note of self-reliance, and what this means the children are fast realising. Upon the ideal of self-control, self-government put into practice they thrive. The effect of it is seen even in the sturdy independence of the wee ones, and in the way that the others—quite small, too—thread their way deftly with full bowl or plate from the serving table to the destined recipient. A lively but not disturbing chatter runs gaily on throughout the meal-time.

It is truly a family at Brackenhill, and hopes to take on a more complete sem-

blance of one by welcoming to its midst a tiny baby deserted by its parents.

The school costs about £1,500 a year at present, and as the number of children increases expenses will rise accordingly. For the purposes of covering this cost an appeal is frankly made to public beneficence, for the promoters of the work believe that everyone must be interested in helping these children to grow up into good citizens of a fair world, instead of what they must be if left in the environment in which they are found. So there are two ways to help so far as finances are concerned: either to contribute to the general fund, or to give £25 a year for a child to grow up a blessing and not a curse to the community. Unstinted aid is asked of all who read, for there is no limit to the number of children who can be taken or educated. As Brackenhill fills other "Homes" will be opened, and therefore more and more children rescued from that dreaded underworld which too readily claims deserted, weak, or neglected children. By means of financial aid alone the miracle of transformation can be accomplished. Will you be a fairy godmother?



"**B**YOND the hell which has been let loose on earth we have discovered a Higher Power over which hell cannot prevail, and it is to that Higher Power that the future belongs. Its action is always the same: in the individual, in the nation, and in humanity. It affirms life against death and the integrity of that which lives against the forces that would tear it asunder. . . .

"There is a beautiful poetic image which gives concise expression to these ideas. It is a Russian legend, the story of the fate of the town of Kitèje, miraculously preserved at the time of the Tartar invasion. The defenders perished heroically; but, yielding to the prayers of the saints, God covered the town with His hand. Hidden at the bottom of a lake, Kitèje became invisible, and will not be seen again till the Last Judgment. Only by acts of abnegation and by the most difficult enterprises, all inspired by the love of his neighbour, will a man become worthy to see the invisible churches and hear the bells of Kitèje.

"Does it not seem as though this legend had now become the record of a fact? Are not the invisible temples disclosing themselves to our vision? Do we not hear the carillon of the bells which summon us to joy? They announce the lofty meaning of the world, towering high above the meaningless things of the moment; they announce the coming of a new life, which shall win the final victory over death."

PRINCE EUGENE TROUBETZKOY (*Hibbert Journal*, July, 1915).

THE FACTORY GIRL IN WAR TIME

By PRISCILLA E. MOULDER, *Ex-Factory Worker*

THE average factory girl as I know her, after well over twenty years' close companionship, is a very different being from the type that is usually portrayed in cheap novelettes. Of course, it must be explained that I know nothing of the Scotch, Welsh, or Irish factory girl, but of the North of England factory girl who, on Saturday nights and Sundays, dominates the streets of any industrial town, I do know a great deal. She may be tall or short, fair or dark, quiet and sensible, or noisy and a veritable flapper, up-to-date and stylish in dress, or old-fashioned in her ways, no education beyond what she has gained at an elementary school, or well educated at a good secondary school. One thing, however, can always be depended on; she is terribly independent, and very well able to take care of herself in every way.

Some years ago I remember reading in one of the popular magazines an article written by a lady who had worked for years among factory girls in almost every town in England. She said her experience proved that the North Country factory girl had much more "grit, grace, and gumption" than the factory girl of London or the Midlands. Generally speaking, I believe that statement to be true. It may be true that the Yorkshire or Lancashire factory girl is not so polite or obliging as her South Country sister, but she has more determination of character, and will resent abuses in the factory that the London or Midland factory girl will scarcely notice.

Factory girls in war time are nowadays curiously like they were before the war began. Naturally, in the winter of 1914 everything was chaos, and, sharing the same fate as others, factory girls were,

for a time, swept off their feet. Factories were running full steam ahead, turning out khaki cloth by the million yards, not only for British soldiers, but for French, Italian, and Russian soldiers as well. Under these abnormal circumstances factory girls worked overtime night after night, a thing they had not been allowed to do since 1850, and they did it cheerfully and willingly. As wool-sorters, as carders, combers, drawers, spinners, and weavers, they gave up their Saturday afternoons, and a good many evenings during the week, to help clothe the boys in the trenches and the sailors on battleships and mine-sweepers. After many months of this rushing, hustling work, things began to settle down again, and nowadays they are nearly normal—that is, so far as the hours of labour are concerned.

Life in a big textile factory has a decided tendency to foster independence of thought and action in quite young girls. As a rule, when a girl leaves school at the age of fourteen, she has often been working two years as a "half-timer," and, by the way, when the new Education Act comes into force there will be no "half-timers" in existence in England. As a "full-timer" of fourteen years a girl will get employment at a factory without taking the trouble to ask the consent of her parents. After a few weeks' training she will probably be earning 8s. or even 10s. a week. Should she for any reason lose her work at one factory, she simply goes to another and obtains work there, and tells her parents of the change when she returns home. Being allowed to do absolutely as she likes—except in rare instances—does not prove an unmixed blessing for the factory girl. In the first place, it takes control out of the

hands of the parents. How can they exercise any power over a girl who, on the outbreak of hostilities between herself and her parents, will threaten to go into lodgings, and, with a little further provocation, will put her threat into execution? In sadly too many factory households it is the boys and girls who rule the roost, not the father and mother.

To all intents and purposes a factory girl of fifteen or sixteen is quite her own mistress, except, as I said before, in very exceptional cases. She stays out late at night, if she feels so inclined; she visits any place of amusement she chooses, either with or without escort; she finds her own friends, male or female; if she likes to attend a place of worship on Sundays, well and good; if not, the parents seldom trouble their heads about the matter. As a rule, when a girl begins to earn fair wages at the factory, she pays her mother 8s. a week for board and lodging—9s. and 10s. in war time—and keeps the rest herself. She buys her own clothes, sometimes asking her mother's advice, sometimes not. In fact, the modern factory girl "gangs her ain gait" with a vengeance, and the parents have practically no say in the matter.

The present state of affairs began with the dawn of the factory system in England, somewhere about the beginning of the nineteenth century, and it has gradually got worse and worse. The parents are not by any means wholly to blame. Usually, the father is out at work all day, and, in only too many cases, the mother is also out at work. She returns home at night jaded and worn with the toil of the day, only to begin work again in household duties. Even from infancy the tie between mother and daughter is very slack. As a mere baby of a few months she is put out to nurse with strangers; later she is sent to school, and when schooldays are ended she goes into the factory. Small wonder when mothers and daughters drift apart. As the girl grows into young womanhood and lovers appear on the scene, she still follows her own inclination. In factory circles parents seldom interfere with their daughters' love affairs. The man may be steady and

respectable, likely to rise in the world, or he may be just the reverse. He may be one who will make a good husband and father, or he may be a drunkard, a libertine, or a gambler.

Truth is often not very palatable; all the same, it compels me to admit that it not infrequently happens that a factory girl gets married so that her baby may be born in wedlock, and sometimes her lover seduces her under promise of marriage and afterwards deserts her for another woman. In either case the parents do not fret overmuch. When one considers the way in which the average factory girl is reared, the great wonder is, not that she goes astray now and then, but that more do not follow her example. Of course, there are many religious agencies at work which are always ready to lend a helping hand in bringing "sweetness and light" into the lives of factory girls. Among the Dissenters there is the Christian Endeavour Movement, the Young Women's Christian Association, and the Wesley Guild. Among the State churches there is the Girls' Friendly Society and other agencies, and in Roman Catholic circles there are the various Guilds and Confraternities. Since the outbreak of war factory girls have joined the League of Honour in large numbers. All these varied societies exist to help girls to live a pure and virtuous life, and often, too, with amazing success. Factory girls may often be found as Sunday-school teachers, district visitors, and church workers generally. Again, a factory girl is frequently judged as being rude and noisy in the street, when she is simply letting off pent-up animal spirits which have been cooped up for ten long hours in the stuffy atmosphere of a factory.

No doubt the ultra-refined and fastidious lady will find the everyday language of the ordinary factory girl quite shocking, and her manners very rough, but then she means no offence. True, her manners to a duchess will differ but slightly from her manners to her "work-mates" in the factory. As a class the English factory girl is not given to making nice distinctions in class. To

sum up, the average factory girl is neither better nor worse than the girl employed in any other industry, and in many ways she is curiously like her sister on a higher social plane, with the same virtues and faults, the same desires, temptations, and aspirations. Those who sit in judgment on factory girls should always bear in mind one outstanding fact; a factory girl is not by any means an exotic flower in the conservatory of life, sheltered from the full glare of the sun and the cruel wind and drenching rain. Rather can she be truthfully compared with the hardy wild flower that thrives on some bleak hillside, exposed to every wind that blows, and yet keeping pure and sweet. After the war is over and done with, factory girls will have many pressing problems to face and solve. Hundreds and thousands of them will have lost brothers, sweethearts,

husbands, fathers. Those who have not been killed will, in only too many instances, be maimed for life. It will not be an easy matter for factory girls to have faith in great national ideals in the face of overwhelming personal loss. Still, if I know anything of the modern factory girl, she will bravely struggle on, and, in time, will again pick up the threads of life. Beatrice Harraden's fine words in *Ships that Pass in the Night* will apply to factory girls as well as to others: "Things arrange themselves, and eventually we adjust ourselves to the new arrangement. A great deal of caring and grieving, phase one; still more caring and grieving, phase two; less caring and grieving, phase three; no further feeling whatsoever, phase four." These words sum up the bulk of the lives of factory girls in war time.



THE WHITE ROSE

By CEÇIL R. BERNARD

ÆONS ago, on the summer air,
A white rose blossomed,
wondrous fair.
A king rode by that self-same
hour,

And, seeing, loved the perfect flower.

Then straightway made he this decree:

"This rose is sacred unto me.

Let none its snowy petals mar,
Or feel the wrath of Abdallah!"

Alas! 'twas but a mortal rose,
Submissive to each wind that blows,
And dying, 'midst the storm and rain,
'Twas wafted back to God again.

The king spake from his throne of state:
"My rose has left me desolate.
Henceforward, both my life and zeal
Are servants to my people's weal."

He took his treasures rich and rare,
He reared a temple, wondrous fair.
No gold, no marble, formed its parts;
'Twas builded in his people's hearts.

And God from high, above the dawn,
Seeing the fruit this love had borne,
Smiled, and lo! the rose so rare
Became a maiden sweet and fair.

* * * *

Time fled, and He Who rules our birth
A poet sent to charm the earth,
Whilst far away, that self-same morn,
To rustic folk a maid was born.

* * * *

Years passed. The poet, his soul afire,
Set forth to win his heart's desire,
And in a dewy, sunflecked glade
He wooed and won the woodland maid.

AGRICULTURAL RECONSTRUCTION

By CHRISTOPHER TURNOR

Mr. Christopher Turnor is one of our foremost authorities on agriculture. He has been Chairman of the Departmental Committee on Buildings for Small Holdings, and of the Advisory Committee upon Cottages to the Board of Agriculture. He has written extensively on the question with which the following article deals. He insists strongly on the fact that labour must be paid good wages and be given an opportunity for access to land and capital.

SOME months ago an official Reconstruction Committee was appointed by Mr. Asquith, and one section of this committee is dealing specifically with agriculture after the war.

If the nation and the government had had the wisdom to concern themselves with this vital problem years ago, we should be to-day in a far more secure position than we are.

As a nation we dislike problems, and put them far from us—until some crisis forces them upon us. So with our land problems, until actual shortage of food threatened, little attention was paid to our land and its production and its possibilities of production. The reports of all recent official committees show that our land produces only about half the amount of food it is capable of producing if handled in the most economic way.

Professor Middleton's Report shows that Germany, with a much poorer soil than ours, produces just twice as much per 100 acres as we do. Professor Middleton, A. D. Hall and T. B. Wood have shown how much more food can be produced from arable land, properly handled, than from grass land; yet our proportion of grass to arable is about as 7 : 3, just the reverse of the ratio existing in most European countries. And worse still, in general terms the area under grass was increasing right up to the outbreak of war. Now the farmer is not chiefly to blame for the agricultural situation; we as a nation acquiesced, we allowed our greatest and most vital industry to languish for

want of the wise encouragement that has been given to agriculture in every other country in the world. Let us hope that we have learnt our lesson and that the Reconstruction Committee's recommendations will be used without delay as the foundation of a comprehensive land policy. When Lord Selborne was President of the Board of Agriculture we called into existence the County War Agricultural Committees; their chief function is to tune up and raise the standard of the indifferent farmer. Considering all things the results have been satisfactory.

But if a great reorganisation of agriculture is to be achieved, if land—the nation's greatest asset—is to be put to its full use, the nation itself must see to it. The nation must make the government realise that it will not tolerate a continuance of the low rate of production and the bad land conditions of the past.

If the nation does so determine, what may we expect to see?

(1.) Our land under a reconstructed agriculture would produce £8 worth (at pre-war prices) of food per acre instead of £4 worth.

There are 50,000,000 acres under cultivation in the United Kingdom. Raising the yield of £8 per acre would mean a total production of an extra £200,000,000 worth of food annually from the land of the United Kingdom. It would also mean that we should from that moment be self-supporting to an extent that would remove all danger of being starved out by enemy submarines. It would further mean

the annual production of £200,000,000 of new wealth to help in our financial recuperation after the war.

The above values are all estimated at pre-war prices; at the present prices this £200,000,000 actually represents the £350,000,000 worth of food we are importing from overseas, and every day it becomes more difficult to find the means wherewith to purchase this vast amount.

(2.) Under a reconstructed agriculture our land would employ many more tillers of the soil; during the last sixty years some million agricultural labourers have been driven from the land owing to adverse conditions. The land should again give employment to an equivalent number of cultivators as smallholders and labourers. This would help to relieve urban congestion, steady the labour market, and, above all, increase the proportion of country bred and born people, and so maintain the physical standard of our people.

(3.) Under properly devised schemes of settlement the land would offer healthful and profitable occupation to the men who have been fighting for their country and many of whom have expressed the wish to settle on the land.

Not only must there be economic reorganisation, however, but the whole range of conditions affecting the industry must be radically altered.

Labourers must be paid a good wage; further, they must be given an opportunity for advancement, access to land, and, even more important, access to capital, so that the labouring man of the right sort shall not be prevented, owing to lack of capital, from taking land and becoming an independent man.

Education must be greatly developed—

this it will be, if Mr. Fisher's Bill becomes law—but in rural districts education should draw its inspiration from surrounding country life and not be a poor imitation of the urban system. The country child must be provided with educational facilities equivalent in value to those provided for the town child. Above all, real community life must be developed—the English parish is not a community in the real sense of the word—it has no common life.

The organisation of the people must be the first step; sound development is really only possible in an organised community. Parish societies and women's institutes are practical means by which this organisation can be achieved. Further, they will help to brighten and add interest to country life.

Co-operation and credit must be developed to the full. Transport must be organised, and cheapened. Subsidiary industries must be developed. Comprehensive schemes for the settlement of ex-service men must be started.

Finally, there must be much closer co-operation between the Imperial and Dominion governments in developing the land resources of the Empire; due balance must be maintained, and this can be done only by close co-operation. Men required for the building-up of the home agricultural population must not be lost to the home land, owing to more tempting schemes of settlement overseas. And when we have our enlarged rural population at home its overflow must be guided to those portions of our Empire that are urgently calling for tillers of the soil. So, only, can we develop the land resources of the Empire and retain them for a British population.



THE NEW ALLOTMENT MOVEMENT

By F. E. GREEN

Mr. Frederick Green is one of our foremost authorities on putting the land to practical use ; and in view of the fact that small holdings will play a big part in the coming reconstruction, his article is of topical interest.

THE most beneficent act that D.O.R.A.* has performed during war time was the innocuous-looking order issued in December, 1916. This gave urban municipal authorities power to enter upon all unoccupied plots of land and even upon sites which, though unoccupied, yet were not contributing their true quota of food to the community. And these patches of land were let to men and women willing to cultivate them and produce vegetables for their own larders, and, by so doing, increase the production of food for the nation as a whole. A breach was made at last in the land-locked citadel held so long by those who, backed by all the resources of the Crown—the police, the magistracy, and the Army — and greedy for rises in land value, kept the people from entering into their national inheritance. So tardy was our Government to recognise the inevitable that it was only when the German submarine seriously threatened our food supply that the eager throng of city-bred men and women were permitted to enter what should be every man's land with their fructifying spades and forks.

But possession by the people was granted for a short time only. Vested interests even in war-time are still greatly respected by our governing powers. When, however, a multitude of allotment holders sprang up like mushrooms on the verge of city pavements, within the hallowed precincts of squares guarded by spiked fences like lances at attention, and even on land hitherto regarded as the

dumping ground of brickbats, meat-tins, and disused saucepans ; and when these allotment holders, though hitherto upholders of diverse political and economic theories, saw that the waste land that they had rendered fertile would in a short period be taken from them and that all their efforts to produce food would eventually result in converting mud into gold for the owners of the sites, they, with one accord, began to clamour for an extension of their right to the freedom of the earth. After all they had held the pass for England with the spade ; they had no inducements, no bribes, such as the Corn Production Act, but had patriotically pitched into their work of turning city deserts into smiling oases.

A new industrial army had suddenly come into being, and in its contact with Mother Earth it had evolved new social and economic ideas. But the army was unorganised. It was merely a shirt-sleeved army without a plan of campaign and without leaders. Still it grew in size : the urban army began to get contact with the rural army of allotment holders, and these again with Land Reformers all over the country.

Thus it came about that in the spring of this year a small group of men and women (of which the present writer was one) met together at a London restaurant and decided to bring into being a National Union of Allotment Holders. They agreed to make an appeal to the old-established Allotment Societies and Federations of Allotment Societies to link themselves together and march forward under one banner. I made myself responsible for bombarding the Press and wrote articles for papers such as the *Daily Chronicle*,

* Defence of the Realm Act, popularly known in England as "Dora."

the *Manchester Guardian*, the *Daily Mail*, the *Financial Review of Reviews*; whilst Mr. Streetly, the secretary of the Midlands Allotment Federation, steadily extended his sphere of operations into Lancashire, Yorkshire, Wales, and the East Midland counties. By midsummer he had got in the field an army of some 15,000 members. In the South the Vacant Lands Cultivation Society went on with its persistently efficient work of organisation and had got together an army of about 8,000 members. On October 27, at a large conference of delegates from allotment Societies all over the country, held at Essex Hall, London, the formation of a National Union of Allotment Holders was unanimously ratified by all those present, and this army of allotment holders suddenly swelled into a corps of 100,000 strong.

During these proceedings, which were, of course, not without their influence upon the Government, D.O.R.A. extended her protective wing over another year of tenure for allotment holders. But this, of course, no longer satisfied men who had delved into the earth and experienced the creative impulse in the production of food for the nation. The National Union now asks for permanent security, not only in the towns, but in the country, and insists upon the Government empowering municipalities to grant allotment holders security of tenure or, in the event of dispossession for purposes of public utility, allotments of equal value farther afield, even if land has to be taken across the county borders. This will inevitably mean that there will be a race-building urban exodus after the war in place of the demoralising rural exodus which has for so long drained the heart's blood of the nation. Our social conditions in this respect will approximate to that of Belgium before the war, when workmen were accustomed to live in the country on their little plots of land, whilst their daily industrial occupation still took them to the towns.

It naturally follows, then, that we must have a thorough reorganisation of our railway system to bring it under popular control, when the country and the town

will once again be wedded to the advantage of both. Along this line of reconstruction one can visualise an entirely changed countryside; and the despair of the rural land reformer, who has seen the best of the country manhood drifting into the towns, dispelled by the advent of the townsmen into the heart of Arcadia. Life will be made more attractive for the young of the country and more healthy for the young people of the towns. Children will be taken out of fetid slums to live where the sweet air will blow the colour of roses into their cheeks; the dulness of village life will be transfused and revitalised by a race quicker at the uptake and more accustomed to organisation, socially and politically.

It is possible that we shall see as a result of the new allotment movement great changes in the re-colonisation of our empty countryside. One of the objects of the National Union of Allotment Holders is the extension of the Town Planning Act to the country, and we can, I think, already envisage the formation of garden cities, not for the benefit of the middle classes alone, but garden cities where the town workman and his family can enjoy fresh air and produce food for their own table. A movement such as this will inevitably lead to a higher standard of rural education, and, as agriculture becomes recognised as the most important industry of all, we shall, I hope, see the erection of Agricultural Schools and Colleges, not only for the sons of land agents, prosperous farmers, and retired Army officers, but also for the sons of the carpenter, the bricklayer, and the agricultural labourer.

The coming of the townsman into the country and his demand for more land than the little suburban plot, and the production of surplus vegetables and fruit and eggs over and above the needs of his own family, will create the need of an organisation for the disposal of this surplus produce. Here his business aptitude will be invaluable to the country allotment holders and small holders already established, and will stimulate the activities of these who, through lack of commercial organisation and railway facilities, have

not produced as much as they might if they had been sure of a ready market for their goods. Here we shall require the closer relationship of a distributive society like the Co-operative Union to effect an efficient collection and distribution of the produce of allotment holders and small holders, and even of farmers, from the most outlandish corners of the country to the centres of our great cities. Already the Co-operative Union is working in harmony with the National Union of Allotment Holders, and the Agricultural Department of the Wholesale Co-operative Society of Manchester has promised aid in the purchase of seeds, implements, and fertilisers. With the economic co-operative purchase of these things, and the co-operative sale of the surplus produce, a great step will be taken in the increased productivity of food.

Yet the movement must not stop at this point, for unless there is entire reform of our market-places, congestion is bound to take place, and not only congestion, but also the systematic robbery of those who produce the necessaries of life. Market-places like Covent Garden, where gentlemen sit upon beds of roses pretending to sell your produce to the highest bidder, and are all the time giving what price they choose, and selling the same produce at their own price to their customers, less commission and heavy market tolls, must be entirely abolished or reformed. Markets should be organised on the lines of the Pershore Co-operative Fruit Market, which, with the institution of the Vacant Lands Cultivation Society, we owe to the late Joseph Fels.

In the reconstruction of rural England the abolition of that unfailing sign of feudalism, the farm-tied cottage, must be followed by the erection of cottages let at an economic rent as a result of the fixing of a living standard rate of wage.

So profitable has farming become that we shall probably see the creation of large joint-stock industrial farms and the continued and increasing use of the war-time tractor, the employment of skilled and highly-paid engineer-ploughmen in place of the ill-paid serf who to-day drags his

wearied feet between interminable lines of furrows. This will tend to make country life more intellectually agreeable to the more intelligent of our young men. Close to communally owned belts of land extending beyond county boundaries, radiating like the circles widening round a pebble cast into a pond, and interthreaded by light railways, we shall probably see larger, unfenced areas worked by country allotment holders using co-operatively-owned machinery, and, on a small scale, farming operations made easier in ploughing, reaping, and thrashing, and lessening the spoliation of corn crops by birds on small isolated patches of cereals, which has so long discouraged the efforts of rural allotment holders.

The new allotment movement has been a spiritual gain to the nation by the breakdown of class divisions and the growth of national unity. The idle rich have learnt what is meant by earning your bread by the sweat of your brow, and have been educated in the knowledge of a greater respect for the most useful and vital worker that any country possesses. Those who have toiled not, neither have they spun, have learnt that without the work of the labourer the whole edifice of civilisation would crumble to pieces: the whole superstructure of *kultur* be but a glittering palace built upon shifting sand. They have learnt how difficult it is to dig well; to keep the nursling plant from inanition, and to prevent the ripening crop from bolting into the blue or from rotting in the ground. They have learnt that agriculture is not only one of the fine arts, but one which should take precedence over all arts.

No one need be accused of being a wild dreamer who sees a vision of a new England arising out of the manifold activities of this new shirt-sleeved army equipped with the spade. It is endowed with the creative and not with destructive energy. This migration to the country from the town will not only yield greater breathing space to those who live cheek by jowl in congested city areas, but also bring the light of the Dawn to the eyes of those who for so long have lived without fellowship in our lonely countryside.

ALLOTMENTS AND LIBERTY

By FRANK SMITH

"Make way for liberty!" was the historic utterance of a patriot in the past when flinging himself upon the lance-points of an oppressor's soldiery. And it, without doubt, voices a sentiment and determination which has existed in the human heart, and will continue to exist, failing its satisfaction, for all time.

"ALLOTMENTS and Liberty" may seem a strange and somewhat far-fetched combination, and yet there is a close and vital connection between the two. Few students of social conditions will object to the proposition that from the material and economic point of view the solution of the land problem opens the door wide to liberty.

That the allotment question will have a direct bearing upon the land problem there is little doubt. Hence the appropriateness of the title "Allotments and Liberty."

The question of allotment cultivation is a much larger subject, and will play a vastly more important part in the nation's future, than has hitherto been realised.

The allotment movement no longer represents an isolated individual, or a group here and there of allotment-holders whose vision is bounded by their few rods of ground and their individual needs. Although one of the internal results of the war has been to extend the allotment idea, it is no longer a war emergency development. Allotment cultivation has become a cult, a widespread movement, which has seized not only the imagination of an increasing number of individuals engaged in almost every walk of life, but has struck its roots deep in every district, urban and rural, throughout the country. And when the time for "reconstruction" comes there will have to be provision made both for security of tenure and for the extension of the allotment movement if the proposals are to be accepted by the people.

ORIGIN AND PURPOSE OF ALLOTMENTS.

For the actual origin of land cultivation by individuals for their own use, as

against cultivation of land for commercial profit, we must go back to the creation of things, in the scheme of which the importance of land cultivation had a part. We read that "I have given to you every herb bearing seed which is upon the face of all the earth . . . to you it shall be for meat." And again, "I have given every green herb for meat." Without entering into a discussion as to how it all came about, we know that, as what we are pleased to term "civilisation" developed and society became more and more organised, the original scheme of land usage became so changed that Acts of Parliament had to be passed to enable ordinary people to get even an opportunity to put land to that use for which it was destined.

In the days of Elizabeth, for example, an Act was passed that for every cottage built at least four acres of land must be provided. Unhappily that Act, like many others, did not become operative; had it become so the position of Britain to-day would have been very different from what it is—dependent upon the harvests of other lands or the chance shot of a German submarine.

However, out of the present evil conditions, through the growth of the allotment movement, there is a probability of evolving future good. There is an awakened consciousness among the people, not only as regards the necessity for growing their own food, but their right to demand the use of land for this purpose—a right, by the way, which when sufficiently insisted upon will be recognised.

We have passed through that phase of national organisation when the grudging, occasional provision of allotments can be accepted as meeting the needs of the hour. The granting of access to waste land for the purpose of cutting turf, peat, or other

such concessions really amounted in the past to less than the dust on the balance, because there were also passed Enclosure Acts which took away infinitely more than was given. It is interesting to know that in the years 1760 to 1807 nearly 1,500 Acts of Parliament (about one a week) were passed to legalise the handing over to private individuals of between two and three million acres of land. Eventually in 1819 an Act was passed that had in it the germ of right; it made the provision of allotments possible, but it was linked up with the machinery of the Poor Law. It enabled the overseers to buy or hire land, not exceeding twenty acres in area, as "poor allotments," provided that the consent of the Lord of the Manor and of the majority of the inhabitants was secured.

In 1845 a step forward in allotment development was made possible by an "Enclosure Act" which provided for the grant of a plot of land for "field gardens" for the labouring poor, to be controlled in each district by "allotment wardens," consisting of the incumbent of the parish, the churchwardens, and other elected persons. This had to suffice for the next fifty years, during which time the common people were beginning to think, the result of which was an agitation by the Agricultural Labourers' Union, which compelled Parliament to pass the Allotments Extension Act of 1882, empowering parochial charities to establish allotments on charity lands. Then followed the Allotment Act of 1887, empowering local authorities to arrange for allotments by voluntary agreement with landowners, and the Allotment Act of 1890, requiring County Councils to have a standing Committee of Allotments and empowering those bodies to institute public inquiries on the question.

In 1894 the Local Government Act gave powers to Parish Councils to provide land for allotments with certain compulsory machinery, but with safeguarding provisions which largely handicapped successful results.

In 1907 and 1908 other legislative proposals were introduced, all very

amiable in their pronouncements but ineffective when put into operation.

It was at this time that Joseph Fels made an attempt to provide a practical object-lesson in the shape of the cultivation of vacant plots of land in cities. No history of the allotment movement would be complete without a tribute to his memory, for without doubt the fine harvest the movement is reaping to-day is due to his patient and devoted efforts. He founded the Vacant Land Cultivation Society in 1907 in order to demonstrate what the individual, given a chance, could do for himself, and also to show how the country might benefit by the simple plan of reinstating the Divine order—bringing together man and land. To the unthinking it appeared to be a joke; one politician noted for picturesque phraseology contemptuously spoke of Joseph Fels' proposals as an attempt to raise "paralytic potatoes and consumptive cabbages." But Joseph Fels, with his characteristic foresight and devotion to principles, went calmly on, and by so doing laid the foundations upon which the great national allotment movement is now being raised. For seven years (the perfect number, by the way) the Vacant Land Cultivation Society plodded along. On the surface there did not appear to be much success, since the highest mark it reached represented some 400 allotment holders on about 40 acres of land, spread over the various parts of the Metropolis, with small branches struggling along in Birmingham, Bristol, Carlisle, and Ireland.

Then came the war and, as a result of food shortage, that strange mixture of bane and blessing, D.O.R.A. With the world catastrophe came also the Vacant Land Cultivation Society's opportunity; and it took it as ducks take to water. Thanks to the generosity of a few supporters, the Vacant Land Cultivation Society joyously placed its machinery and its experience at the disposal of the authorities. And how successful the results have been may be gathered from the fact that since the issuing of the Regulations by the Board of Agriculture in December, 1916, the V.L.C.S. has

brought into being no fewer than 5,500 allotments in the London area alone, while, in addition, 100 societies, representing a total of 12,500 allotment holders, have been gathered into federations. A National Union of Allotment Holders has been formed with eight federations, covering England, Scotland, and Wales. And, what is of more importance, there have come together all over the country an army of enthused and inspired men and women, who, as a result of a year's working on the land, have fallen in love with Mother Earth and have acquired a land hunger which will last beyond the clash of arms when peace shall once more reign. For whatever else may be the changes brought about as a result of the war, one thing stands out clearly: that the allotment movement which became a war-time expedient will prove an all-time necessity.

This all-too-brief history of allotments and the present position of the movement is but one phase of the subject. From being looked upon by our legislators as a comparatively small side-show for the "poor," or a "stunt for freak philanthropists" as it has been designated, the allotment movement has become a national institution whose influence will be felt in the days to come. The movement is sweeping along on a wave of popular enthusiasm which has been described as "Allotmentitis." It is, however, a fever which will leave the nation stronger.

One of the facts that has emerged is that the old notion that town dwellers have no aptitude or desire for land cultivation, and that "playing with the hoe" by allotment holders is an unprofitable performance, has been shown to be a fallacy. It has been demonstrated, as Joseph Fels contended, that the land in our towns, even in the most crowded centres and in the most unlikely positions, can be made prolifically productive, and by the efforts, too, of men and women who, to use a common expression, "do not know one end of a hoe from the other." One illustration may be quoted. Some twenty-four acres of land in a London south-western district, which, until

December, 1916, lay unused, unrated, and derelict, were, through the efforts of the V.L.C.S., pegged out and handed over to some 500 willing allotment holders on Christmas Eve of 1916, and at the time of writing—Christmas, 1917—it is estimated that foodstuffs to the value of nearly £4,000 were raised during the year.

It is probably an underestimate when I say that during the year 1917 the value of foodstuffs raised through the agency of the V.L.C.S. amounted to £60,000.

In view of these facts it is not too much to say that in our midst is a great and growing movement, which, as I have before suggested, is worthy of the earnest consideration and support of every true man and woman. First, from the national standpoint. The war is still on, and each month its effects the world over will be felt in the shortage of food. To us here, in Britain, who have been, and are, so dependent on overseas supplies, the need for a large increase in the home-grown vegetables requires no emphasising. To the official demand that in order to meet the emergency we must "eat less," I reply, "The solution is not to be found in 'eating less' but in 'growing more.'" And this can be done if the Government, as it should, passes legislation that will compel all lands now lying unused, or unwisely used, to be placed in the hands of those able and willing to grow food. To-day we need legislation that will encourage those already cultivating allotments by giving them an assurance of protection in the direction of security of tenure, or where displacement is necessary by the provision of other allotments. There are already sufficient powers conferred upon the Board of Agriculture to enable it to compel local authorities to take over, compulsorily, all land at present unused and unrated. Let this be done without further delay, and if this proves insufficient to meet the needs of the hour, then other land must be taken over under such conditions as will enable willing cultivators to make contribution to the nation's need.

Another reason why the allotment movement should be enthusiastically supported is because of the new spirit of

comradeship, co-operation, and democratic development which it induces. It is one of the most effective of social levellers. While, of course, the majority of allotment holders are, in the ordinary sense of the term, "working-men," there are to be found engaged on allotments representatives of almost every other grade in the social scale. The bringing of these sections together will be productive of the greatest good.

In this country there is a good deal of what is termed "snobocracy"—a condition of mind and heart which induces one set of humans who go to "the City" at 9.30 a.m. in top hats and tail coats, to look down with haughty indifference upon their more humble brothers of toil, who wear hobnailed boots and corduroy, and who go to work at 6 a.m. summoned by the factory hooter. The idea that these had anything in common would have been considered in the past as sheer nonsense, but working side by side on the allotments has broken this false barrier down. Again, often people live next door to each other for years in towns who do not even get beyond a nodding acquaintance. The allotment movement has changed this keep-yourself-to-yourself spirit, and has brought together into an atmosphere of social equality people who would never have thought it was possible. The result is an exchange and interchange of ideas on industrial, political, and religious thought, which will materially change the outlook of the future. Already it has produced re-

markable results. The allotment movement is also producing a spirit of camaraderie which is rich in the cream of human kindness. To help one another with advice and even assistance is an everyday feature in allotment life. An allotment holder may fall ill, or meet with some other form of "bad luck"; immediately his fellow allotment holders feel it is in some way "up to them" to help. They are learning, as one expressed it to me recently, "to develop the social and comradely side of our movement as well as how to grow potatoes."

The moral and spiritual effects of the allotment movement will be factors in moulding the character of not a few. I have come across instances where the habits of individuals have undergone a complete change as a result of allotment work. Surrounded by a strong healthy atmosphere, the strong are able to help the weak until the weak ones themselves become strong. And so it is that I commend the allotment movement to the readers of the *Herald of the Star*.

It is necessary to create public opinion in order to influence the Government and those who are in responsible positions. And all who have seen the development of this movement during the past three years should be stirred to greater efforts on its behalf. And to this end I invite correspondence and inquiry, which may be made to the Hon Secretary, Vacant Land Cultivation Society, 8, Buckingham Street, Adelphi, W.C. 2.



Strew human life with flowers; save every hour for the sunshine; let your labour be so ordered that in future times the loved ones may dwell longer with those who love them; open your minds; exalt your souls; widen the sympathies of your heart; face the things that are now as you will face the reality of death; make joy real now to those you love, and help forward the joy of those yet to be born.

RICHARD JEFFERIES

THE TAXATION OF LAND VALUES

By *FREDERICK VERINDER*

Mr. Frederick Verinder is one of the chief exponents of the theories of Henry George in this country. He has been for many years Secretary of the English League for the Taxation of Land Values, and he is quite convinced that this particular proposal is the foundation stone upon which must be built the social fabric of the future. A convinced Churchman, he was also for many years Secretary of the first Socialistic Society in the country—namely, the Guild of St. Matthew.

SENOR CONSTANCIO C. VIGIL, the distinguished editor of *El Mundo Argentino*, has recently stated some facts about his own country. The Argentine Republic holds 2,950,000 square kilometres of land, for the most part very fertile; enough, he says, to support 100,000,000 people, or more. Yet, among its eight million inhabitants, there is terrible poverty to be found. At the Immigrants' Hostel in Buenos Aires free meals are being given to 2,400 agricultural workers a day. An enormous number of workers receive wages of one or two dollars, "with which they hardly manage to save their families from death, let alone the grave consequences of unhealthy living and food." Pale and half-naked children are "thrown into the streets" of the town in the attempt to ward off hunger, and, in the interior, desperate men are driven by starvation into brigandage. Meanwhile, the whole nation groans beneath a system of taxation under which everything that is produced in the country or imported from abroad, everything that supports the existence or ministers to the comfort of the people, is heavily taxed. Faced by these terrible ills—idle land, idle men, a monstrous system of direct and indirect taxation—Argentine thinkers and statesmen, inspired by the teachings of Henry George and by memories of the short-lived agrarian legislation of their own great President, Rivadavia, about ninety years ago, are turning for a remedy to the Single Tax on Land Values. A great

and growing "Georgeist" movement has sprung up in the Argentine, and is rapidly spreading to the neighbouring Spanish- and Portuguese-speaking Republics. Never was a remedy more clearly "indicated," as the doctors say, by the symptoms of the disease.

The evils from which the Argentine suffers are not peculiar to "new" countries or to South America. They are normally to be found in our own country. A large proportion of British land is unused, or insufficiently used, or put to a socially-bad use, as for fox coverts or game preserves. In normal times there are always large numbers of unemployed. Indeed, as the late Charles Booth told us, "the present system of industry"—what our Socialist friends call the capitalist system—"will not work" without a reserve of unemployed labour. The temporary absorption of the unemployed by war-work must not blind us to the certainty of unemployment on a large scale when the armies are demobilised and the munition workers disbanded. We have a very complicated system of taxation, direct and indirect, on income, houses, foods, drinks, amusements, etc., etc. The war has greatly increased the number and weight of these imposts, and the increase is certain to go on. It is not surprising that an increasing number of people are turning to the Taxation of Land Values as a remedy, and that the Leagues which are working to that end have never relaxed their efforts during three years and more of war.

In spite of its somewhat unfortunate name, which lays more stress on the means proposed than on the end to be achieved, the movement for the Taxation of Land Values must not be regarded as a mere measure of taxation reform. It is that, of course, among other things, but no mere reform of taxation would call forth the sustained enthusiasm of the many thousands of earnest men who have devoted themselves to its propaganda in every part of the world. It is not any question of more or less taxation upon this or that basis that has inspired the translation of *Progress and Poverty* into Chinese or has led the citizens of Melilla (Morocco) recently to demand the adoption of the Single Tax. The basis of our faith, the source of our enthusiasm, is the belief that, in the taxation of land values, with its necessary corollaries, the untaxing of labour and of labour products, and universal Free Trade, is to be found the way to Social Justice and Economic Freedom.

Man is a land animal. His physical constitution is such that he can only live on the land and from the land. He has nothing but land to live from; nothing but labour (his own or other people's) to live by; for "land is the mother, and labour is the father, of all wealth." The very materials of our physical frame are drawn from the land, and finally return to it. During our earthly life every material thing that supports our existence or adds to our comfort comes from the land. To deny access to land altogether is to pass a sentence of death. To deny access to land *on equal terms* is to make some men the inferiors and slaves of others.

The earth ante-dated man. When man first appeared, no individual could have reasonably questioned the equal right of any other individual to the use of the earth. There was plenty of room for all, and there were nowhere any natural indications of private ownership. If, as men multiplied on the face of the earth, and formed themselves into communities, some men, first by force or fraud, and later under form of law, made themselves exclusive "owners" of what

was essential to the life of all, I know of no process of reasoning by which such appropriation can be justified in the court of morals.

The advent of the landless man meant the beginning of the "poverty in the midst of wealth," whose injustice shocked Henry George, even in a "new" country like California, and whose worst horrors may be seen in the slums of the wealthiest cities of the wealthiest countries in the world. Social and economic liberty dies in a community where equal rights to land are denied. The problem of the Sphinx, which modern civilisation must solve or perish, is the problem of the restoration of equal rights to the use of land. All other social and economic problems depend on that. In the last analysis the capitalist exploitation of the worker, of which we hear so much, is only a by-product of land monopoly, and it functions through unemployment, due to the denial to labour of access to land. Landlordism holds the worker down while the "capitalist" robs him. Probably the "capitalist" is landlord as well, or holds some other form of monopoly secondary to and resultant from landlordism or from unjust taxation. As capital, properly so called, is only a form of wealth devoted to a special purpose, and as all wealth is produced from land, the monopoly of land inevitably limits the production of capital and tends to make its possession a monopoly. Yet, given free access to land, there is no known limit to the production either of wealth or of capital.

If all land were of equal productive value, and if every man needed the use of an equal area of land, the problem of equal rights might *temporarily* be solved by an equal division of the land itself. But, in view of the constant increase of population, such a method is clearly unworkable. The problem, then, in our complicated state of what we call civilisation, is to reconcile the varying values of land and the varying needs for the use of land with the doctrine of equal rights.

Let us, by way of simple illustration, resort to the hackneyed parable of the economist's "island." Tom lands on an

uninhabited islet. There is no one to say him nay, so he selects the best patch of land and finds that on it he can, with a certain amount of labour, grow (say) 50 bushels of wheat. Dick arrives. He has to take the next best patch. He works as hard as Tom, but his land, being less fertile, only yields 45 bushels to his labour. As Harry and Bill and Jack successively arrive and take up still less and less fertile plots, they only get 40, 35, and 30 bushels respectively—or their equivalent values in other goods—although they work as hard as Tom. Then my Lord Tomnoddy comes on the scene with a title-deed to the islet in his pocket. He points out how unfair it is that the five men should work equally hard for such varying returns. He explains that “economic rent” is a great equalising factor, and illustrates its working by collecting from Bill, Harry, Dick, and Tom all that they harvest over and above Jack’s 30 bushels. Jack (“at the margin of cultivation”) pays no rent; the others pay rents of 5, 10, 15, and 20 bushels respectively. Matters are equalised — after the fashion of modern landlordism—by the private appropriation of rent.

Comes Henry George. He, too, sees and admits the injustice of the present unequal distribution of wealth. But he sees also that his lordship’s method of “equalisation” only introduces a new and more glaring element of inequality. For it gives 50 bushels of product as “rent” to a person who does not produce anything at all; and gives it to him, not as the reward of any labour, but as a sort of blackmail levied by virtue of mere “ownership.” Only those people who still talk as if the farmers and labourers of England could not grow their crops unless they had a landlord to collect rent from them, would fail to see the force of the argument.

Yet there is an inequality, due to the varying natural fertility of the soil and its consequent inequality of yield to labour, which does obviously call for adjustment. George’s remedy is simple and effective. Let the overplus be “pooled” for the benefit of *all* who are cultivating the land. Let us “communalise rent” for the

benefit of all the islanders, and use it co-operatively for the whole community. This does not shut “my lord” out. It is always open to him to enter the community as a worker and to share in the benefits of co-operation. Nothing is denied to him except the right to live as a parasite on the labour of others.

As the community grows and ceases to be merely agricultural other causes of inequality of land values come into play. A shop-site in the market-place of a town will always be much more valuable than an equal area of agricultural land in a rural parish, because, being at the centre of business for the district, it affords much greater opportunities for that stage in the long process of production which we call “exchange.” The more people there are within reach of a site, the greater the facilities for doing business on that site. Density of population is a great factor in the unequal distribution of land values. But density of population is a social phenomenon, and, if it causes a great increase of land value, it is not easy to see on what ground any individual or class within the community can lay claim to that increase.

As population becomes more dense, new social needs arise. The primitive draining, lighting, policing, schooling of a small village becomes utterly inadequate to the needs of the town and quite unthinkable in a great city. Means of easy and rapid communication become necessary within the town and between it and the surrounding districts with which it exchanges products. All these services are very costly. They all increase land values. They pay, indeed, a handsome return on the money invested by the community, but, unfortunately, the dividends, under our present system, go into the landlord’s banking accounts. In the centres of our largest towns, where all the advantages of a dense population and of costly municipal services come to a focus, land values become colossal. Bare land in Cornhill may sell at the rate of three million pounds sterling per acre, or more. The difference of value between that land and the poorest land in use—its economic rent—is due to the gifts of Nature, to the presence of the community, and to muni-

cial expenditure. Unless the "owners" can show that they placed the River Thames just where it is, that they brought the population to its banks, that they have called into existence all the public services which make the centre of London so desirable a position for the business man, on what ground do they claim the land value as their private property?

The proposal to equalise land rights by the socialisation of land values ("economic rent") has several outstanding advantages.

It pushes aside, with inexorable logic, all proposals for buying out the landlords. If the private appropriation of land values, created by the community, be, as we maintain, an act of continuous encroachment on the common and equal rights of the people, there is no reason why the people should be expected or compelled to buy back what is morally and historically their own. It is not a case of a robbery that is "over and done with." The land values of to-day are created and maintained by the people of to-day and belong to the people of to-day. If the population of this country emigrated in a body to the Argentine, leaving the landlords in possession of all their parchment-rights, land in England would become almost as valueless as land in the Sahara, unless and until a new population of workers came to settle upon it. But there would be an enormous transfer of land value to Argentina. The people would take the land values with them as surely as they take their own skins; but the laws of the Argentine, like our own, would deny them any right to their own creation, and would enable the South American landlords figuratively, if not literally, to take the skins off their backs by increased rents.

If, then, land values are created by the people and belong to the people, there is no reason in good morals why they should not be restored to the people as soon as their true nature and ownership become generally recognised. But the sudden and complete enforcement of equal rights to land values would undoubtedly work considerable hardship, and would mean a great dislocation in a society that has for so long settled down on a false foundation.

It is, therefore, no small advantage that our proposal is capable of being carried out *gradually*, so that time may be given for a quiet and peaceful adjustment to new conditions. This can be effected by using the machinery of taxation for the best end to which it has been or can be directed. If every £1 of land values were paid into the public till, instead of going into the private pocket, we should have virtually abolished the private ownership of land. If the land value ("economic rent") thus collected for the public use were devoted to the payment of public expenses we could leave labour, and the products of labour, free from taxation, and the worker would enjoy the full results of his work. We can approach this ideal by comparatively small successive steps if we begin to tax land values and use the proceeds of the tax in substitution for some of the existing taxes; say, instead of the taxes on food or instead of the local rates on houses. The nation, as common owner of its land, would begin to live, in part, on the rent of its own estate. We should have begun the process which should finally end in the complete restoration of common and equal rights in land, under a form of taxation. This, then, is what the Taxation of Land Values means.

As things are now, the easiest way in which to have valuable possessions and yet to escape taxation is to be the owner of vacant and unused land. An utterly derelict farm or a bare building site escapes taxation and rating. A poorly-used plot of land pays very little. My lord can, and does, get his assessment to the local rates reduced when he turns cultivated land into fox coverts or deer forests. But the surest way to get your assessment raised and your rates and taxes increased is to put land to a good use, or to a better use than hitherto—to turn a grass field into a fruit garden, or to build a house on a vacant lot, or to add a bathroom or a conservatory or a new storey to an old house. The policeman will not let you live in the street, but, as soon as you get a house, another public official imposes an annual fine upon you in the name of inhabited house duty, and yet another mulcts you every year in local

rates. If you work harder and earn more your income-tax fine increases; when you spend your earnings on necessary foods you are taxed again. You cannot, in a business-like way, pay your just debts or collect your just dues without paying a stamp-tax on cheque or receipt. Many of these taxes fall most heavily upon the poorest, who are least able to bear them; all of them come, in the last analysis, out of the produce of labour, the only creator of wealth. They penalise industry, interfere with business, restrict enterprise, and check the production of wealth. Most of them directly foster monopoly in one form or other.

A tax on land values does none of these things. It tends to break up monopoly, beginning with the foster-mother of all monopolies, the fundamental monopoly of land. It opens wide the door to industry and enterprise by forcing into use the land which is the workshop and the storehouse of man—"the field of all labour and the source of all wealth." It would make the withholding of land from use an expensive luxury. The "weak holder" would let go at once, because he must; but the strong holder would let go, too, because he would see that it was wise to do so. One of the richest corporations in the world is the Hudson Bay Company. The Company held many plots of land idle in a Canadian city, to the great detriment of a growing community. The city wisely decided to rate land values, and the Company's vacant lots promptly produced a luxuriant crop of notice-boards offering the land for use! And, as there is no known way of using land except by employing labour upon it, every piece of land that comes into use means an increased demand for labour and a corresponding thinning of the ranks of the unemployed. As, once more, the existence of unemployment is the prime agent in reducing wages, the final and inevitable effect of the taxation of land values on the position of the worker is so plain as not to need stating.

Finally, in our own country at least, the method of restoring equal rights to land by means of the machinery of taxation

enjoys the advantage of being in line with the theory of the British Constitution and with the lessons of our national history. It is still taught in our text-books of the Law of Real Property that "no man hath in law the absolute ownership of lands; he can only hold an estate in them." In theory every land "holder" is still a tenant of "the Crown." This was once something more—much more—than a legal fiction. The landholder, or State-tenant, had to pay in personal service, or in money, or both, a *rendita* (return, *rente*, rent) for the privilege of holding the land. He had (*e.g.*) to furnish the Army for national defence, to maintain castles for the keeping of internal order, to make and repair roads and bridges, etc. One by one the landholders "nationalised" or "municipalised" all their *burdensome* functions. They transferred the support of the Army, Navy, roads, bridges, etc., to newly-invented taxes and rates, which fell upon the common people. But they kept the land, and with it the *profitable* privilege of collecting rent from the people who could only live by using it. We have only one step to take in order to complete the process of nationalisation on the lines on which the landlords began it. When we transfer to the State the one principal function of landholding that the landholders have so far shown no desire to part with—the profitable function of rent collecting—the nationalisation of land will have become an accomplished fact. The taxation of land values—pushed to its logical conclusion—will do it.

Theosophists and Christians alike proclaim the Brotherhood of Man. There is nothing that blasphemes the sacred ideal of Brotherhood so much as injustice; there is no injustice so vital, so fundamental, so far-reaching in its consequences, so dire in its physical, moral, and spiritual effects, as the denial of equal rights in land. If taxation of land values be the easiest and most convenient way of reasserting those equal rights, is it not the duty of all of us to support it, work for it, live for it, "if need be," as Henry George said, "to die for it"?

LAND NATIONALISATION

By JOSEPH HYDER

Secretary to the Land Nationalisation Society

Mr. Joseph Hyder is one of the pioneers of land reform, and has for many years acted as Secretary of the Land Nationalisation Society. In this article he advocates a method whereby the "people can obtain complete possession of what is the great asset of any nation—the land—justly, magnanimously and without revenge."

OUT of evil good often comes, and I believe that out of this awful war there will come some great benefits that could hardly have come in any other way. They cannot, of course, restore the lives that have been sacrificed by the million; they cannot undo the unspeakable sufferings that have been endured by men and poor dumb animals; and they cannot justify the brutal and wicked resort to armed force and wholesale murder as a means of settling international differences. But it is a fact that some good has already come out of this horrible welter of bloodshed, and that much more may yet come if humanity will only grasp its opportunities and learn the most obvious lessons which the war has taught us.

The Russian Revolution, with all its temporary drawbacks, has shaken autocracies everywhere, and the peoples of the earth are surely going to be relieved from all oppressions. The "brotherhood of man and the federation of the world" are within our grasp if the democracies are wise enough to take occasion by the hand.

Wages have been raised, to a large extent if not universally, and the principle of limiting both rents and profits has been established, although as yet incompletely. The women have won the vote, and the duty of the State to house the people well, to educate the children more liberally and to preserve young life has been recognised.

In regard to the land, a revolution has been accomplished. The lessons taught by the unhappy necessity for increasing the supply of munitions of war have been

applied to the production of food. Agriculture is now a Government controlled industry. The enemy submarines have brought land reform changes which would have taken many years of acute controversy and persistent agitation to accomplish. In the past we have left the greatest of all industries to the practically unrestricted control of private individuals. The landlord has decided who was to have the use of land and who was not. His main interest was rent, not produce.

In *The Age of Bronze* Byron scathingly satirised the indifference of the lords of the soil to everything except their own hard-wrung profits of ownership:

The land self-interest groans from shore to shore,
For fear that plenty should attain the poor.

The peace has made one general malcontent
Of these high-market patriots; war was Rent!

Their love of country, millions all misspent,
How reconcile? By reconciling Rent.
And will they not repay the treasure lent?
No: down with everything and up with Rent.
Their good, ill, health, wealth, joy, or discontent,
Being, end, aim, religion—Rent, Rent, Rent!

The motives which actuate the "owners" of the soil in Byron's day have not changed since then. Rent is still the main consideration of the landlord. In the towns it is their sole consideration, for even the landlords who have the best reputation for leniency on their agricultural lands act on the strictest commercial principles on their town lands. In the country other motives are at work. Sometimes it is their love of sport, or

what men call "sport," which is simply the love of killing animals. Sometimes it is the love of power over their fellows, such as the possession of a big country estate confers upon its owners.

The power may be kindly used in the shape of charitable assistance to men who are kept poor by the landlord system. It may be used harshly and despotically against those who dare to claim a place in the sun. And it may be used in the way of granting abatements of rent to tide over difficulties, or in the granting or withholding of improvements such as it is the recognised duty of the landlord to provide. The big owner of land is thus the master of the whole countryside. He holds its destinies in his hands. The fundamental source of all life is his to do with it as he likes, and either by the withholding of benefits or the visitation of penalties he is a king with more power over the welfare of his tenants than the crowned King of the whole country has.

And next to the landlord comes the capitalist farmer. His interest also is not a high produce, but a high profit. His farm is generally too big for the amount of his working capital. He has not the money to farm intensively, even if he had the desire or the knowledge. He must take care to keep on good terms with the landlord; but as for the labourer, his wages are an expense of production which must be kept down. He must be kept in his proper place, as a hired servant with no more right to the land than the horse in the plough. Thus, whenever the labourers have tried to get land to use for themselves they have been confronted not only with the opposition of the landlords, but with that of the farmers as well. For if the labourers had land they would be more independent. They would demand higher wages, better houses, and even a Saturday half-holiday, such as the town workers have had for many years. This, of course, would be the end of all things, and at any cost it must be prevented. So, when the labourers want any particular land, the farmer generally at once describes it as the eye of his farm, to take which would make the rest of the farm useless.

Under this control of the land by landlords and farmers we have arrived at the present pass. In no country in Europe is so little food produced from the soil, yet in no country is there better land. Nowhere else are there so few people employed in agriculture; nowhere else is the worker so divorced from the soil. Nowhere else is there so much grass, yet we do not feed so much live stock on a given area as other countries do.

Many reforms are needed before the best use can be made of British soil. We need a far better system of education for the rural worker, school gardens must become universal, technical instruction must be provided for, co-operative methods must be promoted, agricultural credit banks must be established, the transport services must be improved under the public ownership of both railways and canals, the whole problem of marketing the produce must be thoroughly organised. But, above all, we must get rid of the system of private property in land. That is the crux of the whole question.

A start has been made already. The thin end of the wedge has been driven in, and it remains for the organised democracy to drive it home. The State has asserted its supreme right to decide the uses to which the land is to be put. That is an epoch-making change. The farmer has to plough up the grass, and any arrangement to the contrary with his landlord is null and void. For an acre of arable land yields much more human food than an acre of grass will do.

The Food Production Department states that 100 acres of wheat will feed 200 people for a year, 100 acres of oats will provide food for 160, 100 acres of potatoes will feed 450, while 100 acres of grass will only provide meat or milk for from 20 to 30 people. Obviously it is the right thing, therefore, that the general interest of the whole body of the consumers should override the interest of the private producer for profit, and the private appropriators of rent.

Thus the State is only doing its plain duty in controlling agriculture, and the marvel is that it has not been done before. The old arguments in favour of unre-

stricted freedom of action for the landed interests are weak and futile in the presence of the food crisis. The German submarines have done what peaceful agitation could not have achieved except after many years in ordinary times. But the logical step has yet to be taken.

The farmer is an agent of the State. He must grow what will most benefit the people as a whole. The State lends him horses and tractor ploughs. It guarantees minimum prices in order to encourage production, and prescribes maximum prices to prevent extortion. It modifies the Game Laws in his favour, and it temporarily limits the right of the landlord to raise rent because of higher prices. But it does not make the land the property of the community. This is the thing that is now needed, but, unless the millions of landless workers take resolute action, this is the last thing that any Government will think of doing.

Nothing less than the full communal ownership of the land will ever satisfy the people when once they understand the question. There is not now, and there never has been, any justification for private property in the natural resources of a country. The ordinary arguments in favour of private property do not apply here. In all other cases the subjects claimed as private property were brought into existence (the shape but not the material) as the result of human effort. The right to them is derived from the right of their human makers to what they had themselves produced. The land is altogether different. It was here before the first man came. It would remain if every man were to die. And all men need it equally. It provides them with every material thing they ever have. Every atom in every body, whether of animal or plant, comes from Mother Earth.

Yet practically the whole land of the country is treated as a commodity of trade, to be bought and sold, and passed on by gift or bequest. To the lord of the surface belongs all beneath it to the centre of the earth, and all above it to the zenith of the sky. The claim is a preposterous one. The wonder is that men have ever taken it seriously. The only possible ex-

planation is that most men never trouble themselves to think deeply about serious matters. They take things for granted. What satisfied their fathers satisfies them. It is the law, that is enough. But all that is passing. The workers are better educated, they have now a wider horizon, and they are beginning to demand that the whole production of work shall go to the worker. The landlord has had his day.

Palliatives are not likely to satisfy them. Free Trade in land and the abolition of primogeniture and entail have no weight with them. Leasehold enfranchisement, as ordinarily advocated, only gets rid of one landlord to set up another. Peasant proprietorship is simply the widening of the base of the land monopoly and is reactionary.

Similarly, the taxation of land values does not make the land the permanent public possession which it must become. It aims at diverting the value of land from private ends to the public service. Its advocates propose the progressive confiscation of rent. Up to a certain point their policy is fair and helpful. For it is perfectly right that land ought to be taxed according to its true value, and it would help to make possible the acquisition of the land itself by the community at a fair price. But it would not be fair to single rent receivers out for extinction by penal taxation, and I cannot believe that public opinion will ever follow that course. Moreover, even if the land could be taxed 20s. in the £, which I regard as impossible, as well as unfair discrimination against men who are no worse than other property-owners, the private control of land would remain. The private individual would be master, and the public interest would suffer.

We want a good deal more than the value of the land. We want the community to have the power to control it and to determine its use. This is the aim of the whole Labour Party and the whole Socialist movement. We want a National Ministry of Lands having the control of ownership over all the land from Land's End to John O'Groats. But we do not want an unlimited bureaucratic system of

Government from Whitehall. The elected local authorities must be the administrators of the national estate, and Fair Rent Courts are a necessity also. So there would be municipalisation in management under nationalisation in ownership.

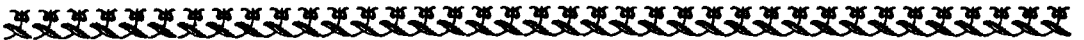
Under such a system the people could have either a system of State tenancies or a system of the direct working of land by publicly organised labour, or they could have both systems working together and could compare the results. Town planning would be a simple matter. Slums could be destroyed. The humane and healthful housing of the workers would be a matter of course with plenty of garden and recreation ground.

All this is consistent with the highest justice. All that any man has a right to is to enjoy the result of his own work. He does not need to own the land itself in order to be guaranteed that elementary and vital right. Security of tenure is the essential thing. And all the present landlord is entitled to is to receive considerate treatment when the system is altered. Many thousands of men have put their own earned money into land. The State has encouraged them to do it, and has recognised them in many ways for generations past. It is unthinkable that the whole cost of the change should be levied upon them by confiscation, whether immediate and sweeping, or by the progressive confiscation aimed at by the followers of Henry George.

By all means let every title be proved before compensation is paid, and there would be no real injustice, if it were possible (as I believe it is not) to deal in a special way with the large owners who have held land for centuries and whose ancestors never bought it in the first instance.

There would be no difficulty in the matter of finance. The State would pay for the land by the issue of National Land Bonds or Terminable Annuities, preferably the latter. It would not have to borrow a farthing. The rent or the value of the land would pay the annuities, and time would extinguish them. The communal control of the land would be established from the very beginning, and the unearned increment would at once become public revenue, but the full financial benefits would come later. To get them now is impossible, except with confiscation, and to attempt to get them in full now is to postpone the reform altogether.

On these lines, and in the near future, the people can obtain complete possession of what is the greatest asset of any nation—the land, justly, magnanimously, and without revenge. I submit that it is a reform of the utmost value, that it will solve many problems, that it will make the condition of the toilers better than it has ever been, and that it is one worthy of their concerted action until it is accomplished.



Find your niche and fill it. If it be ever so little, if it is only to be hewer of wood or drawer of water, do something in the great battle for God and truth.

SPURGEON

The devil tempts the busy man, but the idle man tempts the devil.

TURKISH PROVERB

THE TWELVE CANDLES

By HARCOURT WILLIAMS

"I am working on the land as a labourer in obedience to the principle, bred of these times of stress and turmoil, that the only way to help one's country in particular and humanity in general is to forsake the work at which one's hand and mind is practised—wherein real service can be rendered—and to plunge into a new sphere of activities, for which one is probably unfitted, thus adding to the terrible record of futility and inefficiency.

"My real work and capability are in the theatre. For twenty years I have closely followed an occupation—an art—to my mind fraught with possibilities. For twenty years I have graduated through constant hard work and observation to a better expression of that art and a fuller understanding of its relation to the spiritual needs of Life.

"And, because I do not see as others see, I am told to scratch potatoes out of the earth with an iron hook.

"It is a reasonable and necessary thing to do—to scratch potatoes out; but . . .

"The Greeks in times of national danger drew inspiration from their drama, but in contradistinction to the rulers of Euripides, the State does not consider the theatre to be of any genuine necessity except as a kind of giddy flirtation with mild viciousness for those who seemingly require such excitements, or as a species of drug to dope the public mind into momentary forgetfulness of the quagmire in which its politicians have left it to flounder.

"So I and others are left to go on scratching out potatoes to keep the public body alive—but if the public spirit is going to die perhaps it is neither necessary nor reasonable.

"The latter part of 'The Twelve Candles' was told me by a farm hand while we were building a haystack. 'Laying a ghost in the Red Sea' seemed to be a not unusual custom to him, and when I asked next day for more details of the story he had told me, he replied, 'It's not a story. It is true.'"



ON Romney Marsh by Ivy Church
Did Richard Dunster dwell.
He was a farmer's waggoner,
His wife were known as Nell.

But he were mostly "muddler" called
And sometimes "foul-mouthed Dick."
He had some habits like his speech
As dirty as a ditch. [Pronounced "dic."]

And artful, too, among his mates—
When they were all at work
He best knew how to choose the least,
The hardest he would shirk.
And yet he loved his horses well—
That was his saving grace.
But never did he want his wife,
And told her to her face.

His aged mother lived with them,
A woman crossed and ailing,
Who took the unjust husband's part
Against poor Nell a-railing.

Their cottage lay beyond the church,
No home was it for any,
For two is company, they say,
And three is one too many.

Once when the waters still were out
Come the spring o' the year,
For something Nell did say to him
Dick clipped her on the ear.

"What cause have you to treat me so,
When I be quick with child?"
"I never wanted brats about,
O Christ, it makes me wild.

"I didn't marry you for ought
Except my house to keep,
Now my old mother be grown old
And must on crutches creep."

She looked at him so steadfast like,
No inches did she lose:
"A man like you would steal the string
Out of the Saviour's shoes."

She sometimes in the stackyard helped
With all the threshing gear.
"Go up the ladder," Richard said,
"And fetch my fork down here."

"I cannot climb the ladder, Dick,
The roof be up a height."
The brutal words he shouted back
The engine drownèd quite.

When half-way up her head swam round,
She clutched the stack in vain,
They had to ease the thresher up
Because of her deep pain.

She suddenly called out for Dick
From the straw where she did lie,
"If ought should ail my little one,
I'll haunt you till you die."

And night by night as home he rode
Through sea mist and the wind,
A gravelling from the churchyard slid
And mounted up behind.

She never left him till the dawn
He lay as cold as stone,
And never more beyond the church
Did he ride home alone.

It made the heart grow sick in him,
He had no faith to pray,
But prayed the priest for pity's sake
The woman's ghost to lay.

"I'll lay her in the red sea deep,
With twelve wax candles tall,
If you will fetch eleven priests
To make up twelve in all.

"And when of prayers we've said a span,
If still the candles burn,
No more the ghost will trouble you
When you do home return.

"But if the candles be burnt out
Before we make an end,
The spirit, in its agony,
Your body it shall rend."

Twelve candles round the grave they set,
The swaying elms make moan,
Twelve priests stand robed in solemn black
And still their voices drone.

A sudden gale came from the sea,
Three candles gutted out,
And Richard like a devil glared
Carved on a gargoye spout.

Out of the west drove up great clouds,
It soon came up to rain;
And one by one the candles went,
Two only did remain.

The priests they strove to make an end,
But down the last flame died,
And Richard lay within the church,
His heart torn from his side.



THE WELFARE OF CHILDREN IN ITALY

By Signor EMILIO TURIN

DURING these years of sorrow and heroism, the most tender and constant care is directed to the children.

Italy is beginning to take her place among those nations in which the duty of the elder towards the younger is deeply felt, and the present war, which multiplies misery and need, calls forth sympathy for the children. Committees and Unions have been organised in Turin for promoting the comfort of "the child."

"Babies' rooms" have been instituted since the beginning of the war, in order to provide assistance for the children of soldiers and working women. The "rooms" shelter children from one to six years of age, from six o'clock in the morning till half-past seven in the evening — that is to say, during the hours that the factories are open. In each "room" the children are looked after by nurses and ladies, who, under the direction of a lady inspector, assist them with their meals, take them for walks, and amuse them in healthy and instructive ways, and a certain time is also set apart for rest. The children have four meals a day of food that is suited to their different ages.

To those who are ailing medical treatment is also given. Each "room" is composed of three rooms, one of which is the kitchen, the second the dining-room, and the third the nursery and resting-room.

The "rooms" for children in Turin are nine in number, and take in 500 little children whose fathers are soldiers. They are supported by monthly contributions from the municipal authorities and from various societies; in fact, from anyone who has the children's welfare at heart.

Two hospices in Turin have the particular aim of helping the soldiers' children who are altogether destitute of their

mothers' assistance. Signora Carrara Lombroso, daughter of the great scientist, Professor Lombroso, is the organiser of these hospices.

Two large villas have been lent for the purpose of sheltering abandoned children. "Villa Moris" and "Villa Beria" can contain more than 100 children, and since the outbreak of war are continually receiving little guests. Some of them go back to their fathers returned from the front; others are received into some regular institute or are adopted by families to be kept as their own children.

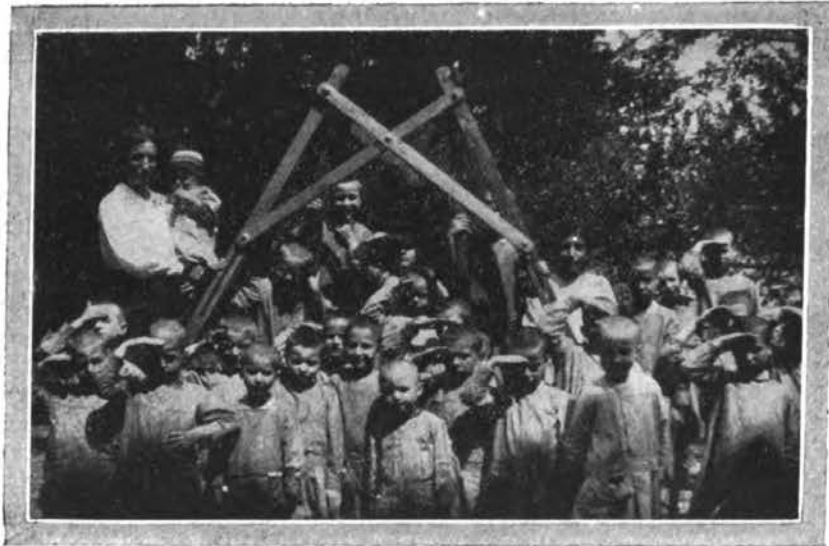


IN THE PLAYGROUND

The institution has assisted up till now 362 little ones, all of whom have had such loving care bestowed upon them that they have soon forgotten their misfortune in the hospice's homelike surroundings. The big boys help with the managing of the house from the kitchen to the garden, while the girls look after the babies, and mend stockings and torn frocks. Signora Carrara is assisted in her work of love by many little friends who form quite an army under her guidance. As the hospices are not supported by any fixed income, the rich children work in various ways to supply money, the selling of flowers, and of postcards which they paint themselves,

education and for the material and moral assistance of the children of fugitives from Irredent lands.

The children lodged in the school "Leone Fontana" are 130 in number. There they find food and shelter, and the homelike and happy atmosphere that surrounds them soon creates in their hearts a fount of sympathy for their Italian Motherland. They were born and brought up under Austria, in that land now redeemed by our gallant soldiers, and here we try to win their hearts and soften the pain of this wrench from home, from possessions, and from their native country.



CHILDREN OF ITALIAN SOLDIERS

being the most profitable branch of their industry.

The hospices have proved so successful, as well as necessary, that the work will be continued after the war, not only for the sake of those children who have found there their comfort, but for the sake of those more fortunate ones who have good homes and loving parents to attend to their every want, that by their service and thoughtfulness towards these less happy little ones, they may learn the lesson of unselfishness, and may be ever ready to stretch out a helping hand to the needy.

The Committee of "Assistance for Fugitives from the War" provides for the

The Public Schools dedicate all their powers to providing for their needy pupils who are children of soldiers. As time has gone on the work has progressed, and has developed in various ways according to the particular needs and means. Summer holidays have been organised for soldiers' children exclusively, and appeals are constantly made for clothes and money.

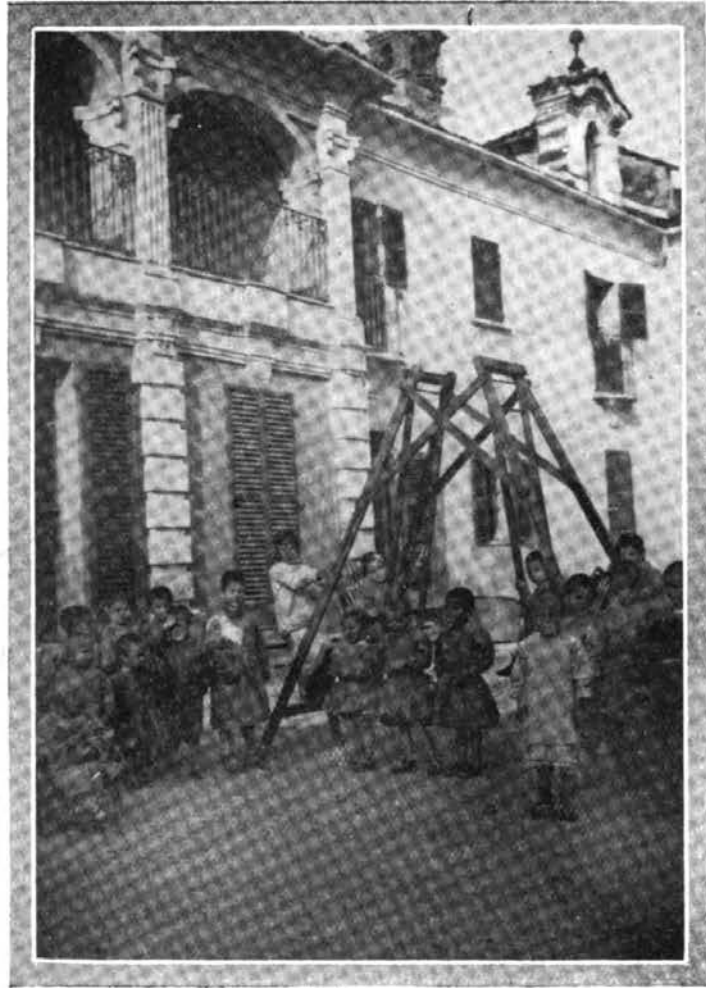
The "Infants' Dispensary," which has for a long time provided fresh and sterilised milk to small babies of the lower classes, now gives milk freely (free of cost) to soldiers' poor children.

Two efficient colleges are going to be built. The first for the "Sons of Soldiers,"

which will be on the same lines as the one already existing for the "Daughters of Soldiers," which arose long ago under the auspices of Queen Margherita of Italy, for the daughters of those soldiers who died during the war of Italian Independence. The second one is the "School for Cabin-Boys" of Naples, for the orphans of sailors.

These institutions will be permanent.

Other committees inspired by ideals of love and brotherhood work side by side with those which have arisen to cope with the necessities of the present war. One is the "Committee for the Defence of Children," whose aim is to provide magistrates with exact information regarding the mental and physical state, the social and domestic conditions of children of minor age who are under judgment for some small fault, in order to induce the judge to make use of those measures most fitted to draw the little delinquent to amend his ways instead of pushing him farther on the road to evil. To this end a colony has been opened in a little town near Turin (Rivara Canavese) to afford shelter to a certain number of boys and girls taken from families in which they were being corrupted or ill-used, and so to prevent their being driven to vagrancy and crime by the breaking up of their homes, or their being perverted by inhuman parents, or sacrificed as innocent victims to some sad physical heritage. The colony has for its aims: (a) To keep boys between 12 and 16 years of age, of ill behaviour, but who are not so bad as to be shut up in a reformatory, and are still sus-



AT PLAY

ceptible of correction, and to direct them to agricultural work and various trades; (b) to give temporary shelter to children under 12 years of age, who are materially and morally forlorn, ill-used, or corrupted, till they can be placed in some other institute or in some family; (c) to promote the "freedom under observation" of dissolute boys and girls under age, according to the example first given by America with the "probation system," an example which has been followed by England, France, Belgium, and other nations. Each "voluntary" watches over and protects one child not yet deeply corrupted, but needing the help of a good friendship, to

make up to a certain extent for that which is missing in the home.

These are the outlines of what is being attempted for the "child" from his infancy till he is able to earn his own living.

The united efforts of these institutions will be a strength ever increasing to protect and better the conditions of the younger members of society in Italy.

Also in Florence great activity is displayed in caring for the children, and the "roll of honour" of those who give themselves up to this splendid work is a long one, including many of the best-known names among the Florentine aristocracy, and very many in humbler walks of life, who willingly give both service and money to this good cause.

Here the "Homes for Children" may be divided into three categories :

1. Those under the immediate control of the Committee for Civil Preparation, which bears all, or nearly all, of the cost of maintenance.
2. Those partly dependent upon the above Committee (for grants of clothing, etc., sanitary inspection, and so forth).
3. Those quite independent of the Committee.

Thirteen of these different homes are for children from three to six years of age. They provide food and shelter, with as much of what is necessary for the moral and physical welfare of the little ones as may be accomplished by loving hearts and willing hands.

In addition to these thirteen homes, which belong to one or other of the three

categories above mentioned, there are nine others entirely self-supporting, owing their existence to private enterprise. One is kept by the Swiss Colony in Florence, one by the American Church, one by school teachers, one by "The Friends of the Poor," two by Catholic Sisters, and the others by generous-hearted women on their own initiative.

Then there are, besides these, four special shelters for such children as are orphans, or whose mothers are unable to attend to them owing to illness, or some other valid reason. These shelters or nurseries are situated in the suburbs of the town, where the good wholesome air exerts a beneficial effect on the children, many of whom are delicate, being children of consumptive mothers. During the summer it was found possible to send about fifty of the most delicate ones to the seaside for about a month, where the change worked wonders, many of them being hardly recognisable for the same children on their return to town. While the smaller children are taken care of and amused, the bigger ones are sent to school, or taught some trade, and after a while many are returned to their families when circumstances render it possible, either through the return home of the soldier-father, or the recovery of the mother from the illness which prevented her caring for her little ones. In this way room is made for the admittance of fresh applicants, and so an increasing number come into contact with surroundings which cannot fail to produce good results upon them, both morally and physically.



We live in deeds, not years ; in thoughts, not breaths ;
 In feelings, not in figures on a dial.
 We should count time by heart throbs. He most lives
 Who thinks most, feels the noblest, acts the best.

PHILIP JAMES BAILEY

NATIONALISM

By G. COLMORE

SIR RABINDRANATH TAGORE, discussing nationalism, repudiates the nation as a false and vicious form of human combination. And, defining the nation as he defines it, he is right. All that is noble in aim, achievement, and attitude in the life of a people belongs to them as a race; the race is a vital unity; the nation is a destructive monster. "A nation, in the sense of the political and economic union of a people, is that aspect which a whole population assumes when organised for a political purpose"; whereas the *society* formed by the population of a country is an end in itself, "a natural regulation of human relationships, so that men can develop ideals of life in co-operation with one another." It has its political side, but this side is only for the purpose of self-preservation.

It is merely the side of power, not of human ideals. And in the early days it had its separate place restricted to the professionals. But when, with the help of science and the perfecting of organisation, this power begins to grow and brings in harvests of wealth, then it crosses its boundaries with amazing rapidity. For then it goads all its neighbouring societies with greed of material prosperity, and consequent mutual jealousy, and by the fear of each other's growth into powerfulness. The time comes when it can stop no longer, for the competition grows keener, organisation grows vaster, and selfishness attains supremacy. Trading upon the greed and fear of man, it occupies more and more space in society, and at last becomes its ruling force.

This passage indicates the author's contentions and the scope of his book. The nation is opposed to society; organisation, mechanical and pitiless, threatens the true life of the peoples, paralyses their humanity, cripples their ideals. It is abstract, a machine, and being mechanical, "there are few crimes which it is unable to perpetrate. Because success is the object and justification of a machine, while goodness only is the end and purpose of man."

It is this machine, this abstract being, which is ruling India. India has had her problems and difficulties, resulting chiefly from the close contact of races ethnologically different, and she has made many mistakes; but her endeavour has been to proceed by means of the social regulation of differences and the spiritual recognition of unity. Her history "has been the history of continual social adjustment, and not that of organised power for defence and aggression." The fights and intrigues of her earlier history did not affect her real life; wars and invasions touched only the surface of her society; the invaders were conscious beings, belonging to races made up of living men, who could be loved or hated as occasion arose, and possessing the attributes of a common humanity. But it is the abstract being—the nation, mechanical, lifeless, cold—which is ruling India to-day, and the absence of life, of warmth, of human communion, is pressing upon the people of India with a force unknown in the past.

For the British race, as human beings, Sir Rabindranath has love and respect. "We have felt the greatness of this people as we have felt the sun." Moreover, he is convinced that East and West are necessary the one to the other, complementary to each other; and he declares that the spirit of the West, in spite of the manner of its coming, is scattering living seeds upon the fields of the East. "But as for the nation, it is for us a thick mist of a stifling nature, covering the sun itself." And the stifling effect of the mist is not confined to India alone; the organisation termed the Nation influences the history of mankind.

This history has come to a stage when the moral man, the complete man, is more and more giving way, almost without knowing it, to make room for the political and the commercial man, the man of the limited purpose. This process, aided by the wonderful progress in science, is assuming gigantic proportion and

power, causing the upset of man's moral balance, obscuring his human side under the shadow of soulless organisation. We have felt its iron grip at the root of our life, and for the sake of humanity we must stand up and give warning to all, that this nationalism is a cruel epidemic of evil that is sweeping over the human world of the present age, and eating into its moral vitality.

For not only in the East is the power of the Nation a poison; the nationalism of the West, destructive in the East, is self-destructive in the West; the nation that by force of organised aggression kills out the life of other peoples and races is killing its own soul. The supremacy of the Nation signifies to Tagore the decadence of the race. It is this self-destruction that he most constantly combats; it is against the introduction of Western nationalism amongst Eastern peoples that he warns the leaders of the East. In the chapter on Japan he adjures her, while choosing the path of progress, not to accept all the tendencies, methods, and structures of modern civilisation, but to bring her Eastern mind and spiritual strength to bear upon the problems that Western civilisation presents, to apply her old philosophy to the new situation and to preserve the art of living which she has evolved. Thus may arise a new creation offered by the soul of Japan as its tribute to the welfare of man; not a mere repetition of the systems of the West with their mistakes, their conflicts, and their organised selfishness. To do this is well within Japan's capacity, for she is at the same time old and new; she has her legacy of ancient culture, and she has also the courage to claim for herself the gifts of the modern age. And in her ability to combine the two she has given heart to the rest of Asia.

In Sir Rabindranath Tagore's criticism of Western methods there is no lack of appreciation, of understanding, in regard to the qualities in which the West is great.

I must not hesitate to acknowledge where Europe is great, for great she is without doubt. . . . Such true greatness must have its motive power in spiritual strength. . . . In the heart of Europe runs the purest stream of human love, of love of justice, of a spirit of self-sacrifice for higher ideals. The Christian culture of centuries has sunk deep in her life's core.

But the Europe that is busy in building

up her power is a power of evil, making the earth ugly with her heartless commerce, outraging man's sense of the beautiful and good. "The vital ambition of the present civilisation of Europe is to have the exclusive possession of the devil." To this end are her armaments formed and her diplomacy directed, and the terror she inspires comes back to threaten her and incite her to preparations of greater frightfulness. Japan, with all her beauty and heroism, was unacknowledged by the nations of the West as their equal till she showed that she also can make war at her pleasure, can pillage, murder and ravish with the West.

It is America who must justify Western civilisation to the East. America is untrammelled by the past; she looks towards the future; she is the country of expectation, desiring something other than what is. And, in the case of India, America is likely to be more sympathetic and understanding than is the people which, in the form of the nation, rules her. For India's chief problem—the race problem—is America's problem too, and if India has failed in its solution, America can hardly be said to have succeeded. Yet India has done something.

She has tried to make an adjustment of races, to acknowledge the real differences between them where they exist, and yet seek for some basis of unity.

And if India solves her problem she will help to solve the problem of the world.

In finding the solution of our problem we shall have helped to serve the world problem as well. What India has been, the whole world is now. The whole world is becoming one country through scientific facility. And the moment is arriving when you must find a basis of unity which is not political. If India can offer to the world her solution, it will be a contribution to humanity. There is only one history—the history of man. All national histories are merely chapters in the larger one. And we are content in India to suffer for such a great cause.

Sir Rabindranath Tagore discusses the political position in India, her economics, her industrial and commercial enterprise, and he criticises India as freely as he criticises Europe. But such questions as these are not for him of first importance; the more so that they are questions which

tend to divide countries rather than to bind them together. And India has other aspirations than for wealth and power.

A parallelism exists between America and India—the parallelism of welding together into one body various races.

In my country we have been seeking to find out something common to all races, which will prove their real unity. No nation looking for a mere political or commercial basis of unity will find such a solution sufficient. Men of thought and power will discover the spiritual unity, will realise it, and preach it.

The author of this book has often been called a poet and an idealist. He is both; but not, as those who use these terms in belittlement would have us believe, therefore unpractical, to be discounted as a thinker, and dismissed as incompetent to deal with the affairs of men. For the beauty which shines throughout this great book of his is not the beauty of impossible dreams, but the beauty of truth; if the vision of it is too splendid for sight which looks no higher than power and wealth, prestige and supremacy, it proves no more its falseness than eyes dazzled by the sunshine prove that the sun does not shine. He speaks, indeed, the wisdom of the Wise, of the Buddha, the Christ, of all those who have given the message of man's Great Self to the little selves of men. He relates that message to life; he points to the substance and bids men leave the shadows. Man in his fulness, he says, is not powerful but perfect. To make him powerful you must curtail his soul, and the humanity upon which the nation thrives is mutilated. Now, "in this frightful war the West has stood face to face with her own creation." In the

past she has inflicted suffering and insult upon a larger part of the world; to-day she herself is suffering from the falseness of her views, the pursuit of power which is unreal, the neglect of love which is truth. And if she learns to recognise the truth

there will come from her own children those who will break themselves free from the slavery of this illusion, this perversion of brotherhood founded upon self-seeking, those who will own themselves as God's children and as no bond-slaves of machinery, which turns souls into commodities and life into compartments, which, with its iron claws, scratches out the heart of the world and knows not what it has done.

In the regeneration that assuredly must result from recognition of the truth India will have her part; India who, through the night of despair, has held fast to her trust in God and in the truth of the human soul.

And we can still cherish the hope that, when power becomes ashamed to occupy its throne and is ready to make way for love, when the morning comes for cleansing the bloodstained steps of the Nation along the high road of humanity, we shall be called upon to bring our own vessel of sacred water—the water of worship—to sweeten the history of man into purity, and with its sprinkling make the trampled dust of the centuries blessed with fruitfulness.

"Nationalism" may not mean anything to the politicians, to the commercialists, and to that public which follows them. It can hardly fail to interest the thoughtful; it must stimulate the young who dream dreams and the old who see visions. It most assuredly cannot fail in its appeal to those who belong to the Order of the Star.



"It has pleased the Creator to put a great many talkers into this world, and only a few men of action to make its history."

MERRIMAN

BOOKS WE SHOULD READ

WOMEN AND THE SOVEREIGN STATE. By A. Maude Royden.
Headley Bros., Ltd. 2s. net.

TO the State Miss Maude Royden ascribes some of the evil qualities which are an integral part of what Sir Rabindranath Tagore calls the Nation, save that the pernicious influence of the State affects only itself, whereas the harm wrought by the Nation is not to itself alone but to the world at large. Moreover the Nation is wholly bad; unwittingly so, to be sure, since, existing only for material power and aggression, its evil effect upon its own being is unintentional; and, meaning to serve its own best interests, it thwarts them simply through ignorance of the law that any policy save that built up on the foundation of love is bound sooner or later to work disaster. The State, on the other hand, does ensure in many directions the good of its citizens, and does afford for their well-being facilities which in communities practically without civic organisation do not exist. Where the State and the Nation are at one is that the theory of success of both of them starts from the false premise that the exploitation of the weak ensures the benefit of the strong.

The State exists, as declared by Aristotle, to promote "the good life." But the good life could only be lived by the comparatively few: women, slaves, and men who followed degrading occupations were debarred from it; they could be good as women, as slaves, or as workers, but not as citizens. The same idea still obtains, to a considerable extent, as regards the democracy; and exists as a deep-rooted conviction in respect of women. In the pre-war controversy as to the rights and duties of women, reams were written and floods of speech were spoken to prove that women could be good women, but could not be good citizens; and that their incapacity was not due to lack of education or opportunity, but was inherent. The war has stultified

the expression of this firmly held opinion by forcing on the general mind the recognition of woman's usefulness to the State, but it is doubtful whether it is not as a good munition maker, a good nurse, a good farm labourer, and so forth, that she is recognised, and not in all sincerity as a good citizen. Political recognition will give her a status denied to her hitherto and is indispensable to the attainment of the position which, as a human being, is hers by right; but though the badge of citizenship is essential to a change of attitude towards her on the part of men and on the part of a vast number of her fellow-women, it will not in and by itself compel that change to the extent which is necessary. The whole conception of woman must be altered; the conception that her chief function is maternity, and that when she is not exercising that function—or even sometimes when she is—she is to be a ministering angel, a coy plaything, or a prostitute.

Miss Royden has much to say about the prostitute; she cites the canting morality which declares the prostitute's trade to be necessary and punishes her for plying it; which depicts her as a wicked temptress and the men who employ her as innocent victims; and which declares her existence necessary to the peace and purity of the home. It is with just condemnation that reference is made to those women who are content to purchase safety at the price of other women's degradation, and who, accepting the sacrifice, look down on those who make it. All this must be changed; the exploitation of the weak by the strong in this direction, as in all others, must be put an end to. Miss Royden protests, too, against the idea that the honour of a woman is a physical thing and that she can be made unchaste through becoming the prey of unchastity. Honour is not a physical asset either in a man or a woman, and it is mischievous

to confine it, in the case of women, to sex. Moreover, it is contended, and rightly, that unchastity is not the only sin. It is not accounted to be the supreme fault in a man, nor should it be so esteemed in a woman. Men have demanded chastity in women as they have demanded soundness in a horse; and as a wife has been in the eye of the law, and in many other eyes, regarded as property, it is only logical that she should be required to be without physical blemish. But honour and chastity are virtues of the soul, and cannot be guarded from without, but must maintain themselves within. Moreover there are vices fully as perilous to the soul's health as the one forbidden to woman. There are terribly respectable women, terrible in cold-heartedness, in lack of sympathy, in selfishness; and there are women who have been knocked down and called "fallen" who have within them the milk of human kindness. St. Paul, as Miss Royden points out, was as

hard on women as was the social code of the Old Testament; but the Master whom he followed was never hard; to women who had "fallen" least of all.

What women can do as citizens is suggested and described; and Miss Royden brings forward remarkable statistics with regard to infant mortality, showing how the infant death-rate varies in different countries, being lowest in the countries in which women have most freedom, and highest in the countries in which they are furthest from emancipation.

The book gives in full detail the cause and course of woman's position, and points out the several ways in which, by the subjection of women, the State subjects itself to disadvantages and disorders. Such a result is inevitable. The exploitation of the weak recoils upon the strong; the race is never to the swift who run selfishly, nor the battle to those whose strength is tyranny. G. C.

THE PROBLEM OF THE SOUL: A Tract for Teachers. By Edmond Holmes. Constable and Company. 1s. 3d. net.

MR. EDMOND HOLMES, at the beginning of a deeply interesting and suggestive book, asks the question: "What can education do for him who is to be educated? What changes can it work in him? What ends can it set before itself and him?" He answers these questions by asserting that education can certainly do at any rate one thing, and that a thing "which includes all other things; it can further—or hinder—growth." But the question of growth in connection with human nature is a disputed one. According to Mendel and his exponent Professor Bateson the soul cannot grow. Protoplasmic in origin, it is originally in possession of the full measure of its capacities, and these capacities only do not appear and prove their perfection because

they are held back by inhibiting factors. Mr. Holmes, on the contrary, assumes the growth of the soul; it is from the point of view of that assumption that he reasons out the philosophy of his book; and his philosophy differs both from the "nature" school of the Medelians, and the "nurture" school which opposes it, inasmuch as he assigns to the being we know as man a dual and not only a material origin. "But, because I assume that human life in its totality comes under the laws of growth, I am not therefore bound to assume that it comes under the law of laws of physical growth."

In a sense Mr. Holmes is in agreement with the theory that perfection is inherent in the nature of the soul; but for him the perfection is potential, not fulfilled; and what for him is the essence of

the process of growth "is the realisation of potentiality, the transformation of a complex of possibilities into a fully developed organism, of what can be into what is." The oak is in the acorn in potentiality, but not in perfection; the process of becoming perfect is a process of growth, of unfolding, as the bud by unfolding becomes the rose; not the release from restraining bonds of something already full grown. In the process of growth heredity and environment are the chief factors; and why, the author asks, are the apostles of heredity opposed to environment, and the supporters of environment opposed to heredity? There should be no controversy between them, since they stand to each other in the relation of warp and woof. Into the question of heredity Mr. Holmes enters fully, and is illuminating in the distinction which he draws and works out between racial and lineal heredity:

By the common elements I mean those which we inherit from the whole human race, and which we therefore share with all our fellow-men. By the differential elements I mean those which we inherit from our own more recent line of ancestors and which are, therefore, in some special sense our own. . . . Racial heredity gives a man a human nose. Lineal heredity helps to determine the contour of his nose. Racial heredity gives a man a pair of human eyes. Lineal heredity helps to determine the colour and setting of the eyes. . . .

The part played by racial heredity is immensely larger than that played by lineal heredity; and it is in connection with racial heredity that environment is important.

The more racial element in one's inheritance outweighs the lineal, . . . the greater will be the scope for the transforming influence of environment.

The illustrations of this theory emphasize its points and make them clear, but they are too lengthy to quote. Indeed, to get a just idea of the book, it is necessary to read the whole of it; extracts can do no more than suggest the lines on which it is written. These lines are above all in opposition to materialism: the author refuses to confine the whole nature of man within the limits of biology. For him man's soul "cometh from afar," is very ancient in lineage and spiritual in origin. He accepts, as the only theory in accord with facts and reason, the ancient theory of reincarnation, and it is as a growing Ego, born at a stage of growth determined by his past and entering upon fresh opportunities of developing his potentiality, that he views the child who is to be educated. The task of the teacher therefore is a task of splendid responsibility, for in his—or, as Mr. Holmes prefers to say, her—hands lies the possibility of furthering or hindering growth; and of all the functions of brotherhood, none surely can be greater than that of aiding in the growth of fellow-souls. A tract for teachers, the book is said to be, and all teachers should read it; but it is a book for all who are interested in education; and a book also for those whose interest in that pre-eminently important subject is not yet awakened.

G. C.



FOR THE CHILDREN

THE TOWN OF "LET'S PRETEND"

NOW this is the town of "Let's Pretend,"
Where the fairies live and play;
'Tis the gorgeous land of "Make Believe,"
Where everyone is gay.
This chair has become a pirate ship
That sails the Spanish main.
Full many a man must walk the plank
Ere we come home again.

'Tis here the young prince will welcome us
With the kiss that awoke his wife.
For happy they are for ever and aye,
Free from all care and strife.
We'll drink our tea from the dolly's cup,
Sweet nectar it will be.
We must hide away from the Giant Ogre
Till Jack can set us free.

The children dwell in this pleasant town,
Where the toys all pulse with life.
Each doll is a queen in a golden crown
Or else a prince's wife.
Each firewood stick is a dagger ornate
To destroy the Redskin Chief;
And with cards or bricks we build a house
Which never shall shelter a thief.

* * * *

O, would that we of the elder breed,
Whose youth has passed away,
Could dream again as we dreamt of yore:
As the children dream at their play.
But the dear, sweet land of "Make Believe"
We never can enter again.
We have grown too old and cannot pretend,
Nor castle build in Spain.

JOHN SCURR



THE DAWN

THE children stood at the gates of the Palace of Night waiting for the dawn. And as they waited they saw one Star, brighter than all the rest, shining out in the blackness of the night.

"What is that?" asked one of the children.

"It is the Star in the East," replied the other. "See how brightly it is shining just where presently the sun will rise."

And still they watched and waited, and the night seemed to grow darker still. Yet ever the Star in the East shone bright, and clear, and strong.

"I think the night will never end!" said the first child.

"Look!" cried the other.

The child looked, and in the east,

beneath the Star, he saw a faint dim light appear, the first pale flush of dawn. Brighter and still brighter it grew, and as the light spread over all the sky one by one the stars began to disappear.

"Oh! see," cried the child. "Now our Star has gone!"

"Look!" cried the other. "There is something better in its place."

The first child looked, and beneath that part of the sky where the Star had shone, there stood a Man. The children recognised Him at once.

"It is He!" they cried, "He for whom we have waited all the night."

Then the gates opened, and hand-in-hand the children ran to meet Him down the hill. And when they looked back the Palace of Night had vanished, for lo! the Day had come.

CECILY M. RUTLEY

THE WHITE BIRD

God has given each of us a beautiful White Soul. Let us guard it carefully, and keep it pure and spotless, that it may grow more radiant in the sunshine of His Love.

ONCE upon a time, in one of the prettiest villages in the heart of Devonshire, there lived a number of little maidens.

I can't tell you how many there were altogether in the village, but those in whom our story is interested numbered about twenty, and their ages varied from eight years old to thirteen.

These little girls had banded themselves together for a special purpose, and had agreed that they would be followers of all that is good and pure and true; that they would be helpful to everyone, and that they would try each day to do something that would be of service to some person or to each other, which would naturally bring a great blessing to themselves, learning daily to be unselfish.

Now there was one little girl in the village named Patience; she was an invalid and could not play about and have good times as the others did, and she was very sorry she could not join the Helpful Band.

"Still," she said, "I can be good and pure and patient like my name, and perhaps that will help Mother sometimes when she has to nurse me."

One day there was a rumour that Patience had a beautiful white bird to care for, so there was great excitement amongst them all. Each was anxious to find out if it were true and to see the wonderful bird, which, it was said, was different to any other bird in the country round, and consequently had to be very carefully tended and fed.

At the very first opportunity the little girls hurried off to see their friend. Patience was not strong enough to see them all at once, but, as they were admitted to her, each one exclaimed, "Oh! Patience, is it really true that you have such a beautiful and rare White Bird all for your own?"

"Indeed it is true," she replied. "All my very own, and no one can feed it and attend to it properly but my own self."

"Oh! do show it me quickly," said Nellie, who was one of the first visitors.

"No," said Patience, "I cannot show it to you; it is a very shy bird and cannot always bear to be looked at. It is seldom I can show it even to Mother, and then it is only because she loves me so much.

"But I will tell you all I can about it. It was so white and so pure when it was given to me that it shone with brightness, and I was told that on no account must I let its feathers become soiled and dirty. I try not to, but it is very difficult sometimes, and then if I don't give it the right food to eat my beautiful bird will become sad and mopey, and that is very bad for it. I have to keep it always in the sunlight and feed it with the freshest and brightest of flowers.

"And now," said Patience, "I will tell each of my friends a wonderful secret. As you walk home, if you will think of all I have told you and wish very hard you will have a great surprise."

So Nellie and Ivy and Hilda and all the others, wondering very much indeed what would happen, did as Patience advised them, and walking quietly home thought of all the things Patience had told them about her white bird.

"I wonder if anyone would give me one if they know how much I long for it," thought Florrie.

"I should like to have a bird like that," said Joan. "I would take so much care of it."

The first thing to do when they reached home was to tell Mother of the wonderful bird Patience possessed, and of their desire for one of their own.

And the wise Mothers understood, and advised them to go upstairs and kneel down and ask God about it. By-and-by

one little maiden after another crept downstairs again, and each in a voice of awe said to her Mother:

"Oh! Mother, I too have a lovely white bird. Did you know I was going to have one? It is beautiful, and shines so bright. How can I keep it pure and white? Can you help me, Mother?"

And every Mother said, "I hoped my little girl would find she had one. I will help you all I can, but it is your bird, and you must be the one to look after it, and keep it white, and feed it with its proper food. You must never neglect it in any way, nor wrongly feed it. If you do it will become discoloured and mopey, and other people who have white birds will begin to notice it in you, because if you neglect your lovely white bird you will become careless and neglect yourself. I hope my little daughter will never be so foolish and unkind." And every little girl said, "No, Mother, I never will."

And so day by day those little maidens tried to find more and more beautiful flowers to feed their white birds.

One morning Hilda came running in to dinner exclaiming, "Mother, I am so sorry I have not found a flower for my white bird. When I came out of school I was going to search for a very nice one and then I saw poor lame Charlie trying to cross the road. He said his leg was very bad and he could scarcely get along, so I stayed and helped him all the way home, and now my birdie must wait until this evening. Do you think it will be very starving by that time, Mother?" Mother said, "You had better look at it to see how it is now." Hilda ran off to see if the poor bird was very hungry, for she felt so sorry she could take it no dinner. To her great astonishment and surprise the lovely bird was radiant, and singing with all its power.

As Hilda listened to the beautiful notes she was able to understand the white bird's song, and this is what it sang:

"Kind deeds are the sweetest flowers in all the land, and the best food for the white bird. Pure thoughts are the sunshine that the white birds love."

Hilda felt so happy that she had done this deed, which had so delighted her

white bird, and all the afternoon at school she could hear the white bird's song. It helped her with her lessons, and when they were over she ran joyfully home to help Mother, feeling that unselfishness and kind deeds made one much happier than just trying to please oneself.

On the next day she went to see Patience again, and told her with delight how she and the other girls had found their white birds, and of the strange surprise she had the previous day. Patience was very interested and told Hilda that she too had discovered the same secret, "that kind deeds and good thoughts were the safest food for the white birds."

"There is another secret," she said, "I hope none of you will find out. I am sorry to say I have." Just as she was speaking another member of the Helpful Band came in looking very sad. "I wonder if you can help me, Patience," she said. "My lovely white bird! Oh! I could cry. It was so well when I went to school this morning. Mother called out to me to hurry straight home to look after baby. Mother was awake all night 'cause baby's cutting teeth, and I know I ought to have gone straight home, but I thought about my bird and went a long way looking for flowers and then was late for dinner. Of course I got a scolding and then I answered Mother back and was rude, and when at last I went to give my white bird its dinner it was moping in a corner, and instead of looking white and shining it looked dirty and grey. It would not open its eyes and look at me, nor eat any dinner. What shall I do, Patience, if

it dies?" and the poor little girl burst into tears.

"I am so sorry you have found out that sad secret, Netta," said Patience. "Now you see what I meant, Hilda. The lovely white birds do not like bad temper nor disobedience, whilst a lie is poison to them and they take a long time to recover. What a pity you did not do what your Mother asked you, Netta."

"I am so sorry," said Netta. "Do you think that is the cause?"

"I am sure it is, because I have been cross sometimes and I have seen how it hurts."

"Don't cry, Netta," Hilda said. "I will tell you my secret and then I am sure we shall be able to cure your white bird, sha'n't we, Patience?"

"Oh, yes," replied Patience; "if Netta will try not to be so naughty again, and when she knows your secret she will know that instead of being disobedient the kindest deed is to obey cheerfully. Very often we have to do exactly what we don't want to do, and unselfishness is the loveliest flower of all."

And so they comforted poor Netta and promised to help her, and when she had told her Mother how sorry she was and cheerfully helped her with her work, the white bird gradually recovered and Netta was happy once more.

Soon the other girls found out the secret, and then the song of the white birds rang through the village, bringing happiness and joy to old and young, for the song of the White Birds is a song of Unselfishness and Love. L. M. G.



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The Herald of the Star

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Contents

	PAGE
<i>Frontispiece: Peace.</i>	Anon. 58
In the Starlight.	By Lady Emily Lutyens 59
The Eternal Pity.	By E. A. W. 62
War, Industry and Unrest.	By E. J. Smith 64
The Duties and Responsibilities of Citizenship.	By Sir Arthur Chapman 69
Poem : My Creed.	By F. M. Rankin 72
Russia, 1911—1918.	By Princess Galitzine 73
Schools of To-morrow :	
II. The Arundale School, Letchworth.	By Josephine Ransom 80
Blind Citizens.	By Arthur Burgess 84
The Case for India.	By Annie Besant 86
Paracelsus.	By L. 93
The White Cross. An Appeal.	By Maria Montessori 97
Poem : The Abbé Sicard.	By G. R. G. 98
Books We Should Read.	100
International Bulletin.	105
For the Children.	109

As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand.

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PEACE be to the North and South, to the East and West ;
Peace be to all above and all below.
Peace, all-embracing, all-pervading Peace.
The Peace of quiet lakes, and hills, and woods ;
The Peace of summer eves and moonlit nights ;
The Peace of ocean calms and starry skies ;
The Peace of faithful and contented hearts ;
The Peace and blessings of the Holy Ones,
Flow into me and out from me to all,
Peace be from me to all, from each to all,
In all three worlds dwelling,
Peace ! Peace ! Peace !
Nay, let there be no more of me and mine ;
Let me but live a centre in the Peace ;
Lose, whelm, forget, and merge myself in Peace—
Peace, all-embracing, all-pervading Peace,
Peace to all beings, everlasting Peace.

—From America.



IN THE STARLIGHT

By LADY EMILY LUTYENS

It should be clearly understood that the contents of "In the Starlight" are the personal views of the writer. Neither the Head nor the Order is at all responsible for them. But the writer feels she is more useful to her readers in expressing freely her own thoughts and feelings than if she were to confine herself to bare chronicles of events and to conventional ethical expressions.

A GREAT reform, pregnant with possibilities for the future, has been assured during the past week by the safe passage of the Reform Bill through the House of Lords, giving votes to 6,000,000 women. At the same moment the Congress of the United States of America has also passed an amendment granting the franchise to women, which, if endorsed by the Senate, is likely to become universal throughout all the States. Not only does this double event mark the peaceful conclusion of a long and arduous fight, but it ensures the political co-operation of women in the settling of all those great problems of reconstruction which will present themselves when the war is over. Furthermore, it establishes one of the great principles which must mark that new world, which is the equality of men and women, and it may therefore be said to be the first fruits of this terrible war, and a happy augury for the year which has just dawned, for there can be no doubt that every step taken in every country towards the practical realisation of the great principles of freedom and democracy for which this war is being fought bring us all nearer to the day of peace. As Mrs. Besant so truly expresses it in her fine presidential speech to the Indian Con-

gress, which we print in this issue of the HERALD :

For the true object of this war is to prove the evil of, and to destroy, autocracy and the enslavement of one nation by another, and to place on sure foundations the God-given right to self-rule and self-development of every nation, and the similar right of the individual, of the smaller self, so far as is consistent with the welfare of the larger self of the nation. . . . The new civilisation of righteousness and justice, and therefore of brotherhood, of ordered liberty, of peace, of happiness, cannot be built up until the elements are removed which have brought the old civilisation crashing about our ears.

There is no doubt that with the opening of 1918 a new spirit is dawning upon the world and that the longing of all hearts for a "people's peace" seems nearer accomplishment. Let us try to recognise the important part that Russia is playing in this connection, clearing our minds from the prejudices fostered by the reactionary Press, who fear revolution a great deal more than they fear militarism. Russia, unarmed, discrowned, torn by famine and discord, is yet showing to the world how great is the moral force of an ideal. Russia, by her peaceful propaganda, is doing more to undermine the German armies than she could accomplish with her guns; Russia, with her open proclamation of the principles of "no annexations and self-determination for all

peoples," and her immediate practice of those principles, has done more to unmask the cynical selfishness of Imperialist ambitions than any diplomacy could reveal. Russia has the courage to stand unflinchingly for the principles she professes, armed only with the might of moral force, and already that force has wrought more than all her armies. So let us, Brothers of the Star in all lands, send our strong thoughts of love and trust to Russia in this hour of her martyrdom.

In the meanwhile the war follows its dreadful course, with its ever-increasing roll of dead and maimed, and the appalling spectre of famine looms already over the war-stricken nations.

We take the following statement from the *Cambridge Magazine* of December 29 :

BELGIUM

The *Gazette de Hollande*, in publishing a report made last spring by an American, Mr. Pate, on the condition of affairs in Belgium, says: "The people were living almost entirely on the ration given by the Commission for Relief in Belgium, and were in so weak and emaciated a condition that they had no power to resist even such illnesses as influenza. At Mons, a town of 30,000, the number of deaths recorded for the first quarter of 1917 was double that for 1916. The progress of tuberculosis in the populous and industrial parts of Belgium during the last few months has taken an alarming turn. Among more recent developments in Southern Belgium is the arrival of the French refugees . . . who make an additional demand on the already lacking native foodstuffs."

POLAND

Regarding Poland, *Politiken* says: "The hour has arrived that may prove fatal for this country and her despairing people . . . The question now is whether the country will succumb to famine, whether it will become a dead desert quite automatically and irretrievably lost. Famine is ravaging everywhere, and the people have therefore lost all power of resistance against epidemics. . . . Typhus and dysentery are raging everywhere. . . . The Polish people is now a people of human shadows—irretrievably lost everywhere where diseases attack. But even amidst the unlimited poverty and want there is one thing that stands out. I am thinking of the dying off of the children. . . . The children who do not get any food run about the streets searching for something edible, or gather in great flocks outside the barracks, in the hope that something may be left over for them from the canteens. In the streets of Warsaw and Lodz one sees children lying asleep in the middle of the footpaths; one sees them search the dustbins like starved dogs. . . . The want has been

so great that mothers have kept their children's dead bodies at home a whole week, concealing their death to the authorities in order to let the living during that short time have the benefit of the bread cards of the dead. And mothers have deserted their homes because they could no longer endure to see the sufferings of their dying children. . . . And where is help to come from? Where is active sympathy to be sought?"

FINLAND

We learn from the *Nation* (New York Independent): "The very latest news from Finland announces that already deaths from starvation have occurred there, and that the food situation looks hopeless. A large amount of grain was recently bought up in America and a sum paid in advance, but now the American Government has refused to allow its shipment. The Finns still hope that negotiations may prove successful, otherwise the deaths of thousands may be expected. During the war the people have suffered terribly from the scarcity of food, and this year the frosts have destroyed crops to the extent that they are now two-thirds below normal. The cattle have been killed to feed the Russian Army, and the people in the northern part of Finland have lived all summer on bark bread and fish. In a couple of weeks the lakes will be frozen, which means an end to the fish supply."

Politiken observes: "It is now becoming clear that if the war continues the fate impending on Finland must overtake the whole world. Cold, hunger, darkness, and misery will drag civilisation back to the Middle Ages."

LUXEMBOURG

The *Freie Zeitung* reports: "Tuberculosis is making rapid strides, 'hunger-typhoid' has made its appearance, and the death-rate, especially of children and those without means, is enormous. Everything is lacking, or is of an exorbitant price. . . ."

GREECE

The *Journal des Débats*, writing of Greece, says: "Among the difficulties which the Greek Government has at present to face, undoubtedly the most serious is the food problem. As time goes on the situation becomes more and more grave and almost desperate. Athens and the Piræus, as well as most of the provincial cities, have long since ceased to have enough to eat; in certain places, such as Samos, there are even reports of death by starvation. . . . Food-stuffs, such as rice, sugar, cereals, and dried vegetables, have almost entirely disappeared from the market."

The responsibility for this state of affairs is placed upon the Allies, as they requisitioned the Greek merchant fleet.

SERBIA

The *Journal de Genève* also blames the Allies for boasting of restoring the ancient glory of Serbia, and meanwhile leaving the inhabitants to starve. "But will there be any Serbians left to benefit thereby if nothing is done meanwhile to rescue this unhappy people, which is

dying of hunger and misery, to say nothing of the ravages of war?"

ROUMANIA

The *Neue Zürcher Zeitung* says the Roumanian Government is in sore need of peace. "The country has reached the limit of exhaustion. . . . Its economic, and especially its sanitary, condition is worse than could even be imagined."

TURKEY

Midhat Bey, in an interview with a correspondent of the *Daily News* in Geneva, stated: "The population of Constantinople in the main is starving, ill-clad, and to a large extent homeless. Clothing is unobtainable, and the poor go about or loll listlessly in their rags. Food of any nutritive value is unobtainable except by the Young Turk millionaires, who, partly by corruption and partly by the manufacture of munitions, have made enormous fortunes out of the war."

Is it any wonder that women desire to have their share in the building of a new world, if they are to be spared a repetition of the ghastly misery which men, in their unaided ignorance, have brought upon this fair earth?

* * * *

We have to record, with deepest regret, the death of Lieut. H. Whyte, who was killed at Jerusalem on December 23, just after being recommended for the Military Cross. A devoted Theosophist and Brother of the Star, his loss to us seems irreparable, but he has entered into Peace. A great and ever-growing company of the members of our Order are passing to the larger life, there to continue—under happier circumstances, let us hope—their work of preparation for the Coming of the World Teacher. May His blessing be with them wherever they go.

* * * *

Many of our readers will be interested in the following notice, another "sign of the times":

INTERNATIONAL CHRISTIAN MEETING

In this time of deep and universal heart-searching many people are becoming increasingly convinced that neither arms nor politics can save civilisation from the risk of destruction, but that only Christ can bring healing to the world.

In England a Council was formed in July, 1917, of persons who, though holding different views with regard to the prosecution of the war, are yet united in their desire to bring about a meeting of Christian people from all lands. The Council includes members of various denomina-

tions, amongst whom are the Bishop of Peterborough, the Bishop of Southwark, Lord Parmoor, the Dean of St. Paul's, the Master of the Temple, the Warden of Keble College (Oxford), Dr. Estlin Carpenter, Mrs. Creighton, Rev. M. P. Davison, Canon Gamble, Dr. A. E. Garvie, Rev. R. C. Gillie, Dr. Horton, Mr. George Lansbury, Dr. Scott Lidgett, Mr. Francis Meynell, Rev. Thomas Phillips, and Mrs. Philip Snowden.

This Council defined its objects in a resolution passed at its first meeting, as follows:—

"This movement exists to promote an International Christian meeting of men and women from warring and neutral nations to wait upon God in order:

1. To find their unity in Christ and witness to it before the whole world.
2. To seek to create in themselves and in all Christian people the temper which shall ensure that the coming peace may be a true peace grounded in the love of God.
3. To discover what changes of mind are essential for an enduring peace, and whether such changes, which many believe can only be achieved by decisive military action, may not now be within our reach by some method open to faith; and, if so,
4. To consider what way that method can be brought into use."

There have been indications that in other countries, both belligerent and neutral, similar ideas are beginning to prevail. Information has reached England of a desire for a gathering of this kind felt among American Christians, and in Holland; there are also indications of the same spirit in Germany. Moreover, Archbishop Söderblom, of Sweden, acting with the Bishops of Norway and Denmark, invited representatives from belligerent and neutral nations to a meeting on December 14, the nature of which was defined in the invitation as follows:

"On this occasion there should, of course, be no discussion of the causes of the war, nor of the political conditions of peace. The task of the conference should be, without prejudice to national loyalty, that of taking up these complicated questions that have arisen concerning international Christian fellowship. Above all we would by prayer and mutual understanding strengthen the conviction of unity among all believers in Christ, weighing the duty of the Church to resist the passions of war and promote that temper which makes for justice and goodwill in the intercourse of nations."

Shortness of time and other difficulties made it impossible that this meeting could have the representative character aimed at, but it marks an important step in the direction of Christian unity, and is a preparation for a future gathering.

We must not assume too much from these various indications. It is easy to suppose the differences to be less than they are, but the conviction of the British Council is that the time has come for an effort to bring Christians to-

gether in belligerent and neutral countries in order that in fellowship they may realise their unity in Christ. Such a gathering would be an important factor in reshaping the world after the war—not, indeed, by laying down lines of political development—but by helping to create the temper in which alone we can secure an abiding peace. The British Council, therefore, seeks the co-operation of men and women in all Churches who believe in the leadership of Jesus Christ in all human affairs. To those who have this faith it would not be only the standing by while politicians try and fail and try again. They will want in some resolute and definite way to learn the mind of Christ and to be guided by His Holy Will. From this hope has arisen

the movement for an International Christian Meeting

All who are in sympathy are asked to send their names as Associates of the Council to the Hon. Secretary (Miss Marian E. Ellis), 77, Avenue Chambers, Vernon Place, Southampton Row, W.C. 1, from whom further copies of this leaflet can be obtained.

NOTE.—Since the above was written telegrams have been received from the meeting called by the Scandinavian Bishops at Upsala which indicate that a further meeting is in contemplation on April 14, “a non-political Church Conference for testifying spiritual Christian fellowship,” the invitation to which will include members of the Roman and Greek Churches.



THE ETERNAL PITY

I.

THERE lay a soul in darkest grief;
 Alone, alone, it lay.
 And none might yield that soul relief,
 For none there was who knew the spell
 To make that stricken sufferer well,
 And turn its night to day.

Yet the Eternal Pity brooded o'er it,
 With patient eyes divine—
 Brooded and mourn'd: “Alas! this child of Mine,
 Is there no hand, no helper to restore it?”
 But still that soul in anguish lay before It;
 And still a world unheeding
 Looked idly on its bleeding;
 Or, if it turn'd to help, turn'd all in vain.
 It had no skill, nor knew for so deep pain
 The sovran anodyne.
 And still that soul lay there,
 In utter, dark despair—
 Sobbing in deep despair.

II.

And some came by who look'd with gaze austere,
 And sigh'd and shook the head.
 “Only its own sin could have brought it here.
 This pain was earn'd!” they said.
 And that was true. For others come and pause,
 And of that tortur'd soul they ask the cause.
 And when they heard, they fled.

THE ETERNAL PITY

63

But still the Eternal Pity, throned in heaven,
Yearn'd o'er that soul in pain,
And cried: "Is, then, My mercy all in vain?
Long since, this erring soul have I forgiven,
And all its sin by fiery pangs is shriven.
Yet need I, for My pardon, one to bear it,
To speak in human pity to this soul,
That in its mortal anguish it may hear it,
And once again be whole.
A human hand, a human voice, I need
To bring My balm to human hearts that bleed."
Yet was there none to bear
That message of good cheer.
For each one, as he pass'd, deep in his heart
To heaven gave praise
That he was not as it; and stood apart,
And, thankful, went his ways.
And still that soul lay there,
In utter, dark despair—
Sobbing in deep despair.

III.

At last came one who with a brother's eye
Saw but a brother's pain.
He ask'd not of the cause, but hasten'd nigh,
And softly whisper'd: "Brother, it is I.
Now may thy woe have end,
For thou hast found a friend."
And tenderly he rais'd him up again.

Then the Eternal Pity, throned in glory,
Look'd down and smiled: "Behold, My act complete!
All had I done, yet could not end the story
Till Man had closed the tale with service sweet.
Men claim My right of justice, in their blindness;
Yet, claiming that, reckon little of My kindness.
Better it were, by far, that men should love,
And leave all judgment to the Powers above.
Unaided I can judge; but without Man
I cannot wholly bless.
The crown of love, in heaven's Eternal Plan,
Is human pitifulness.

E. A. W.



WAR, INDUSTRY & UNREST

By E. J. SMITH

Our readers will be glad to learn that the Chairman of the Bradford Board of Health has promised us other articles from his pen.

THE GREAT BEYOND

THE war is making a new heaven and a new earth. A new heaven because "the boys" are going there; those twentieth century heroes who, in fighting and dying for honour and justice and truth—whose lofty peaks are still far, far out of sight—are rolling the great world nearer to God. Those poignantly impressive armies of our own flesh and blood are investing "that bourn from which no traveller returns" with a new and abiding reality, as they forfeit youth, prospects, and life to lay broad and deep the indestructible foundations upon which the children of the future are to rear a nobler race. Those stalwart sons we love, but now revere, are bringing heaven nearer to earth and drawing earth nearer to heaven, as they bridge the gulf, prepare our welcome, and stretch out the hands we long with all our hearts once more to grasp. The work of those brave men, of hallowed memory, goes on without a break, for having made the supreme sacrifice here, they go to serve us there, and illumine that undiscovered country with inexpressible fascination and irresistible charm.

They are robbing death of its sting, turning our minds from the blackness of the night to the joy of the morning, and as we try to prove ourselves worthier of them and undertake the tasks they left unfinished we know that "All's well, and the lights are burning brightly."

For God is God, and right is right,
And truth the day must win;
To doubt would be disloyalty,
To falter would be sin.

WHAT OF THE MORROW?

The war is making a new earth because we stand in the presence of a reconstruction that may be directed but cannot be stayed.

The old order, and the things for which it stands, are passing, and, whether we will or no, the new is rapidly working out the destiny of nations and fashioning results which must prove of stupendous import, not only to our children's children, but to those who must come long, long after them. The momentous and urgent question we are called upon to decide is whether we are going to ignore the mighty call of duty, and passively permit ourselves and our descendants to be enslaved by blind forces, or respond to the imperious obligation and be up and doing, that an otherwise irreparable disaster may be converted into an ordered and redeeming vehicle of blessing.

Such a supreme opportunity for weal or for woe has never occurred before, and, if it can only be purchased at such a staggering price, we pray it may never come again. That intensely saddening fact, however, only emphasises the sacred character of the task and the tremendous responsibility for every high-minded and intelligent man and woman, not only thinking—far too many are content with that negative contribution—but acting, here and now, according to the measure of the opportunity they have the power to create, and bringing to bear upon it every jot of ability, devotion, and enthusiasm of which, at their best, they are capable.

If we have the loyalty and courage to act—and it would not only be cowardice but treachery to refuse—we shall do well to discriminate between the things that elevate and purify and the glamour of those superficialities we have far too long been accustomed to value. Neither must the grave problems involved be approached through the circumscribing channels of class interest or party prejudice; conscience and judgment alone must be the determining factors, while the fatalistic attitude of assuming that

departures of a drastic and unprecedented character are unthinkable, because unusual, must be thrown to the winds, for from the very beginning the war has been demonstrating the feasibility of innumerable changes which, before it, were universally regarded as impossible. Why, indeed, should the unanswerable needs of peace and life not be as irresistible as the exactions of war and death? Let those who, for strictly selfish reasons, would have us revert to the worst features of the immediate past answer.

THE CURSE OF SELFISHNESS

It is unfortunately all too true that the modern discovery of the endless ways in which men can make money, and by so doing not only revel in corroding pleasures, but, irrespective of fitness, be pitchforked into positions of influence and power, has put a heavy premium on demoralising greed and created a sordid environment in which men who grovel loom larger than those who soar; but the bad old topsy-turvy days must be left behind, for—

New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still and onward
Who would keep abreast of truth.

The terrible calamity that has overtaken the world is a wonderful revealer of the folly of looking down, and in the golden days that are coming men will turn their eyes to the hills and realise that we have not come into the world to work, but to live a richer and fuller life; and that, absolutely indispensable as work undoubtedly is, the measure of its justification rests strictly and alone, not upon the wealth it is capable of putting into the hands of a few men, but upon the degree in which it conforms to that God-ordained end. Will anyone venture to say that the present industrial system conforms even remotely to such a standard? When stripped of its plausible veneer, it rests upon the callous foundation of buying in the cheapest market and selling in the dearest, and is still closely allied in spirit, if not in form, to the inhuman policy of every man for himself and the devil take

the hindmost. There are, one is thankful to testify, many honourable exceptions, or the callousness of the system would long since have broken its own back! But it is no exaggeration to say that, generally speaking, neither masters nor men go out of their way to help each other, and that in far too many instances employers—acting on one of the fundamental canons of their faith—pay as little and demand as much as circumstances will permit. The same selfish shortsightedness is gripping like an epidemic an ever-increasing proportion of the employed, who respond by restricting output, cribbing time, and alternating between negative and positive forms of needless irritation and annoyance. Industry is in constant danger of falling between the two stools of these mutually destructive forces, and carrying with it the well-being of society. Indeed, the palpably dishonest, and obviously degrading, policy of continually exercising one's wits in order to "get at" each other is sowing bitterness and revenge that neither Free Trade, Tariff Reform, nor bounty-fed industries will ultimately be able to surmount, and proves conclusively that the time for drastic and far-reaching reconstruction has come—a fact which must either be frankly faced and grappled with, or our future will be ruined.

THE ONLY WAY

How is this British Juggernaut to which we are allowing ourselves to be blindly sacrificed to be subjugated? First, by clearly recognising that if a better way is to rise, Phœnix-like, out of the ashes of war, we shall have to transfer our minds from the making of money to the making of men, which alone can justify our existence. For that great purpose we need, as architects of the future, seers of visions and dreamers of dreams; but it will not be easy to persuade the nation to listen to men of lofty ideals and uplifting purpose. We have been in the habit of reserving our prizes for the captains of industry, who have consequently been amassing inordinate wealth, while those who have led onward and upward with

unflinching steps have passed on unhonoured and unsung. In the absence of good reasons for such a mean standard of values, we have been ready to justify our conduct by plausible excuses; but when these have been penetrated, it is impossible to deny that our thoughts have been focussed upon, and our energies directed to, those interests "where wealth accumulates and men decay."

The cumulative experience of the ages, which proves that life spent in selfish acquisition yields nothing more satisfying than pleasures that wane as men march towards the setting sun, has been deliberately and systematically ignored; while the aggregate testimony of time, demonstrating that life devoted to pouring the "milk of human kindness" into starved and troubled hearts, fills the days with fragrant memories that multiply as, with quiet confidence and implicit trust, men approach the "crossing of the bar," has failed to impress our selfish dispositions. To the extent to which character is purified and ennobled, we shall turn from getting to giving, and realising that men and the system under which they live act and react on each other, we shall avail ourselves of every opportunity of depriving the system of its temptations to selfishness and personal aggrandisement, that these well-defined tendencies may no longer petrify man's better nature and retard the progress of the race.

THE EXAMPLE TO FOLLOW

Strange as it may seem, we shall in that endeavour be walking in the footsteps of the arch exponents of individualism and the competitive system, for it is indeed significant that these great apostles of commercial strife are already marching towards co-operation in order to release business life from the cruel shackles of excess. This has taken the form of bank amalgamations, industrial combines, the regulation of prices, the exclusion of the middleman and kindred devices to eliminate overlapping, reduce needless expenditure, cut down extravagance and increase profits. At the same time the workers in separate branches and individual trades have been

forming and extending unions which in their turn have embraced local industries and ultimately become national in character. Why cannot these two great armies become one, by carrying a step further this mighty and universally recognised principle of co-operation, and throwing the golden bridge of union across the threatening and clearly defined chasm of opposing forces? Capital believes in it, though its actions are more eloquent and convincing than its words; labour has long since adopted it. Both are indispensable to every business. Why not make them partners in the concern, and let them share the profits that neither can make without the help of the other? Both testify to the tremendous advantages that have been and are accruing from their respective amalgamations; both realise that antagonism has brought them to the verge of disaster. Industrial peace means national as well as individual prosperity; industrial strife spells economic ruin to both, and in the presence of the greatest financial burden the world has ever known the continuance of such risks is madness. If ever there was a time in the nation's history when a long pull, a strong pull, and a pull altogether was absolutely indispensable, that time is surely now; and those who ignore or underestimate the tremendous forces that must be united in order to achieve that result incur a responsibility which no patriot would willingly share.

CO-OPERATION OR ANTAGONISM, WHICH?

Destroy war, and men will give up thinking in terms of blood and iron; transform industrialism until the well-being of each promotes the good of all, and it will bring blessings of peace, contentment, and prosperity, such as neither employers nor employed can extract from a system that under present circumstances deprives life of those attributes of mind and heart which alone make it worth living. Masters and men who are drawing together will accomplish more work and better in eight hours than those who are pulling in opposite directions can in ten. Thought brought to bear and money spent in mak-

ing the daily round and the common task less monotonous and more attractive is remuneratively invested, for human nature in all sorts and conditions of men is much alike all the world over. The trust of an employer begets the confidence of those who work for him, willingness to make reasonable concessions promotes readiness to give, and the spirit of mutual helpfulness replaces the strategy of destructive warfare with reciprocal respect. Co-operation that stops short of profit-sharing is robbed of the incentive that induces capital to take risks; and it is somewhat remarkable that the controllers of industry have not yet appreciated the fact that the profits which induce them to invest their money would be no less effective in inducing the workers to invest their labour, and to do it in the same thorough-going fashion. That would increase the returns sufficiently to meet the new concession, particularly as experience proved that success and profit were in proportion to the intelligence, skill, and energy expended. That is the high road to national and industrial prosperity, for concerns run on such lines would be able to compete successfully both at home and abroad with those conducted on the present disintegrating methods, which if not arrested threaten to lead us to do for ourselves what the enemy is making superhuman efforts to do for us.

Our doubts are traitors, and make us lose
The good we oft might win by fearing to attempt.

Soap, cocoa, jam, gas, and other successful concerns have been far-seeing enough to attempt something more or less on these lines, and their prosperity is beyond question. Why do others hesitate in the face of the grave alternatives? Can any sane man or woman deny that the terribly ominous unrest at present running through the labour world is full of ugly possibilities and actually jeopardises that victory which the noblest heroes this country has ever produced have laid down their lives to win, and which if lost would overthrow and commandeer both capital and labour and postpone indefinitely the dawn of that new day for which our gallant sons have died?

THE ENEMY AT THE GATE

Nay, it must now be common knowledge that this "war to end war" is no longer a question of naval and military forces. Our wonderful men, whose resolution, spirit, and optimism put those at home to shame, can be trusted implicitly to see that gruesome business through. The skeleton in the cupboard is internal friction and bad blood, the Nemesis of greed amongst those who, if they would but compare their own lot of peace and safety with that of their defenders in the trenches, whose lives hang in the balance every minute of every one of the twenty-four hours of every day, would be better men. In the meantime, consciously or unconsciously, they constitute Germany's greatest ally, and the one upon which she relies to bring her victory—the enemy within the gate. Whoever is responsible for that "handwriting on the wall"—which he who runs may read—be they statesmen, speculators, agitators, employers, or employed, to whatever class they belong, whatever name they bear, or however laudable the purpose they seek to serve, are traitors to their country and their God, for they imperil every form of social, political, and industrial reconstruction, and pull down every uplifting possibility the future has in store for us. If they had their way their action would result in substituting for such meagre and hard-won reforms as our fathers bought at enormous sacrifice to themselves, and considerable advantage to us, whatever the callous hatred and studied revenge of the enemy thought fit to impose.

THE MEANING OF PRUSSIAN VICTORY

The character of the alternative may be estimated in the light of the Belgian atrocities, the slaughter of the crews of our merchantmen, and the internment camp barbarities. Indeed, to thus take deliberate advantage of the nation's necessity is to gamble with the lives of our own flesh and blood, to ignore the heart-breaking loss and suffering of our noble sons, and the prodigal outpouring of the nation's wealth, to trample Britain's future underfoot, and to write "Icha-

bod" over the world's prospects. Nay, it is to stab in the back those who stand between us and disaster, to prostitute heroism for blood money, and to ruthlessly enslave the unborn at the very time when it is in our power to bequeath to them a larger liberty. It is the betrayal of a sacred cause, hallowed by the supreme sacrifice made on our behalf by hundreds of thousands of brave men who are dearer to us than life itself; it is a colossal crime, an offence so heinous that punishment is incapable of purging it. Further, every fresh outburst adds thousands more to that noble army of martyrs, for it heartens the enemy, increases his morale, and multiplies his strength, convincing him that we are breaking up, and that consequently all he has to do is to hang on, and the victory he cannot win, either on land or sea, in the air above or the water beneath, will be won for him by the avaricious disposition and craven hearts of his enemies.

The opportunities for plunder provided by the war have let loose the grossest forms of cold, callous, and calculating selfishness, which stalks the land naked and unashamed, and the worst men in every walk of life are extracting from the nation's extremity every ounce of flesh their cruel ingenuity can wring. The shortsightedness of their greed is appalling, killing without knowing it the goose that lays the golden eggs. While their heartlessness is unfathomable, sacrificing the State and everyone in it, indeed, there are no boundaries beyond which they are not prepared to go; all may sink, fathers, brothers, and sons, if only they can swim.

THIS ONE THING I DO

It is absolutely incredible that even the most selfish men have not sufficient everyday common sense to realise the imperative necessity for the nation to stand

shoulder to shoulder under the standard of high purpose which was unfurled when we entered the war until an unqualified victory has been achieved. In the meantime it is both prudent and necessary that we should anticipate the future and carefully consider how its tremendous problems are to be solved, *when the time for action comes*, but that can never override the supreme duty of putting and keeping first things first. Until we have vanquished our foes we do not even know that we shall be permitted to determine the grave issues that await solution at home, or whether these will be determined for us by the victorious enemy abroad; but whatever may be in store for us we need not lose our heads or follow Nero's example of fiddling while Rome burns; our irrevocable duty is to deliberately adopt and tenaciously adhere to the motto, "*This one thing I do.*" Every thoughtful man and earnest woman should regard it as an intensely practical indication of patriotism to do everything that lies in his or her power to counteract the misguided, however well-meaning, efforts of those whose words and actions tend to create division, disloyalty, and danger at this crucial moment, not only in our own history, but also in that of the world. "When the boys come home," those six million soldiers or more, who have lived cheerfully and optimistically through the indescribable horrors of war, and left us to grumble without cause, they will be the determining factors in the great political, social, and industrial revolution that must follow. And we pray that the magnificent spirit of the trenches and the battleships—where rich and poor, learned and illiterate, employer and employed, have fought side by side—may prove to be the gracious "open sesame" to the mighty tasks of reconstruction and new life which their suffering and sacrifice have made possible.



THE DUTIES AND RESPONSIBILITIES OF CITIZENSHIP

By SIR ARTHUR CHAPMAN

Sir Arthur Chapman is fully qualified to explain to us the duties and powers of Local Authorities, having occupied the position of Chairman of the Surrey Education Committee for five years from 1903, and since that date he has filled the office of Chairman of the County Council. Under his able guidance the Surrey County Council has become one of the most progressive local authorities in England.

THE influences of the war for good or for evil upon our national life are many and complex. There is scarcely any greater danger at the present moment than the power it possesses of diverting the minds of the great majority of men and women from taking an intelligent interest in, and making a close examination of, the silent revolution that is being brought about by Acts of Parliament, Government Regulations, or altered social conditions.

The Reform Bill, which will almost immediately be put upon the Statute Book, is going to give the vote to two million men and six million women who have never possessed it before; the effect of this measure is bound to be of a momentous character for good or for evil upon the welfare and happiness of the millions who inhabit the United Kingdom; whether the consequences which will flow from it are eventually good or bad will however depend not only upon the way in which the eight millions who are to be enfranchised and others exercise their privileges as voters, but also to a very large extent upon the attitude of the country as a whole towards the ideals of what is commonly called citizenship. There never was a time, consequently, when it was more important than it is at present that men and women of all classes should endeavour to understand what is meant by citizenship, or, in other

words, the responsibility of the individual towards the State, or the duties that each individual owes to the community to which he or she belongs.

We are being called upon to pass through a great ordeal. This ordeal has enabled many of us to realise, as we should scarcely have done otherwise, how much we had to be thankful for in times of peace, and to appreciate the privileges we have hitherto enjoyed as compared with those who lived in what are sometimes called "the good old times," owing to the many improvements that have been brought about in recent years, as exemplified in a more enlightened public conscience, greater acknowledgment of the needs of education, less drunkenness, less crime, less poverty, proper care of lunatics, old age pensions, higher wages, and many other things. It has, however, at the same time, unless I am much mistaken, opened our eyes as nothing else could have done to a realisation of how much remains in our national life of which we have reason to be ashamed, and of how much we still have to accomplish in a thousand ways, such as the promotion of temperance, better housing of the working classes, a fairer distribution of wealth, better education of the youth of the country, the care of mothers and infants, and the introduction of a higher standard of morals in every department of life, if we are to succeed, as I am hopeful that we may, in making England after the war a better,

cleaner, purer, and happier place to live in than it has ever been before.

The great majority of men and women are, I am afraid, still inclined to say "What have these things got to do with us? How can we possibly help them? It is the State that is responsible." That is an attitude of mind which is pernicious, not only to those who adopt it, but to the whole Community to which they belong. It is the bounden duty, and in the highest interest of each one of us, that we should, by our example or otherwise, try to eradicate it from our midst. The reasons which should compel us to take this action are obvious, and have only to be stated to be understood.

The State consists of individuals; therefore the success or failure of the State must ultimately depend upon the moral and intellectual qualities, upon the character and conduct of those who compose it. The State, after all, is just what we choose to make it. We can, none of us, escape responsibility in the matter by pleading ignorance, because we make the State good or bad as we are good or bad ourselves.

We may, I think, claim that the English people are, as a rule, kind-hearted and just by nature, and that, speaking generally, they are always willing to take into consideration any proposal that may be made for the common good; but they may be divided into certain classes: those who know hardly anything or care about anything except their own business or their own pleasure; those who know what ought to be done, but are selfish and apathetic; those who seem to think that for some inscrutable reason God intended that they alone should enjoy the good things of this world; and, lastly, the unselfish, who are prepared to devote their thoughts and their lives to the service of the Community to which they belong. None of these classes, except the last, appear to realise what are the rights of the State and what are the rights of the individual—in other words, the true meaning of citizenship—and it is therefore essential that we should, each one of us, do our utmost to bring about amongst all classes a better understanding than exists at pre-

sent of what those rights are. It is impossible to believe that many of those who have hitherto failed to do their duty towards the State will not be prevailed upon to alter their line of conduct if they once realise how imperative it is in their own interests, as well as in the interests of others, that they should do so.

Every English boy and girl is born to a great inheritance, the inheritance of being a member of the greatest Empire on God's earth. As such they have certain rights: the right to claim that they shall have the freest chance of saving their own souls, of making in the deepest and widest sense the best of themselves, physically, mentally, and spiritually, and the right of equality of consideration. With the exception of these the individual can claim no right which does not spring from the demands of social well-being.

The rights of the State are of a different kind. It is the duty of the State to make laws and regulations for the welfare of the Community, to treat all citizens with equal consideration, to dispense justice and to give protection to life and property; but it has the right to demand from the individual in return for these benefits implicit obedience, and, if it sees fit, sacrifices from individuals or particular sections of the Community in the interests of the whole. If we consider for a moment that we are all of us interdependent one upon another, and that interdependence is the law of human life, we shall see that it is only when the State possesses these rights that society can be held together, and that the Community can ever hope to be free and independent. If once it is realised that the individual owes everything to the State, the security of his life and property, his power to earn money and enjoy the fruit of his labour, the right to make the best that he can of the faculties that God has given him, it will be easy enough to understand that in return for these rights the individual incurs certain social obligations from which he cannot and should not be allowed to escape.

The following are some of the obligations which will be recognised by everyone as due in return for benefits received: the obligation to see that only men of the

highest character, possessing wisdom and experience, are chosen to direct the affairs of the State, whether in Parliament or local councils, in order that the State may dispense justice properly, may be fair and straight in its dealings with other States, and that the business of the Community shall be conducted in a spirit of absolute honesty; the obligation not to live only in his own individual or family life without any consideration for the needs of his fellow-men; the obligation to do nothing in his private life that shall be a stumbling-block to those amongst whom he lives; the obligation to carry out his duties to others, whether they be those of employers to workers, of workers to employers, of parent to child, or of child to parent; and, lastly, the obligation of social service, that is, the being willing to give of his or her best to the service of the State. It is only by making full use of the rights and privileges of citizenship that an individual can carry out these obligations.

To be a citizen in a democratic country such as England is to possess civil rights, and in most cases political ones also; but the mere possession of these rights does not make a man or a woman a citizen; it merely enables them to become one. It must never be forgotten that rights are not rewards or ends in themselves; they are advantages, opportunities, instruments, and men and women become citizens in truth and substance only when they make use of these opportunities. The real value of the rights must depend upon the use to which they are put. The right to vote, for instance, is a right of immense value if it is properly used; it enables a person who possesses it to have a share in choosing the people who are to direct those affairs in which as a member of the State he or she is deeply and vitally interested; they may be those with which Parliament has to deal or those with which county councils, district councils, town councils, or even parish councils are concerned. If the individual does not use this right he is not only neglecting a most sacred duty, but he is committing a crime against society, for he is not using the power that has been

given him to direct the affairs of the State; if he uses it carelessly or without knowledge, or merely for his own selfish interests, he is abusing his rights of citizenship. The same applies to the right that a man or woman possesses, or at any rate should possess, of making the fullest use of the power that God has given them. This right is of no value whatever unless it is properly used; on the other hand, if proper use is made of it, there is scarcely any limit to what it may not be able to achieve; *e.g.*, the power to enjoy all the things of this world that are worth enjoying, the privilege to be allowed to influence one's fellow-creatures, the respect and love of those amongst whom one lives, the satisfaction of knowing that one has at any rate endeavoured to do one's duty, and the ability to understand what is meant by such phrases as patriotism or duty to one's country.

We are all rather apt to forget that as a nation we enjoy privileges which are denied to the inhabitants of many other countries: a constitution which safeguards our liberties, a Parliament, one house of which will now be elected on a broad Democratic basis, and so represent the wishes of the people with regard to the making of new laws or the alteration of old ones; a system of local government which is superior to that in any other part of the world, a system which is the keystone of our liberties, as it enables us to manage our own affairs by giving us the right of electing representatives whose duty it is to carry out the laws made by Parliament in our own districts. These are great privileges which if they are only properly used are capable of conferring untold blessings upon the whole Community; they cannot, however, be used properly without knowledge or without a considerable amount of self-sacrifice on the part of the individual; we cannot all of us be members of Parliament, nor can we all of us even be eligible to vote for them, but we can at any rate take the trouble to try to understand the arguments for or against any proposed legislation, and each in our own way influence public opinion in

what we believe to be the right direction. We cannot, again, each of us become members of local councils, but we can and ought in our own interests to make ourselves acquainted with the powers entrusted to those local councils, so that we may do our utmost to see that those powers are put into force and properly used. We owe a great debt of gratitude to the men and women who are willing to devote their leisure and abilities to the service of their fellow-creatures by serving on local councils, but I am afraid that the great majority of people in all classes of society are still inclined to stand aside and take no active part in the public work of the country. The responsibility for this state of things is, of course, very much greater in the case of those who possess wealth

or have leisure, but I am sanguine enough to hope that before many years are over, if we improve our system of education and ameliorate the conditions of the working classes, it will be considered a disgrace for any man or woman not to take a really active and intelligent part in the public life of the country.

I propose upon another occasion to deal in greater detail with the question of local government, and if possible to explain some of the powers possessed by local authorities in dealing with questions such as the education or health of the Community, in order that the readers of the *Herald of the Star* may at any rate know what can and should be done through their representatives to improve the conditions under which we live.



MY CREED

Be cheerful!

For you can never know
How 'twill heal another's woe.

Be joyous!

For the sound of happy mirth
Oft means a paradise on earth.

Be kind!

For gracious words and generous deeds
Are better far than any creeds.

Be merciful!

For you can never tell
Why the tempted slipped—and fell.

Be thankful!

For the joys, the sorrows and the pain,
The blessed sunshine and the rain.

Be holy!

For the earnest prayers we say
Are step stones on the upward way.

Be glad!

For the enfranchised that we love;
Angels beckoning us to realms above.

Be patient!

For life is fleeting as a breath.
The guerdon is—what men call death.

F. M. RANKIN

RUSSIA, 1911—1918

By BARBARA POUCHKINE

Princess Galitzine is the National Representative of the Order of the Star in the East for Russia. The extreme interest at the present time of this peep at Russia, dated Petrograd, December, 1917, makes us take our report from its place in our "Bulletin" and publish it as an article.

THE following is the first official Report that the National Representative for Russia has been able to send since the founding of the Order in Russia, in September, 1911. The first news of the Order were brought to Petrograd (then St. Petersburg) by Miss Nina de Gernet, who had been appointed National Representative of the Head for Russia. She has done the earliest pioneer work, visiting several Lodges and spreading the news of the Coming amid Theosophists. A group of them joined the Order at once, and were reinforced by fifteen to twenty members of the Order returning from the Genoa Congress, wearing already the Silver Star. One of them, a Star brother of three weeks' standing, as soon as he got to Russia turned, in an unaccountable way, at once into a bitter foe, left the T.S. and the Order, and published a pamphlet against both movements which had a wide circulation and influenced considerably the mind of the public, although at the same time it brought many an earnest member into the T.S. and the Order. Thus, from very first the Order was confronted by hostility and was put on its guard. It could not be legalised, as the St. Synod, the highest clerical authority of the time, would not have allowed it, as a heterodox movement; on the other hand, the Order, being so closely connected with the T.S., had to be exceedingly careful in its dealings, so as not to bring trouble on the T.S., at which the police authorities were looking very askance. So that we could not have regular meetings and had to rest content with informal "at homes" at the house of the

present National Representative, who lived then at Tsarskoe Selo, where a strict watch was kept on all the inhabitants, it being the residence of the ex-Imperial family. But this house was situated within a few yards of the precincts of the town, and being outside the ken of the local authorities, they did not bother about the people living in it and their ways, so that we could meet from time to time for a quiet talk. When, at the end of 1912, the Balkan War broke out, Miss de Gernet, proposing to go as a Sister of Mercy to Serbia, resigned her post, and the present National Representative was nominated in her place, these "at homes" went on during 1913 and 1914 till the European War began. No one was ever too busy or too tired for the thirty minutes' travel in the train from Petrograd, the walk from the station in the frost, and then . . . in the cosy little drawing-room a bit of reading, a few thoughts exchanged, and music in His Name. At times it was so reverently still and hushed in the room that it seemed that His blessing was really resting on the small group of pioneers gathered in the tiny cottage at the edge of the snow-laden field, silently dreaming of the day of His Coming and praying to be worthy to serve Him. Then the walk back to the station all together in the cold, starry night, with hearts strong and vivified, with faith and love burning anew.

Any outer activity was, of course, out of the question, and all our energy was pent up, stored, so to say, and accumulated for the day when active work on the physical plane would become possible. In the meantime our chief concern was to prepare ourselves inwardly for our work, to grow devoted, steadfast, and gentle,

and to work intensely on the mental plane, training ourselves to keep Him in our minds always, ever to carry the thought of Him and His Coming in our aura, so that it might contact those who could, perhaps unconsciously to themselves, respond to it. In Petrograd small groups met sometimes in two different parts of the town; groups were also formed in Moscow, Kieff, Kalonga, and Rostoff.

In February, 1914, the National Representative was asked by an acquaintance of hers, a prominent political man, to give at his house privately an address on some ethical or religious subject. I chose the subject of the Coming and spoke on it before an audience of some fifty persons—political men, writers, musicians (Scriabin among them), and clergymen. The lecture was followed by a hot discussion, which lasted till late into the night. Opinions were divided; some people sympathised with the idea, but the more energetic speakers sprang up in arms against it, and Mme. Ounkovsky and I had to face a regular assault. One of the priests, considered very liberal-minded, and who has been on that account out of favour with the Government, declared that the teaching of the Order was distinctly anti-Christian, as it spoke of love, while Christ had said that He had brought not peace, but a sword. At any rate, the audience was deeply stirred one way or another, and not one of them but was shaken out of his sleepy indifference. The result of this evening was a book, *Dark Powers*, by a well-known orthodox writer on religious subjects, Mr. Ladyjensky, who was present that evening, when he attacked very violently the T.S. and the Order. Being much read in Russia, he very kindly undertook the trouble to spread all over the country the message we could not propagate ourselves.

In 1914, just before the war, the atmosphere was so strained that we intuitively felt that extra caution was needed, and we decided to put an end to the private "At Homes" at the little out-of-the-way country house. We decided to break up into small groups of five, which would meet at the respective members' houses. But somehow this plan did not

work out, and the winter season 1914-1915 was practically a dead one as to physical plane work. But our energy was centred on individual mental work. We decided to leave the thought of the Lord's Coming: (1) In every means of conveyance we used—hansoms, trams, railway-carriages and the like; (2) in every public building we visited—schools, churches, offices, etc.; (3) with every letter we were writing; (4) with every person we were shaking hands with. I think this plan was more or less carried out by many members.

This standstill on the physical plane proved to be the death of the seed preceding its rebirth. At the end of 1915 I moved my home to Petrograd, where the first shadow of a Russian headquarters of the Order substantiated itself in the shape of a tiny study, exclusively dedicated to the work of the Star, and where every day at noon meditations were held. Members began to come in the evening once a week, first in small numbers, then more and more. The "At Homes" were resumed; we read and discussed our literature. Here we decided to begin publishing books, and in the spring printed two editions of *At the Feet of the Master*, a cheap one and a more expensive pocket edition, which was got up entirely by Star members, translation and the printing being done by members themselves, and the binding of blue hand-made linen with a star embroidered in silver, being prepared in Mme. Pogossky's establishment of peasant industries. And one evening the idea dawned upon us that it was time to begin our propaganda—to give concert-meditations. We chose carefully a series of lantern-slides representing, first, beautiful views, nature in all its forms; then mystic pictures; then pictures of the life of Christ, the Shepherds, the Wise Men from the East, several pictures from the HERALD, and so on. Each picture was accompanied by suitable music, rising gradually in devotional intensity. During the rehearsals the artists—all Star members—trained themselves to keep in mind the idea of His Coming, and to send it out in beautiful sounds. The other Star members present in the room did the same. We tried by a

collective effort to fill the hall with loving thoughts of Him and to reach the minds of the public through music and beauty. We gave with success two such concerts in a club for working-girls and to refugee children, and were to give a third one to criminal children on the day when the revolution broke out and freedom came . . . freedom to speak of Him, to tell people that He stands at the door waiting to come in and bless the world with His presence.

The first thing that was done in the name of the Star was to feed the soldiers who poured into Petrograd in tens of thousands. Because of the unexpectedness of the event nothing was organised as to their housing and food. On the second day of the revolution we arranged a tea-room for soldiers, and they kept coming in tired, hungry, cold, resting for a few minutes from the wild excitement of the streets, and perhaps feeling unconsciously the hushed calm of the Star-room next door. About eight hundred men came daily, and it was pathetic to see how these big, strong men, armed to the teeth, with guns lashed over their shoulders, obeyed without a word of protest a frail boy of twelve, who ranged them in a file on the staircase and made them wait their turn, as the small room could contain only twenty men. Silently and gravely they took their tea; no jeering, no laughing; a simple politeness and a hearty "Thank you, mother," on leaving; to which they got the invariable reply: "If you want to thank me truly, do not shed any blood."

And so a new era began for the Order of the Star in the East in Russia.

Now, what is the work we have done and the lessons we have learned in those five and a half silent, quiet years?

The chief work we have done was to accumulate energy. We have gathered inner force; we have concentrated it and now it tells, as will be seen later on. We have had time to think things over, to gather ourselves up for the leap, so to say, and we deemed ourselves more fortunate in this than our sister countries, who have had to step out at once into the world with their message—a world much less

prepared to lend an ear to it than it is now. Through quiet mental work we prepared the ground for further work.

Then we have learnt the lesson of *steadfastness*, for, I am happy to say, our members did not flag in their enthusiasm, however discouraging the outer circumstances were. We have learned thoroughly that "to stand still and to wait is also to serve." The quieter we were, the dearer grew the Star to us, and we just kept watch in the night round the fire in the forest, shielding it from view and at the same time not allowing it to burn low. And we took it as a great honour that we were entrusted with such a difficult mission—to shield and guard the Star in Russia. I cannot speak too highly of my dear brothers and sisters of the Star, who developed such prudence and self-control, such wise and clear understanding of their duty in these difficult circumstances, such true love for the idea, the Order and the Theosophical Society.

And gladly thankful were our hearts when, on March 11, 1917, the ship of the Star was safely run into port without damage for herself, nor for the Theosophical Society, nor for the crew.

Yes, blessed, blessed were those years of silence!

II.

A new era began for the Order of the Star in the East in Russia at the hour when, twelve days after the Revolution broke out, on the 10/23rd March, 1917, five of us—Mme. Ounkovsky, Mme. Evdokimoff, Mr. Erassi, Mr. Tsyapkine, and I—stood on a clear, frosty morning at the door of the new "Revolutionary" Prefect of Petrograd in a long queue of about a hundred people, awaiting our turn to be let in. No privileges now, no sending in of cards, which a few days earlier had opened at once every door. So we stood in the sparkling snow, in the bitter cold, with supremely warm and happy hearts, holding in our hands a paper in which we informed the Prefect that there existed in Russia the Order of the Star in the East, which proclaimed the Coming of a Great World-Teacher, and claimed recognition and freedom to spread the in-

effable news. When we were let in, before entering the offices we just stood still together in a corner of the staircase for a silent moment. The gentleman who received us read very attentively our rules, and said: "It is of good augury for Russia that the very first society which asks to be registered in free Russia is such a one as yours." It was exactly noon on the 10/23rd March, 1917. After further explanations and a little friendly talk, we left the room, and in our overflowing joy, with barbaric impulsiveness we just kissed each other *à la ronde* in the passage. I dare say the people going to and fro thought it a little strange, but . . . revolution is revolution, and queerer things than this have happened in those mad days.

On the next day we held our first official meeting—a regular meeting and no mistake (stiff rows of chairs, a special table and seat for the National Representative, and minutes, and all the uncomfortable paraphernalia of a formal affair). But I am ashamed to say that at the third time we despicably lapsed back into the former chats with people sitting on the floor—anywhere, for want of space; but now we chatted of lectures, propaganda, books, pamphlets, etc. All these plans were speedily put into practice. We published at once our rules, three pamphlets, and gave three lectures—one in Moscow and two in Petrograd.

Our lecture in Moscow, under the title, "Building a New Heaven and a New Earth"—the first public lecture given in Russia—was a peculiar one. Two or three days before, a book was issued by a very orthodox writer, containing a violent attack against the Order. It evidently prejudiced some clerical minds, as some people said, while buying their tickets, that this lecture could not be missed, as it was necessary to voice a protest against the Order. The house was full, and many people well known in Moscow were present—writers, dabblers in occultism, anthroposophists, representatives of a very orthodox circle of thought, and others. When the lecturer uttered the words, "Some people will call the Coming Teacher Imam Mahdi, others the

Bodhisattva, others again the Christ, or——" "The Antichrist!" suddenly thundered a voice from the public, and a tumult arose. Some cried shame on the lecturer and the Christians who listened to such words, others on the interrupter; but as the lecturer stood unmoved and absolutely self-possessed on the platform, the noise speedily subsided, and the lecture went on amid breathless attention. When the last word died a moment of hushed silence, and then the unexpected arrived. A gentleman stood up and excitedly shouted: "Comrades, the question is so vital that we must choose a chairman from our midst and discuss it at once." The public rushed to the platform, and pros and contras were shouted by excited voices. All this noise was so evidently initiated by a group of intolerant people in order to discredit the lecture that as soon as we could get a hearing we very firmly declined to discuss so sacred a matter in an atmosphere of violent excitement, and invited all who were really interested to come next day and talk the matter over with the National Representative. Nevertheless the noise went on. Some people called us antichrists for daring to spread such an idea, and cowards for declining to discuss the matter at once. Others, again, thanked us warmly for our policy, declaring themselves so deeply moved by our message that they wanted to take it away in their hearts and ponder over it in silence. Anyhow, we held firm and did not allow any discussion, leaving the platform when the tumult had subsided a little; but it lasted a full hour. While looking from the platform on the several hundred upturned faces, some excited, some disappointed, some deeply moved, I thought of hungry sheep clamouring for food.

This incident made us wonder if we had not begun our public activity too early, when the feverish passions after the Revolution had not yet cooled down. Still, we decided to make another venture at Petrograd—the heart of the Revolution—to test the attitude there. The lecture was given in one of the best halls, and fell on the evening of the full moon of May. It proved a great success. The hall was

beautifully decorated with a profusion of flowers; our Star musicians, Mme. Ounkovsky, Mme. Lvoff, and Mr. Lessman, gave us of their best. It was as if the tall white lilies lighted up the hall with their sweet purity, and, what with the beauty of our message, the whole evening was like a tender dream of His alighted in this spot of the earth. The public was deeply impressed. Without losing time, we arranged three evenings for inquirers and another lecture, "Brotherhood and Love—the Watchword of the Coming Age," with the same success.

During the next two months we had sixty-one lectures in a summer resort in the immediate neighbourhood of Petrograd, given by a Star brother, a quite young officer, in the park under an oak tree on the shore of a lake. Several hundred people attended every time.

We had also several lectures in provincial towns and villages, amongst them one in a very, very small place lost in the steppes. It was given in a theatre, and, as kerosene was scarce, one single little lamp lighted the hall. As the local Council of Soldiers' and Workers' Deputies had intimated their wish to attend the lecture and begged us to wait till their own meeting was over, the lecture began an hour later than due, the solitary little lamp went out, and the lecturer found herself delivering her lecture to an audience sitting in absolute darkness, herself lighted by a single candle vacillating in the draught. Nevertheless the people were moved and touched, and asked for more lectures on the subject.

For the autumn campaign in Petrograd we have planned a series of five lectures:

1. The Evolution of the Spirit and the Coming of World-Teachers.
2. The Larger Consciousness and the Coming Race.
3. Soon is the Saviour Coming.
4. Shall we know Him?
5. Ideals of the Future.

And two detached lectures on the Coming which were given from October till December.

Besides these big lectures we have had a series of smaller ones in different institu-

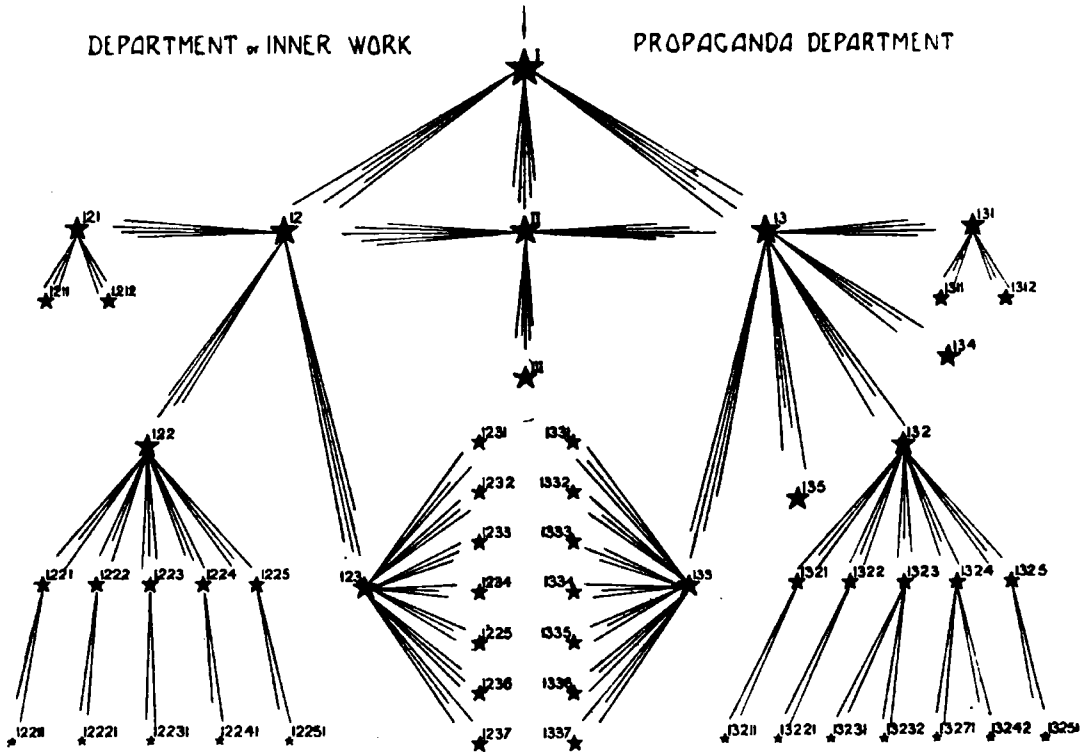
tions, private houses, etc. Every Sunday we have meetings for inquirers at headquarters. They are always well attended. From January till May, 1918, we propose to arrange so that every evening the message of His coming shall be proclaimed in some part of Petrograd to some audience, great or small. It won't be very difficult, as even now three, four, and sometimes five evenings are thus occupied. We are yet a small group in Petrograd, and times are terribly strained. People were afraid to go out, especially in the evening on the most troubled days, on which some of our lectures fell. But even when the attendance was small we did not desist. The events are so tragic, and people are losing their heads, but we think that just because the night is black, we must, as often as possible, as insistently as possible, proclaim the approach of the glorious day of His Coming; and people listen to us; the hearts are so weary, so desolate, so full of despair, that they drink in the words of hope, of *faith* in a beautiful future. We dare not be silent, however difficult the circumstances, and the Order gleams really like a bright star on our troubled skies. May the Lord bless our work and give us wisdom and inspiration to guide it aright.

Our publishing business is quickly expanding. We have printed four editions of *At the Feet of the Master*, some ten pamphlets, and Mr. Wodehouse's *A World Expectant*. For 1918 we are planning some more pamphlets, Mr. Irving Cooper's *The Great Awakening*, a magazine for members and another one for the public, *The Ideals of the Future*, on the lines of the HERALD OF THE STAR. Our literature is selling very well indeed.* In January we will open a reading-room for the public. A children's club for street children is started, and functions already several weeks.

For our members we have classes, studying *At the Feet of the Master*, Mr. Jinarajadasa's books, our rules, and all sorts of questions connected with the Coming. Once a week we have devotional

* Star members are selling our literature in trains and at street corners. We are also printing post-cards and calendars with the star and the words: "Soon is the Saviour coming."

THE HERALD OF THE STAR



DEPARTMENT OF INNER WORK

PROPAGANDA DEPARTMENT

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| <p>1. Head of the Department of Inner Work</p> <p>11. Council of Inner Department</p> <p>121. Literary Commission 122. Lecture Commission</p> <p>12. Secretary of organizing groups</p> <p>121. Group for providing liter. members with literature</p> <p>122. Organisation of meetings</p> <p>12. Secretary of initiative groups</p> <p>121. Convention group</p> <p>122. Reading-room</p> <p>123. Group of mental work</p> <p>121. Not organized</p> <p style="text-align: center;">Workers</p> | <p>1. National Representative</p> <p>1. Organizing Secretary</p> <p>1. Herald Committee</p> | <p>1. Head of Propaganda Department</p> <p>11. Council of Propaganda Department</p> <p>12. Literary Commission 13. Lecture Commission</p> <p>12. Secretary of organizing groups</p> <p>131. Publishing group</p> <p>132. Lectures</p> <p>133. Propaganda by things</p> <p>12. Secretary of initiative groups</p> <p>131. Star colony</p> <p>132. Children's club</p> <p>133. Propaganda</p> <p>131. Not organized</p> <p>132. Not organized</p> <p>133. Not organized</p> <p>13. Private Secretary 13. Private Secretary</p> <p style="text-align: center;">Workers</p> |
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meetings, and meditations are held at noon.

One of our members, Dr. Timofeevsky, has laid out a plan of the organisation of our work, which I send hereby. It is now in full swing, and proves to be fairly practical. The initiative groups are formed by members wishing to work out some plan of study or of propaganda amid peasants or prisoners, or some other idea of Star-work. The organising groups are carrying these plans into practice. Every plan worked out by an initiative group is laid by the secretary of the initiative groups before the head of the Propaganda Department or of the Department of Inner Work, as the case may be (by inner work I mean work within the Order itself), discussed in the respective councils, and submitted to the National Representative. If not approved by her it just falls through; if approved it is handed over to the secretary of the organising groups for execution by the corresponding group. A word of explanation of the numbers: each number represents the whole hierarchical ladder. If you strike out the last cipher, the number of the next higher officer remains.

- So No. 13211—Workers of the Publishing group.
- 1321—Publishing group.
- 132—Secretary of Organising groups.
- 13—Head of Propaganda Department.
- 1—National Representative.
- Or
- No. 12211—Workers of group for providing members with literature.
- 1221—Group for providing members with literature.
- 122—Secretary of Organising groups.
- 12—Head of Department of Inner Work.
- 1—National Representative.

And so on with all the numbers.

No. 135 keeps the record of the new members, and all the work in the Order, so that every newly-arrived member is at

once informed of what is going on, and can at once find his place in the work.

The membership up to December was 254:

Petrograd	111*
Moscow	40
Kieff	40
Kalonga	20
Rostoff	11
Different towns	32
<hr/>	
Total	254

Small membership considering Russia's population of 180 millions. But what with the distances and the truly difficult times, only a very few places can be reached at all. We have decided to concentrate our small forces in Petrograd for this winter, as the centre of all the unrest. Next winter, when Petrograd will be more or less saturated, we will turn our special attention to the rest of the country, or to the important parts of it. But here we have sometimes to work in truly tragic surroundings. We have read lectures on days when every moment the mutiny of the Bolsheviks was expected, when people were lynched in broad daylight on the main thoroughfares, when the town was pervaded by an atmosphere of intolerable excitement and anxiety; and, inside the hall, heavenly music, the flower-clad platform—a dream of beauty—and words telling of the Great Teacher Who in His love for men will come Himself and teach us to be brothers indeed.

We had classes at headquarters while the Winter Palace was being besieged, and a few minutes after our devotional meeting was over, the man-of-war AURORA, at some five minutes' walk from headquarters, boomed out of her big guns at the Winter Palace, defended by women and boys. The contrast was, indeed, poignant: the utter peace of our Star-room and the hearts within it, knowing that, whatever happens, His coming is sure, and His blessed hand will heal all our wounds. And whatever happens, even if the night is still darker than it is, we will do our utmost to keep His Star burning brightly in the storm.

* Thirty away at the front; about sixty active members.

SCHOOLS OF TO-MORROW IN ENGLAND: II.

Arundale School, Letchworth, Herts

By *JOSEPHINE RANSOM*

THREE years have passed since the first Theosophical School opened at Letchworth. Starting out with ideals, these three years have been devoted to the realisation of them. Success and failure have accompanied the effort, but to-day the school stands four-square upon foundations laid in experience and knowledge.

Brackenhill stands for the liberation of the imprisoned little ones, fast held, seemingly, in the grip of unmerciful law; Arundale School, Letchworth, for the de-

velopment of true individuality—that is, of the big eager splendours in each child, that need but the right outer expression through which to flow in ever more entrancing and generous measure.

Happily I was at the school on the 14th when the children returned from their holidays. Some of the boarders whose parents are not in this country spend their holidays at school. They had arranged a little play for the amusement of the returning scholars. At first elders had tried to help them with it, but interest died; then they

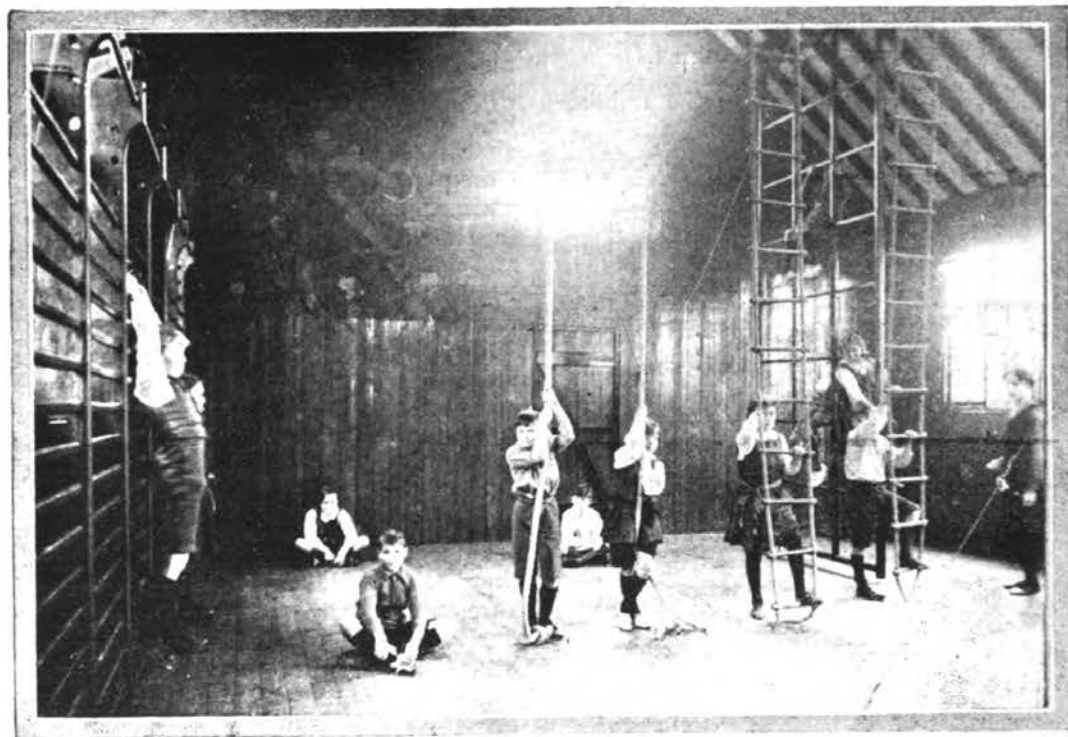


Photo by]

THE GYMNASIUM

[T. B. Latchmore, Hitchin

took it upon themselves to do everything, with the result that they produced the old familiar "Snowdrop" in a very delightful, amusing, and competent fashion, winning much applause. "How competent children are when left to themselves!" said one.

Miss Broughton-Head, the gymnasium and games mistress, showed me the fascinating graphs which record the weight and height of each child for the year. An odd fact is that nearly every child loses weight in the summer. She was emphatic about the effect of boys and girls playing together; it engenders a delightful spirit of comradeship, and the boys play a gentler game. Other schools like to play matches with them, and so far they have won all their matches save one. Even the little girls and boys play football together, but the older boys have a more strenuous game to themselves—perhaps the only thing they do not share with the girls. In the gymnasium they work together, and it is found that they stimulate and deeply interest one another. In this as in other work Miss Broughton-Head finds the real elements of self-discipline appear about the age of eleven.

Mr. van der Straeten takes the drawing and art and craft work. He, too, has ideals about the meaning and application of art. Two systems, he explains, he uses: (1) drawing; (2) scientific drawing. For the first he lets the children draw freely what they like, encouraging self-expression. For those who need suggestions he makes sketches for them to copy, and talks to them till they get to the point of self-expression, and then they are free to do as they wish. For the second, which is the training of hand and eye to accuracy, he teaches architecture, moulding, the development of arches, botany and the parts of plants, all with a view to precision and accuracy. In modelling he works again for self-expression, encouraging the children to make pots, etc., and colour them. At first Mr. van der Straeten thought he would have to give them ideas on ornamentation, but he was much impressed with the fact that all had something of their own to express that was valuable. He founded a Guild of Arts

and Crafts, the beautifying of the school being its immediate object—weaving material for curtains, etc., making mural decorations, wood-block cutting for the magazine, and so on. As art should be the uplifting of mankind, therefore membership in this Guild demands that the æsthetic and ethical part of the child should be developed through insistence upon beauty in behaviour, dress, movement. Any destructive work, any disfigurement of walls and desks, any untidiness of person and the member is disqualified and must seek re-election. They have a hand-press, too, under Mr. van der Straeten's direction, and the children produce a most creditable little illustrated magazine. Also they print charming designs, which they colour, to paste upon ugly and uninteresting note-books, and at once convert them into precious and carefully-handled possessions. Here, again, it was seen how absurd it was to set children to do this or that; they are teeming with ideas, which, if not allowed expression, stifle them—as is too often the case in ordinary schools, where the teacher does the work and the children copy.

Miss Barrie, the head mistress, had a good deal to say on the subject of self-discipline and self-government. This comes gradually to children, she thinks, till one day it bursts into realisation and action. Till then the teacher must bear a part in the growth, a little aloof, it is true, but always there ready to direct the growing effort. Form IV and V have a society they call by the quaint old word "Moot." They conduct their own business, have their own secretary, and their chief business is the welfare of the school. For example, some boys were using swear words. The matter came before the Moot, which decided that swearing must stop, the penalty for a culprit being Coventry. But how to find out who swore? Each boy who did so was to report himself! They would not have any of the ugly system of espionage. The boys actually did report themselves, and were sent to Coventry. One broke the spirit of the law by signals; he himself brought this up before the Moot for discussion, and it was

decided there should be no circumvention. A teacher is always present at the Moot, who upon appeal helps the discussions to clarity of decision, and who gains a most valuable insight into the minds and hearts of the eager debaters. The children themselves get absorbed in their discussion; they *feel* the right thing, and then gasp with delight when at last out of it all comes a flash of intellectual illumination or intui-

of her work, and the response they make is strangely thrilling all the time.

To talk to Dr. Armstrong Smith, the principal, is like going on a "joyous adventure" (one of his own phrases to describe examinations) into the heart of childhood. Only those who have watched the growth of the school from tiny beginnings will ever know just what enthusiasm and endeavour after the right Dr. Arm-

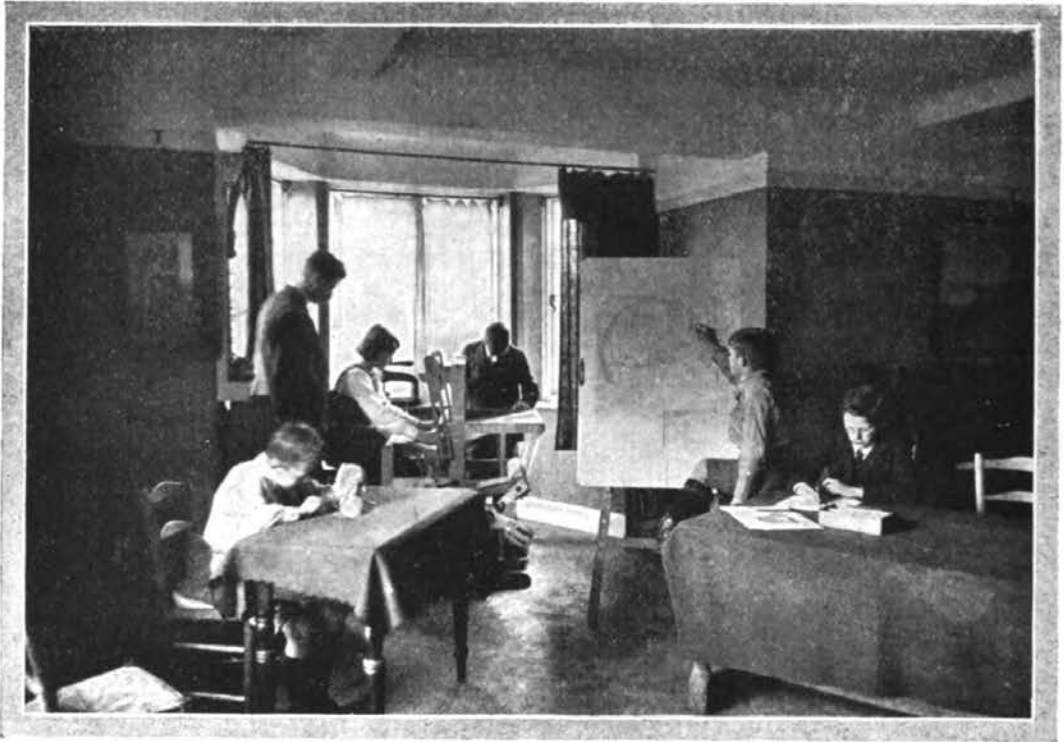


Photo by]

GUILDRY ARTS AND CRAFTS AT WORK [T. B. Latchmore, Hitchin.

tion. Class V, said Miss Barrie, had spontaneously become self-directive. They have the spontaneous spirit of study; then they work till they feel the need of tests, which the teacher readily sets for them.

Miss Dambergi has the musical training in her hands, using the excellent Yorke-Trotter method. From her, as from the other teachers, came the exclamation: "But it is such a delightful school to work in; one is encouraged, the children are so eager, they love their work, and one is free to do one's best!" To help the boys and girls to self-expression is the basis

strong Smith has put into his work. He promptly turns and hands on this recognition to his staff in every department, household and all. And he is right; his staff have seen eye to eye with him, and he with them, when essentials have been at issue, and so a fine spirit is among them of mutual help and encouragement.

Three main things go to true building of character, declares the Doctor: eradication of gossip, friendship, right relationships throughout the school. These three things he works for all the time. Gossip

poisons human relations : cease from it, and the world is infinitely happier. "Gossip is idle talk which helps no one, and we *must* learn to leave it utterly alone." The effects of this are obvious in classrooms and playgrounds. It is responsible for that kindly spirit among the children, for that lack of despising, found far too frequently among boys and girls. It helps to make the right co-educational atmosphere that drew from Miss Alice Woods the comment that here was one of the schools where she found co-education properly carried out.

Acting on his ideal of true friendship, the Doctor has given absolute trust to the older ones who have their own "Den." Anyone abusing that trust forfeits their right to the happy atmosphere of the Den. Presently some form of prefectship will be necessary, and the prefect will, of course, need to enforce obedience to law. This is done in many schools by permitting the prefect the right to corporal punishment. But not so here. The Moot steps in and upholds the decisions of the prefect, if just, and penalises by isolation. The principal backs up the Moot. Disobedience with a warning is the first stage; the teacher tries dissuasion and helping the child, but disobedience continues; then he is regarded as morally contagious and is isolated. He is well treated, goes out with the teachers, but is allowed no contact whatever with the other children. He has a right good time, but is alone, apart from all the other active units in the school. Dr. Armstrong Smith quaintly confesses how at first he took advantage of this isolated child to "nag"; but he found it was not good. He explains the matter and then leaves it to the child to recover and confess the time of his own

cure. Not one single case of isolation failed to effect a cure; there have been no isolations for the last eight months.

It was found that the children were not quite up to the necessary standard of efficiency in class work. A system of certificates was arranged, which gave them the right to examine others after they had acquired a certain degree of accuracy. It pulled up the standard wonderfully, but now the system flags, for the boys and girls have outgrown it. The same with home lessons. In the Moot they voted for lessons to be set and labelled them "The Joyous Adventure for the Christmas Holidays." When the spirit moved them they opened the papers, set the time, gave their answers, and then perhaps compared them with what the books had to say. Complete trust in their integrity and honour seemingly no one even dreamed of betraying. Now an odd thing, which gives the true relation of brothers and sisters in a big family to the teachers and pupils, is shown in that the teachers, too, can acquire certificates. One has acquired several for memory tests, another for music. And this relation is increased yet more by the helpful attitude of the older to the younger, and perhaps backward, pupils.

Space does not permit of more about this Self-revealing school of to-morrow—of experiments in many directions, with concerts, music, art, manners, honesty, games, nature study, and life in general. One only knows that here goes on preparation of the hearts and minds and bodies of children to meet the new day that we believe to be dawning, to make of it a time of happy, inspired illumination to their own day and generation.



BLIND CITIZENS

By *ARTHUR BURGESS*

Mr. Burgess is Hon. Organising Secretary of the Servers of the Blind in England and Wales, organised under the Theosophical Order of Service.

IN writing of the condition of those citizens of Great Britain who are blind, one is assailed by a deep desire for the pen of a Carlyle or a Johnson, that the words might be written with fire, blazing their way through the world, and so arousing the interest of its sighted citizens and enlisting their active support in removing one of the most appalling evils that could exist in the greatest century. Poverty is a tremendous problem, and one that the most ardent reformers sometimes despair of solving; but poverty through absolute incapacity should never be permitted in a country which claims to teach the laws of civilisation and Christianity.

It is impossible to deal in a restricted space in an adequate manner with so great a problem; but to have aroused any interest and active sympathy will have made worth while the touching of the outer fringe of the subject. The mass of material, the multiplicity of facts, are so vital and so valuable that the task of selecting the most significant is an extremely difficult one.

There are in Great Britain 16,850 blind males and 16,650 blind females. It must be remembered that owing to the great difficulty of obtaining returns and a hazy understanding of the term blindness, these figures are by no means complete. In fact, an entirely accurate census is quite impossible. But, incomplete as they are, the figures are convincing evidence of the urgent necessity for tackling the problem immediately in a thoroughly practical manner.

Where are these blind citizens, and what are they doing?

Of the 33,000 blind people, after subtracting from the total the aged, infirm, and juvenile, there are estimated to be 20,000 strong blind citizens, willing to work or capable of doing so. Of this

number the existing workshops, etc., account for only 4,000! What of the remainder?

A good percentage of the thousands attend the training homes, and, having been educated and trained, and taught to believe they are a valuable asset in the labour market, they are sent out to do the best they can for themselves. A very few, through the understanding sympathy and encouragement of friends, "make good." The rest—they inevitably sink lower and lower, after terrible privations, and eventually become inmates of the world's workhouses—or, more fortunately, perhaps, die.

In England and Wales alone 28 per cent. of the blind are in receipt of Poor Law Relief, which, pitifully inadequate as it is, yet debars them from other relief elsewhere.

The Departmental Committee appointed by Mr. Herbert Samuel in 1914 on behalf of the Government has just issued its Report, an intensely interesting document, which provides ample proof that voluntarism, much as it has accomplished, has failed to solve the problem; but still an attempt is made to perpetuate this evil by the recommendation that existing voluntary institutions be subsidised by grants from State funds. Instructive as the Report is, it is yet most unsatisfactory from the point of view of the blind people themselves by reason as much of its reservations as its recommendations.

All the material at hand goes to substantiate the claim that all aid should come from the State; that the education, training, and employment of all capable blind people should be in the hands of one of the Departments of State, and that the Government should also be responsible for the provision of *adequate* pensions for the aged and infirm blind. After devoting much time to the study of this question,

I find it an indisputable fact, of which constant proof is afforded, that however competent a blind person may be, he needs special facilities for securing employment and for adapting himself to the conditions of any employment he may obtain. Trade union wages are of no use to him, because he is much slower than the sighted workman. He needs an organisation sympathetic with his requirements, and with special knowledge of his needs and the means of meeting them. The Labour Exchanges, having no knowledge of this description, are entirely useless to him.

If the following scheme could be carried out, or one on improved lines, the problem of the blind citizens would be satisfactorily solved. At the same time the needs of the aged and infirm blind, whose neglect is a national scandal, would be recognised and met.

It is suggested :

A.

1. That every town have its own workshop, financed by the State, for all manual trades which blind people are able to undertake.

2. That there be founded, under Government control, with Headquarters in London, an Employment Bureau for the Blind. This might be attached to the general Labour Exchange organisation for purposes of administration, but should work independently.

3. That an agent be appointed for each county, a blind person being selected for the position wherever practicable.

4. That a census of blind people in each county be secured. This could be done without elaborate machinery, with the assistance of local Societies for the Blind.

5. That the following information be obtained from each person :

- (a) Name.
- (b) Address.
- (c) Sex.
- (d) Age.
- (e) Whether totally or partially blind.
- (f) Information respecting training received or special ability.

6. That every blind person in good health, without income or knowledge of a specific trade, be admitted into a local Training Hostel already in existence.

7. That the names and addresses of all firms willing to employ blind labour be registered at the Headquarters Bureau, which could then find work, in the same manner as the Labour Exchanges, the applicants for employment communicating either direct or through their county agents.

B.

1. That the Government obtain power to control the funds of the existing Societies for the Blind (which total over three million pounds), supplementing the amount thus obtained, and taking over the general responsibility for pensioning the necessitous blind.

2. That the Government retain (probably under the Local Government Board, with full powers of inspection) the *necessary* Training Homes and Hostels at present in existence, which should thus become State Institutions.

If something of this can be done, and soon, we shall have proved ourselves worthy of Nature's great gift of sight by having made smooth the path of those in darkness, and given them the most priceless of gifts—the power to "do for themselves." And we can then justly lay claim to be one of the advanced nations, in the forefront of social reconstruction.



Holiness is an infinite compassion for others ;
Greatness is to take the common things of life and walk truly among them ;
Happiness is a great love and much serving.

OLIVE SCHREINER



THE CASE FOR INDIA

This is the Presidential Address delivered by Mrs. Annie Besant at the Thirty-Second Indian National Congress held at Calcutta, 26th December, 1917. It is important that all should digest this clear statement of India's aims. The audience was over 10,000, with an overflow meeting of some 6,000. Sir Rabindranath Tagore composed and recited an ode for the occasion.

FELLOW-DELEGATES AND FRIENDS,

EVERYONE who has preceded me in this Chair has rendered his thanks in fitting terms for the gift which is truly said to be the highest that India has it in her power to bestow. It is the sign of her fullest love, trust, and approval, and the one whom she seats in that chair is, for his year of service, her chosen leader. But if my predecessors found fitting words for their gratitude, in what words can I voice mine, whose debt to you is so overwhelmingly greater than theirs? For the first time in Congress history, you have chosen as your President one who, when your choice was made, was under the heavy ban of Government displeasure, and who lay interned as a person dangerous to public safety. While I was humiliated, you crowned me with honour; while I was slandered, you believed in my integrity and good faith; while I was crushed under the heel of bureaucratic power, you acclaimed me as your leader; while I was silenced and unable to defend myself, you defended me, and won for me release. I was proud to serve in lowliest fashion, but you lifted me up and placed me before the world as your chosen representative. I have no words with which to thank you, no eloquence with which to repay my debt. My deeds must speak for me, for words are too poor. I turn your gift into service to the Motherland; I consecrate my life anew to her worship by action. All that I have and am, I lay on the Altar of the Mother, and together we shall cry, more by service than by words: VANDE MATARAM.

THE ARYAN ROOT OF LIBERTY

There is, perhaps, one value in your election of me in this crisis of India's

destiny, seeing that I have not the privilege to be Indian-born, but come from that little island in the northern seas which has been, in the West, the builder-up of free institutions. The Aryan emigrants, who spread over the lands of Europe, carried with them the seeds of liberty, sown in their blood in their Asian cradleland. Western historians trace the self-rule of the Saxon villages to their earlier prototypes in the East, and see the growth of English liberty as upspringing from the Aryan root of the free and self-contained village communities.

Its growth was crippled by Norman feudalism there, as its millennial-nourished security here was smothered by the East India Company. But in England it burst its shackles and nurtured a liberty-loving people and a free Commons' House. Here, it similarly bourgeoned out into the Congress activities, and more recently into those of the Muslim League, now together blossoming into Home Rule for India. The England of Milton, Cromwell, Sydney, Burke, Paine, Shelley, Wilberforce, Gladstone; the England that sheltered Mazzini, Kossuth, Kropotkin, Stepniak, and that welcomed Garibaldi; the England that is the enemy of tyranny, the foe of autocracy, the lover of freedom, that is the England I would fain here represent to you to-day. To-day, when India stands erect, no suppliant people, but a Nation, self-conscious, self-respecting, determined to be free; when she stretches out her hand to Britain and offers friendship, not subservience; co-operation not obedience; to-day let me: western-born but in spirit eastern, cradled in England but Indian by choice and adoption: let me stand as the symbol of union between Great Britain and India: a union of hearts and free choice, not of compulsion:

and therefore of a tie which cannot be broken, a tie of love and of mutual helpfulness, beneficial to both Nations and blessed by God.

GONE TO THE PEACE

India's great leader, Dadabhai Naoroji, has left his mortal body and is now one of the company of the Immortals, who watch over and aid India's progress. He is with W. C. Bonnerjee, and Ranade, and A. O. Hume, and Henry Cotton, and Pheroze Shah Mehta, and Gopal Krishna Gokhale: the great men who, in Swinburne's noble verse, are the stars which lead us to Liberty's altar:

These, O men, shall ye honour,
 Liberty only and these.
 For thy sake and for all men's and mine,
 Brother, the crowns of them shine,
 Lighting the way to her shrine,
 That our eyes may be fastened upon her,
 That our hands may encompass her knees.

Not for me to praise him in feeble words of reverence or of homage. His deeds praise him, and his service to his country is his abiding glory. Our gratitude will be best paid by following in his footsteps, alike in his splendid courage and his unflinching devotion, so that we may win the Home Rule which he longed to see while with us, and shall see, ere long, from the other world of Life, in which he dwells to-day.

The Great War, into the whirlpool of which Nation after Nation has been drawn, has entered on its fourth year. The rigid censorship which has been established makes it impossible for any outside the circle of Governments to forecast its duration, but to me, speaking for a moment not as a politician but as a student of spiritual laws, to me its end is sure.

THE TRUE OBJECT OF THIS WAR

For the true object of this War is to prove the evil of, and to destroy, autocracy and the enslavement of one Nation by another, and to place on sure foundations the God-given Right to Self-Rule and Self-Development of every Nation, and the similar right of the Individual, of the smaller Self, so far as is consistent with the welfare of the larger Self of the

Nation. The forces which make for the prolongation of autocracy—the rule of one—and the even deadlier bureaucracy—the rule of a close body welded into an iron system—these have been gathered together in the Central Powers of Europe—as of old in Ravana—in order that they may be destroyed; for the New Age cannot be opened until the Old passes away. The new civilisation of Righteousness and Justice, and therefore of Brotherhood, of ordered Liberty, of Peace, of Happiness, cannot be built up until the elements are removed which have brought the old civilisation crashing about our ears. Therefore is it necessary that the War shall be fought out to its appointed end, and that no premature peace shall leave its object unattained. Autocracy and bureaucracy must perish utterly, in East and West, and, in order that their germs may not re-sprout in the future, they must be discredited in the minds of men. They must be proved to be less efficient than the Governments of Free Peoples, even in their favourite work of War, and their iron machinery—which at first brings outer prosperity and success—must be shown to be less lasting and effective than the living and flexible organisations of democratic Peoples. They must be proved failures before the world, so that the glamour of superficial successes may be destroyed for ever. They have had their day and their place in evolution, and have done their educative work. Now they are out-of-date, unfit for survival, and must vanish away.

IT IS A WAR FOR FREEDOM

When Great Britain sprang to arms, it was in defence of the freedom of a small nation, guaranteed by treaties, and the great principles she proclaimed electrified India and the Dominions. They all sprang to her side without question, without delay; they heard the voice of old England, the soldier of Liberty, and it thrilled their hearts. All were unprepared, save the small territorial army of Great Britain, due to the genius and foresight of Lord Haldane, and the readily mobilised army of India, hurled into the fray by the swift decision of Lord Hardinge. The little

army of Britain fought for time; fought to stop the road to Paris, the heart of France; fought, falling back step by step, and gained the time it fought for, till India's sons stood on the soil of France, were flung to the front, rushed past the exhausted regiments who cheered them with failing breath, charged the advancing hosts, stopped the retreat, and joined the British army in forming that unbreakable line which wrestled to the death through two fearful winters—often, these soldiers of the tropics, waist-deep in freezing mud—and knew no surrender.

INDIA'S INSIGHT

India, with her clear vision, saw in Great Britain the champion of Freedom, in Germany the champion of Despotism. And she saw rightly. Rightly she stood by Great Britain, despite her own lack of freedom and the coercive legislation which outrivalled German despotism, knowing these to be temporary, because un-English, and therefore doomed to destruction; she spurned the lure of German gold and rejected German appeals to revolt. She offered men and money; her educated classes, her Vakils, offered themselves as Volunteers, pleaded to be accepted. Then the never-sleeping distrust of Anglo-India rejected the offer, pressed for money, rejected men. And, slowly, educated India sank back, depressed and disheartened, and a splendid opportunity for knitting together the two Nations was lost.

A PREDICTION

Early in the War I ventured to say that the War could not end until England recognised that autocracy and bureaucracy must perish in India as well as in Europe. The good Bishop of Calcutta, with a courage worthy of his free race, lately declared that it would be hypocritical to pray for victory over autocracy in Europe and to maintain it in India. Now it has been clearly and definitely declared that Self-Government is to be the objective of Great Britain in India, and that a substantial measure of it is to be given at once; when this promise is made good by the granting of the Reforms outlined last year in Lucknow, then the end

of the War will be in sight. For the War cannot end until the death-knell of autocracy is sounded.

Causes, with which I will deal presently and for which India was not responsible, have somewhat obscured the first eager expressions of India's sympathy, and have forced her thoughts largely towards her own position in the Empire. But that does not detract from the immense aid she has given, and is still giving.

INDIA'S PAST MILITARY AID

It must not be forgotten that long before the present War she had submitted — at first, while she had no power of remonstrance, and later, after 1885, despite the constant protests of Congress — to an ever-rising military expenditure, due partly to the amalgamation scheme of 1859, and partly to the cost of various wars beyond her frontiers, and to continual recurring frontier and trans-frontier expeditions, in which she had no real interest. They were sent out for supposed Imperial advantages, not for her own. . . .

Most of these were due to Imperial, not to Indian, policy, and many of the burdens imposed were protested against by the Government of India, while others were encouraged by ambitious Viceroys. I do not think that even this long list is complete.

Ever since the Government of India was taken over by the Crown, India has been regarded as an Imperial military asset and training ground, a position from which the jealousy of the East India Company had largely protected her, by insisting that the army it supported should be used for the defence and in the interests of India alone. Her value to the Empire for military purposes would not so seriously have injured at once her pride and her finances if the natural tendencies of her martial races had been permitted their previous scope; but the disarming of the people, twenty years after the assumption of the Government by the Crown, emasculated the Nation, and the elimination of races supposed to be unwarlike, or in some cases too warlike to be trusted, threw recruitment more and

more to the north, and lowered the physique of the Bengalis and Madrasis, on whom the Company had largely depended.

The superiority of the Punjab, on which Sir Michael O'Dwyer so vehemently insisted the other day, is an artificial superiority, created by the British system and policy; and the poor recruitment elsewhere, on which he laid offensive insistence, is due to the same system and policy which largely eliminated Bengalis, Madrasis, and Mahrattas from the army. In Bengal, however, the martial type has been revived, chiefly in consequence of what the Bengalis felt to be the intolerable insult of the high-handed Partition of Bengal by Lord Curzon. On this Gopal Krishna Gokhale said :

Bengal's heroic stand against the oppression of a harsh and uncontrolled bureaucracy has astonished and gratified all India. . . . All India owes a deep debt of gratitude to Bengal.

YOUNG INDIA

The spirit evoked showed itself in the youth of Bengal by a practical revolt, led by the elders, while it was confined to Swadeshi and Boycott, and rushing on, when it broke away from their authority, into conspiracy, assassination, and dacoity: as had happened in similar revolts with Young Italy, in the days of Mazzini, and with Young Russia in the days of Stepniak and Kropotkin. The results of their despair, necessarily met by the halter and penal servitude, had to be faced by Lord Hardinge and Lord Carmichael during the present war. Other results, happy instead of disastrous in their nature, was the development of grit and endurance of a high character, shown in the courage of the Bengal lads in the serious floods that have laid parts of the Province deep under water, and in their compassion and self-sacrifice in the relief of famine. Their services in the present war—the Ambulance Corps and the replacement of its *materiel* when the ship carrying it sank, with the splendid services rendered by it in Mesopotamia; the recruiting of a Bengali regiment for active service, 900 strong, with another 900 reserves to replace wastage, and recruiting

still going on—these are instances of the divine alchemy which brings the soul of good out of evil action, and consecrates to service the qualities evoked by rebellion.

TRUE STATESMANSHIP

In England, also, a similar result has been seen in a convict, released to go to the front, winning the Victoria Cross. It would be an act of statesmanship, as well as of divinest compassion, to offer to every prisoner and interned captive, held for political crime or on political suspicion, the opportunity of serving the Empire at the front. They might, if thought necessary, form a separate battalion or a separate regiment, under stricter supervision, and yet be given a chance of redeeming their reputation, for they are mostly very young.

The financial burden incurred in consequence of the above conflicts, and of other causes, now to be mentioned, would not have been so much resented, if it had been imposed by India on herself, and if her own sons had profited by her being used as a training ground for the Empire. But in this case, as in so many others, she has shared Imperial burdens, while not sharing Imperial freedom and power. Apart from this, the change which made the Army so ruinous a burden on the resources of the country was the system of "British reliefs," the using of India as a training ground for British regiments, and the transfer of the men thus trained, to be replaced by new ones under the short service system, the cost of the frequent transfers and their connected expenses being charged on the Indian revenues, while the whole advantage was reaped by Great Britain. On the short service system the Simla Army Commission declared :

The short service system recently introduced into the British Army has increased the cost and has materially reduced the efficiency of the British troops in India. We cannot resist the feeling that, in the introduction of this system, the interest of the Indian tax-payer was entirely left out of consideration.

The remark was certainly justified, for the short service system gave India only five years of the recruits she paid heavily for and trained, all the rest of the benefit

going to England. The latter was enabled, as the years went on, to enormously increase her Reserves, so that she has had 400,000 men trained in, and at the cost of, India.

THE INDIAN ARMY

In 1863 the Indian army consisted of 140,000 men, with 65,000 white officers. Great changes were made in 1885-1905, including the reorganisation under Lord Kitchener, who became Commander-in-Chief at the end of 1902. Even in this hasty review, I must not omit reference to the fact that Army Stores were drawn from Britain at enormous cost, while they should have been chiefly manufactured here, so that India might have profited by the expenditure. Lately under the necessities of War, factories have been turned to the production of munitions; but this should have been done long ago, so that India might have been enriched instead of exploited. The War has forced an investigation into her mineral resources that might have been made for her own sake, but Germany was allowed to monopolise the supply of minerals that India could have produced and worked up, and would have produced and worked up had she enjoyed Home Rule. India would have been richer, and the Empire safer, had she been a partner instead of a possession. But this side of the question will come under the matters directly affecting merchants, and we may venture to express a hope that the Government help extended to munition factories in time of War may be continued to industrial factories in time of Peace.

ITS COST

The net result of the various causes above-mentioned was that the expense of the Indian Army rose by leaps and bounds, until, before the War, India was expending £21,000,000 as against the £28,000,000 expended by the United Kingdom, while the wealthy Dominions of Canada and Australia were spending only 1½ and 1¼ millions respectively. (I am not forgetting that the United Kingdom was expending over £51,000,000 on her Navy, while India

was free of that burden, save for a contribution of half a million.)

Since 1885, the Congress has constantly protested against the ever-increasing military expenditure, but the voice of the Congress was supposed to be the voice of sedition and of class ambition, instead of being, as it was, the voice of educated Indians, the most truly patriotic and loyal class of the population. In 1885, in the First Congress, Mr. P. Rangaiah Naidu pointed out that military expenditure had been £11,463,000 in 1857, and had risen to £16,975,750 in 1884. Mr. D. E. Wacha ascribed the growth to the amalgamation scheme of 1859, and remarked that the Company in 1856 had an army of 254,000 men at a cost of 11½ millions, while in 1884 the Crown had an army of only 181,000 men at a cost of 17 millions. The rise was largely due to the increased cost of the European regiments, overland transport service, stores, pensions, furlough allowances, and the like, most of them imposed despite the resistance of the Government of India, which complained that the changes were "made entirely, it may be said, from Imperial considerations, in which Indian interests have not been consulted or advanced." India paid nearly £700,000 a year, for instance, for "Home Depôts"—Home being England of course—in which lived some 20,000 to 22,000 British soldiers, on the plea that their regiments, not they, were serving in India. I cannot follow out the many increases cited by Mr. Wacha, but members can refer to his excellent speech.

Mr. Fawcett once remarked that when the East India Company was abolished

the English people became directly responsible for the Government of India. It cannot, I think, be denied that this responsibility has been so imperfectly discharged that in many respects the new system of Government compares unfavourably with the old. . . . There was at that time an independent control of expenditure which now seems to be almost entirely wanting.

Shortly after the Crown assumed the rule of India, Mr. Disraeli asked the House of Commons to regard India as "a great and solemn trust committed to it by an all wise and inscrutable Providence." Mr. George Yule, in the Fourth

Congress, remarked on this: "The 650 odd members had thrown the trust back upon the hands of Providence, to be looked after as Providence itself thinks best." Perhaps it is time that India should remember that Providence helps those who help themselves.

Year after year the Congress continued to remonstrate against the cost of the army, until in 1902, after all the futile protests of the intervening years, it condemned an increase of pay to British soldiers in India which placed an additional burden on the Indian revenues of £786,000 a year, and pointed out that the British garrison was unnecessarily numerous, as was shown by the withdrawal of large bodies of British soldiers for service in South Africa and China. The very next year Congress protested that the increasing military expenditure was not to secure India against internal disorder or external attack, but in order to carry out an Imperial policy; the Colonies contributed little or nothing to the Imperial Military Expenditure, while India bore the cost of about one-third of the whole British Army in addition to her own Indian troops. Surely these facts should be remembered when India's military services to the Empire are now being weighed.

AN UNEQUAL YOKE

In 1904 and 1905, the Congress declared that the then military expenditure was beyond India's power to bear, and in the latter year prayed that the additional ten millions sterling sanctioned for Lord Kitchener's reorganisation scheme might be devoted to education and the reduction of the burden on the raiyats. In 1908, the burdens imposed by the British War Office since 1859 were condemned, and in the next year it was pointed out that the military expenditure was nearly a third of the whole Indian revenue, and was starving Education and Sanitation.

Lord Kitchener's reorganisation scheme kept the Indian Army on a War footing, ready for immediate mobilisation, and on January 1, 1915, the regular army consisted of 247,000 men, of whom 75,000 were English; it was the money spent by India in maintaining this army for years

in readiness for War which made it possible for her to go to the help of Great Britain at the critical early period to which I alluded. She spent over £20 millions on the military services in 1914-15. In 1915-16 she spent £21.8 millions. In 1916-17 her military budget had risen to £22 millions, and it will probably be exceeded, as was the budget of the preceding year by £1½ million.

Lord Hardinge, the last Viceroy of India, who is ever held in loving memory here for his sympathetic attitude towards Indian aspirations, made a masterly exposition of India's War services in the House of Lords on the third of last July. He emphasised her pre-War services, showing that though 19½ millions sterling was fixed as a maximum by the Nicholson Committee, that amount had been exceeded in 11 out of the last 13 budgets, while his own last budget had risen to 22 millions. During these 13 years the revenue had been only between 48 and 58 millions, once rising to 60 millions. Could any fact speak more eloquently of India's War services than this proportion of military expenditure compared with her revenue?

INDIA'S PRESENT MILITARY AID

The Great War began on August 4th, and in that very month and in the early part of September, India sent an expeditionary force of three divisions—two infantry and one cavalry—and another cavalry division joined them in France in November. The first arrived, said Lord Hardinge, "in time to fill a gap that could not otherwise have been filled." He added pathetically: "There are very few survivors of those two splendid divisions of infantry." Truly, their homes are empty, but their sons shall enjoy in India the liberty for which their fathers died in France. Three more divisions were at once sent to guard the Indian frontier, while in September a mixed division was sent to East Africa, and in October and November two more divisions and a brigade of cavalry went to Egypt. A battalion of Indian infantry went to Mauritius, another to the Cameroons, and two to the Persian Gulf, while other Indian troops helped the Japanese in the capture

of Tsingtau. 210,000 Indians were thus sent overseas. The whole of these troops were fully armed and equipped, and in addition, during the first few weeks of the War, India sent to England from her magazines "70 million rounds of small-arm ammunition, 60,000 rifles, and more than 550 guns of the latest pattern and type."

In addition to these, Lord Hardinge speaks of sending to England

enormous quantities of material, . . . tents, boots, saddlery, clothing, &c., but every effort was made to meet the ever-increasing demands made by the War Office, and it may be stated without exaggeration that India was bled absolutely white during the first few weeks of the war.

It must not be forgotten, though Lord Hardinge has not reckoned it, that all wastage has been more than filled up, and 450,000 men represent this head; the increase in units has been 300,000, and including other military items India had placed in the field up to the end of 1916 over a million of men.

In addition to this a British force of 80,000 was sent from India, fully trained and equipped at Indian cost, India receiving in exchange, many months later, 34 Territorial battalions and 29 batteries, "unfit for immediate employment on the frontier or in Mesopotamia, until they had been entirely re-armed and equipped, and their training completed."

THE DEFENCE OF INDIA

Between the autumn of 1914 and the close of 1915, the defence of our own frontiers was a serious matter, and Lord Hardinge says:

The attitude of Afghanistan was for a long time doubtful, although I always had confidence in the personal loyalty of our ally the Amir; but I feared lest he might be overwhelmed by a wave of fanaticism, or by a successful Jihad of the tribes. . . . It suffices to mention that, although during the previous three years there had been no operations of any importance on the North-West frontier, there were, between November 29, 1914, and September 5, 1915, no less than seven serious attacks on the North-West frontier, all of which were effectively dealt with.

The military authorities had also to meet a German conspiracy early in 1915, 7,000 men arriving from Canada and the United States, having planned to seize

points of military vantage in the Panjab, and in December of the same year another German conspiracy in Bengal, necessitating military preparations on land, and also naval patrols in the Bay of Bengal.

Lord Hardinge has been much attacked by the Tory and Unionist Press in England and India, in England because of the Mesopotamia Report, in India because his love for India brought him hatred from Anglo-India. India has affirmed her confidence in him, and with India's verdict he may well rest satisfied.

I do not care to dwell on the Mesopotamia Commission and its condemnation of the bureaucratic system prevailing here. Lord Hardinge vindicated himself and India. The bureaucratic system remains undefended. I recall that bureaucratic inefficiency came out in even more startling fashion in connection with the Afghan War of 1878-79 and 1879-80. In February, 1880, the war charges were reported as under £4 millions, and the accounts showed a surplus of £2 millions. On April 8th the Government of India reported: "Outgoing for War very alarming, far exceeding estimate," and on the 13th April "it was announced that the cash balances had fallen in three months from thirteen crores to less than nine, owing to 'excessive Military drain' . . . On the following day (April 22) a despatch was sent out to the Viceroy, showing that there appeared a deficiency of not less than 5½ crores. This vast error was evidently due to an underestimate of war liabilities, which had led to such mis-information being laid before Parliament, and to the sudden discovery of inability to 'meet the usual drawings.'"

It seemed that the Government knew only the amount audited, not the amount spent. Payments were entered as "advances," though they were not recoverable, and "the great negligence was evidently that of the heads of departmental accounts." If such a mishap should occur under Home Rule, a few years hence—which heaven forbid—I shudder to think of the comments of the *Englishman* and the *Madras Mail* on the shocking inefficiency of Indian officials.

(To be continued.)

PARACELSUS

By L.

Along the line of Chemistry a promising road of investigation of the hidden forces of Nature opens out, and men who have the eye of the trained seer may point the way to important discoveries. It is recognised that to Paracelsus we are indebted for the knowledge of nitrogen gas.

THEOPHRASTUS BOMBAST VON HOHENHEIM, or, to call him by his better-known name, Paracelsus, was one of

the greatest helpers of mankind the world has ever seen.

Born in the year 1493 at Einsiedeln, near Zurich, of an ancient and noble family, Paracelsus early showed a leaning towards medicine and the occult sciences. His father, Dr. Wilhelm Von Hohenheim, was a distinguished physician, and his mother, prior to her marriage, held the post of matron to the Abbey Hospital not far from their home. The environment, therefore, in which he was reared was one pre-eminently suited to a youth whose aspirations led him to pursue the study of medicine and occultism.

Like many great souls, Theophrastus possessed a fragile, sickly body, and,

although he outgrew much of his childhood's delicacy, he was never a robust man. From his father he acquired the rudiments of alchemy, surgery and medicine,

and wrested from Nature those of her secrets that his youthful brain could assimilate. Until the age of sixteen, Dr. Wilhelm Von Hohenheim and the learned monks of the convent hard by were his sole instructors.

After a course of study at the University of Basle, he was placed under the tuition of the renowned Abbot Johann Trimethius (the teacher of Cornelius Agrippa), and from him he acquired a

deep insight into the hidden wonders of the Universe.

Paracelsus travelled extensively, visiting, at different periods of his life, Saxony, Poland, Bohemia, Prussia, Hungary, Portugal, Spain, Sweden, Denmark, Italy,



PARACELSUS, aged twenty-four

From the painting by SCOREL, 1517, now in the Louvre Gallery.

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and England—a marvellous achievement for the days when trains were unknown, and slow progress had to be made over bad roads and tracks, in the saddle or on foot. His visit to England included an inspection of the mines of Cumberland and Cornwall. He served as Army surgeon in the armies of Italy, Sweden, Denmark and Holland during the wars that were rife at that time, and gained through his wide range of experience in this capacity a profound knowledge of the treatment of wounds. He has justly been dubbed the Father of Surgery—for he revolutionised and purified this branch of medical science as thoroughly as he did that part of it embracing the administration of drugs.

“Travels,” said he, “developed a man, for knowledge is distributed throughout the world, and not confined to localities.”

The year 1525 saw him installed at Basle as lecturer on medicines and surgery. But before long the bitter antagonism and violent jealousy of his medical *confrères* caused him to return to his roaming life. At Nuremberg in 1529 his cures so enraged the doctors of the neighbouring districts,

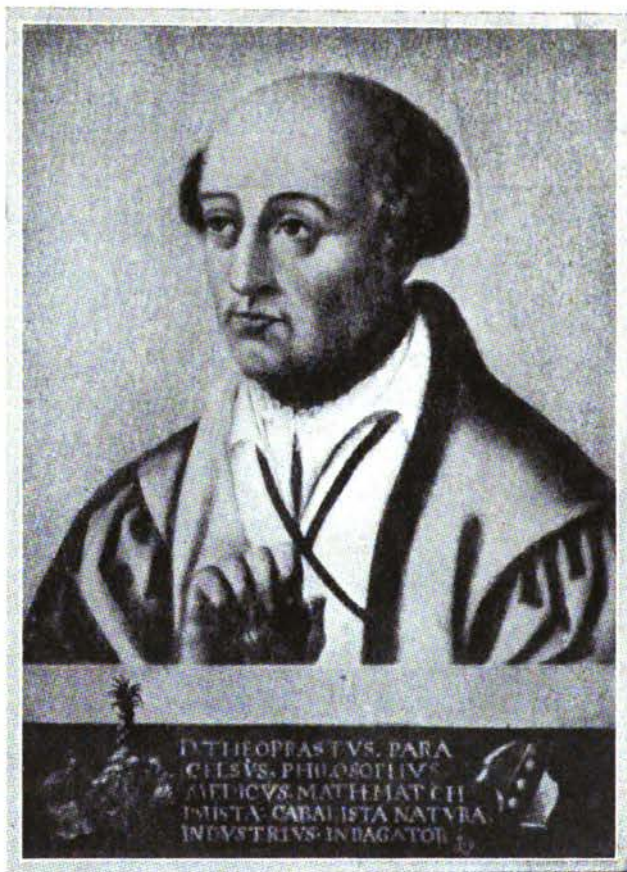
who denounced him as a charlatan, that in self-defence he besought the authorities to give into his care a number of incurable persons, so that he might have an opportunity to prove the truth of his teaching. The request was granted, and the archives of the city bear witness to the success he obtained in the treatment of these cases after all other methods had failed.

Notwithstanding this undeniable proof of his skill, the medical faculty continued their persecution, and Von Hohenheim took once again to the road, healing all those who chanced to cross his path.

So strenuous a life under these adverse conditions could not fail eventually to overtax the declining powers of his feeble frame, and in 1541 he breathed his last at the early age of 48.

No great man has

ever been more grossly maligned and misrepresented, or so little understood, as the subject of this brief sketch. He shone out as a bright beacon light from amid the darkness enshrouding the collective medical mind of the day. To an intimate knowledge of the complex processes involved in the evolution of matter,



PARACELSVS

After the original painted in Nuremberg in 1529 or 1530, now in the Royal Gallery at Schleissheim, near Munich.

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he superadded an inner perception, the result of lofty spiritual unfoldment. This enabled him to perceive the underlying causes of disease, and thus to effect those remarkable cures that no other physician has been able to emulate either before or since his time. The British Pharmacopœia is enriched by many valuable discoveries which were the outcome of his master mind. To mention a few: zinc, laudanum, calomel, flower of sulphur, chloride of mercury, and various preparations of iron and antimony. He anticipated Mesmer in his knowledge of the powers of so-called mesmerism; practised the principles of Homœopathy, and was intimately acquainted with the healing properties of the magnet.

One of the secrets of the greatness of Paracelsus lay in his ability to abstract and absorb knowledge direct from Nature. He studied her profoundly; he read few books, but wrote many. For him the herbs of the field were

"signed" by the hand of God, and each had its special function in the healing of the sick. We find him patiently examining the effects of the various native remedies in use wherever he happened at the moment to be sojourning; the virtues or otherwise of the much vaunted cures of the gypsies, the draughts of the old countrywomen; all these were

brought under the keen edge of his dissecting analytical mind, to be put to future use if their power to heal were an actual fact and not a mere idle superstition. An extensive exploration of mines led him to make a special study of miners' diseases, and he has left to posterity an important work dealing with the subject.

The medical knowledge of the Middle Ages in Europe was sadly behind that of China and Egypt. The crude mixtures of drugs and herbs were improperly prepared and carelessly administered. Chaos reigned supreme. A rich harvest fell to the share of unscrupulous apothecaries, and the physicians blindly followed in the faulty footsteps of their predecessors. As a consequence, bitter persecution was meted out to this great healer of men who so vigorously stirred the mud and slime of the medical pond.

Paracelsus was so far in advance of the times in which he lived that the ignorant and material

minds of his fellow-workers failed utterly to appreciate his phenomenal skill and spiritual gifts. Through his knowledge of alchemy he compounded his potions and herbs in such a way that their vital energy was set free and the cruder substances of which they were formed discarded. His power to read the "signature" of each drug gave him the key to



PARACELSUS

After an engraving by HIRSCHVOGEL from a portrait taken at Laibach or Vienna when he was forty-seven years old.

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the cure of the disease. God, he said, had placed his "sign" upon every herb of the field, and only he who could read the symbol knew for what disorder the plant was designed. These "signatures" were veiled, although visible to those of lofty, spiritual attainment and understanding.

In all his scientific studies, Paracelsus ever searched for the hidden hand of God concealed in the metal, stone, and herb. He drew a distinction between diseases which were physical—diseases that were the outcome of a sordid mind or evil desires—and those issuing from a spiritual cause; in the latter case the affliction arose through a violation of the Divine Law, and a cure could not be effected until suffering had restored the balance and the evil had worked itself out on the plane of matter. Then, and then only, would God send a physician to heal the sick soul. Complaints produced by the forces of Nature operating directly upon the physical body of man and disturbing its equilibrium were analogous to the same forces acting upon the Universe and occasioning upheavals in the form of floods, tempests and earthquakes; illness resulting from a morbid mind and evil desire needed a physician to heal the soul as well as the body, and only a physician who could expand his consciousness and penetrate deeply into higher states of being was competent to be a healer of men—for such a one alone could discover the cause, and so, where possible, remove the disease.

The piety of Paracelsus was remarkable and his faith in the supreme power of God sublime. All that the eye beheld revealed

and glorified His Eternal Being. The life that thrilled in animal and plant surged ceaselessly through metal and stone.

To-day modern science is beginning to accept this simple truth, and to-day modern thought is awakening to the fact that the teachings of this great and lofty soul contain a fund of mental wealth that cannot be surpassed or even equalled at the present time. The medical works of Paracelsus number forty-nine; those on Natural History, Philosophy and the Occult Sciences are numerous. While he brought the full powers of his intellect to bear upon the scientific problems that engaged and perplexed his mind, he never once lost sight of the Unseen Energy guiding the forces through which the Universal Life sought expression.

Poor in this world's riches but abounding in spiritual gifts, driven from city to city by the violence of his enemies, Paracelsus lived and died a wanderer upon the face of the earth. The outward events of his life, however, in nowise hindered his dauntless spirit from fulfilling the glorious purpose of his earthly sojourn, and that purpose was to heal the body and soul of man. To the humble and poor his services were given free, and long after his death they mourned his loss by pilgrimages to his grave.

Mankind is slowly awakening to the value and importance of the works handed down to posterity by this unrivalled surgeon and physician, and an honoured position is accorded them among the great volumes of great men. The name of Paracelsus is one that will live through the ages to come.



THE WHITE CROSS

AN APPEAL

Was it not during a war that an Englishwoman created that admirable type of nurse which has persisted in times of peace and has spread throughout the world as a solace for the physical suffering of humanity? The type of nurse full of wisdom and gentleness, of science and of charity, whom we find to-day under the banner of the Red Cross.

And now the moment has come when the "Admirable teacher"—full of delicate perception in the treatment of the suffering spirit—should arise amidst the horrors of war; should gather together the children whose spiritual health is threatened, and heal them by means of education.

Can you see her, seeking among ensanguined fields, the little white crosses, the souls in peril, the new generation which is ready to perish, and carrying them into safety?

This is the moment! This is the cause which should inspire us to give all we have, with no thought of self.

Lift up the hearts that are cast down! Enrol for a new crusade, with the ardour of those who hear the voice that calls them to a mission.

Without self-love, without any object save that of gathering up the seed of the future, lest it be trampled underfoot, and securing the future of humanity.

Call forth all, unite all! Arm with the weapons of charity every person it may be given you to enlist in the cause!

MARIA MONTESSORI

AN organisation under the name of "The White Cross"—a cross without a stain—is now being established in America, and its founder is no less a person than the great educationalist, Dr. Maria Montessori. In America it has been received with the utmost enthusiasm. It is a body—similar to the Red Cross—designed to treat the children of war; to gather up the new human generation, and to save it by a special method of education. Dr. Montessori, whose method, we all know, has a wonderfully calming influence on nervous children, suggests the preparing of teacher-nurses to go to the assistance of these depressed and terrified children, who are threatened with the perils of degeneration. The plan is to start a free course to prepare volunteers to undertake the intellectual care of children, and it will include First Aid, Knowledge of Nervous Diseases, Dietetics for Infants and Children, Isolation, Special Psychology, Domestic Science, Agriculture, Language, and a theoretical and intensely practical course in the Montessori Method as specially applied to these children, Dr. Montessori, who is giving her

services gratuitously, will prepare the White Cross workers, with the assistance of medical specialists in nervous diseases. The plan is then to send out working groups to France, Belgium, Serbia, Roumania, Russia and other European countries, each consisting of four to six persons—head, secretary, two teachers, and two outside workers. Each group would be located in places where refugees are already gathered (for Dr. Montessori is not trying to found new institutions but to supplement those already established, which are doing a vital but necessarily partial work in providing physical care).

It is not sufficient to build up the bodies of these unfortunate children and to leave their minds and spirits weakened and incapable of shouldering the heavy burdens which will fall upon them in the period of reconstruction; and the aim of these White Cross workers, who will be specially trained in mental hygiene, should be to restore these injured minds to normal activity and joy.

These groups of White Cross workers should then, as soon as they are in the field, prepare others, such as war widows

and orphan girls, and thus the work of this new society will multiply rapidly.

It seems that the possibilities of Dr. Montessori's inspiring plan are practically unlimited, and the organisers are very anxious to obtain the co-operation of all in England who are interested in this work, to ensure its success.

Dr. Montessori insists very strongly that we should not wait for the end of the war to begin this supremely important

work. She has already formed a Committee in America, and she and her collaborators earnestly desire to see similar Committees speedily established in all the Allied countries. To this end offers of voluntary aid and of funds are urgently needed. Those who are interested in the scheme are invited to communicate with C. A. Bang, Esq., 20, Bedford Street, London, W.C., who has promised to assist in the formation of a Committee.



THE ABBÉ SICARD

By G. R. G.

We who read the "Herald of the Star" to-day owe a debt of gratitude to all those who were light-bringers in a darker age. Not the least of these was the Abbé Sicard. Carlyle refers to him: "Saddest of all, Abbé Sicard goes, a priest who could not take the oath, but who could teach the deaf and dumb; in his section one man, he says, had a grudge at him; the man, at the fit hour, launches an arrest against him, which hits. In the Arsenal quarter there are dumb hearts making wail, with signs, with wild gestures; he their miraculous healer and speech-bringer is rapt away." The "Encyclopædia Britannica," however, says that he lived long after the Revolution, and gives no hint that he was guillotined.

THEY crowded up as they saw him pass,
 With twisted fingers and voiceless sign,
 Mutely kneeling as if at Mass,
 As he reached his hand to the ragged line.
 Silent, they answered the silent cry,
 Stretched their hands in their mute despair,
 "God of the fatherless, shall he die?
 Answer our dumb and terrible prayer!"

The Abbé Sicard has raised his head,
 We knew his smile—he is smiling yet;
 Bravely he follows where he is led,
 Ours is the passionate, wild regret!
 In the soundless silence we see him stand,
 With his look of love that is half divine,
 Reading the touch of each eager hand—
 Only the Abbé can read our sign!

Up in the heavens where God shall wait,
 To judge the souls as they enter in,
 The Abbé Sicard will reach the gate,
 And drop his burden of earthly sin.
 "Answer for him"—so the word rings out—
 "Ye naked and hungry he clothed and fed,
 Ye faithless ones that he saved from doubt,
 Ye doubting ones that he loved and led."

Answer! How should the Abbé know
 The sound of the voices he never heard;
 The sealed-up fountains that swiftly flow
 As the Angel of God their stillness stirred?
 How should he know the thrilling cry
 That answers "*Adsum!*" to that command,
 He who could read an eager eye,
 And know the sign of a falling hand?

Silence! the answering cry is stilled,
 Rolling back over one and all,
 But the beautiful silence is stirred and thrilled
 By the eloquent hands that mutely fall.
 The love in our hearts we freely fling
 At his feet whose love was to us divine.
 Our new glad voices to God we bring—
 But the Abbé Sicard will know our sign.

So in the silence we mutely stand,
 We whom he saved, and loved, and led,
 And we know that he reads each eager hand
 By the turn of the beautiful, patient head;
 See—he smiles as the silence grows,
 As the quick hands reach from the broken line:
 Our new, glad voices the Master knows—
 But the Abbé Sicard can read our sign.

Answer, hands that he freed and filled!
 Answer, eyes that he dried of tears,
 Passionate hearts that he stirred and thrilled,
 Pitiful hearts that have lost their fears!
 Answer for him as he stands and waits,
 With the patient droop of the silver head;
 Open for him, ye golden gates!
 We will follow where he has led.

Up to the God whom he bade us love,
 Straight through the wine-press he trod alone:
 Silently still we throng and move
 To answer for him before the throne.
 The beautiful silence wraps us in,
 The breathless hush of our ragged line—
 God, who made us, will judge our sin,
 But only the Abbé will read our sign.



BOOKS WE SHOULD READ

A MIRROR AND SOME IMAGES. IDEALS AND PRACTICES. GREEK IDEALS. A Study of Social Life. By C. Delisle Burns. London: G. Bell and Sons, Ltd. 1917. 5s. net.

MR. BURNS knows one of the secrets of critical clear-seeing. In this lucid exposition of the thought of ancient Greece he is careful to define "typical" as (1) "not what was most common," (2) but what was most characteristic, and what was intended half-consciously by many who could not have defined their ideals.* In this definition and differentiation lies the lucid and sane criticism that soars above, dives beneath, surfaces and averages.

The root-principle and the fine flower of Greek idealism, as applied in practice, seem to have been the eternal truth that virtue (the blossom of manliness in man) consists in spontaneous excellence—i.e., that good thoughts, feelings, actions, will exude naturally from a man at unity with himself, whose rhythm accentuates the individual, with no false syncopated stress on the ephemeral personal lights and shadows.

The chapters on Plato and Aristotle are most delightful reading and contain perhaps the most valuable essential elements of the book.

The ideal man, according to Aristotle,

* From Preface.

with his three distinguishing attributes of "perfect self-control, greatness of spirit and intellectual insight," describes the average Athenian ideal of humanity, producing a being at once sound and sane, philosophical and practical. It is interesting to note how Plato and Aristotle alike lay stress on the truth that real excellence is the ability to use exceptional moments for the guidance or the elevation of a whole lifetime.

Perhaps Aristotle's ideal man may be defined as "the ideal gentleman," while Plato's is expressed in all that is connoted and contained in the word "philosopher." To Plato vice is disease, ignorance, deformity; love is the fire, wisdom the light, of life; lacking either, life is not, merely existence remains. The *Phaedrus* contains the apotheosis of Platonic teaching, the inspiration of a Master, the exaltation of love as a principle, transmuted essence of passion. Thus to Plato life was a divine adventure, to Aristotle a progressive education, and though the goal was identical, the disciplines are sufficiently diverse to suit the two most marked and generic types of men.

L. F.

WILLIAM MORRIS, PROPHET. Longmans, Green and Co. 1s. net, cloth 2s. 6d. net.

I WANT to suggest that William Morris's *News From Nowhere* is a book which should be read to-day as a modern vision of the Kingdom of Heaven on earth, which might bring us back to the first faith, not only of the best in the Socialist movement of the nineteenth century, but even of the early Christians. The first thing that strikes one is that the people whom William Morris sees in his vision are beaming with

fellowship, just the kind of fellowship that is wanted for the dispersing of the nightmare of our present unjust society and the establishment of the Kingdom of Heaven. It shows also what simple and common-sense arrangements such a fellowship could make possible, if only men would have faith in it. It would make liberty, equality, and fraternity a reality.

Jesus said to Peter, "On this rock I

build my ecclesia." It is remarkable that Morris uses the same word for his self-governing unit, in which practically all the management of the common affairs is done. For Mote, or Moot, or Gemote, is the exact translation of ecclesia.

Wisely, Morris says nothing about religious forms, though he does mention a church, in which a harvest feast is prepared at which he found himself unfit to assist. How could he, of the nineteenth century—how can we, of the early twentieth—foretell the technique of worship of an age when the Kingdom has come in holy fellowship? The seer John could only say of the New Jerusalem, "I saw no temple therein." We can guess that they will work together in joy. They may, as Morris dreams, use the word of the New Testament and call each other "neighbour"; and we can dream that they will be governed by the "Unseen Hand" as the early Christians were, and that the Holy Spirit will shine through their faces and words and acts as in Morris's vision.

And what a fellowship! See, for instance, on p. 197, where the dreamer asks, "Is the house in question empty?" "No," said Walter; "but the man who lives there will go out of it, of course, when he hears that we want it."

Surely it is our duty to make the most

of this prophet to whom God spake almost in our own day, to make the most of his vision to convince ourselves and our fellow-men of what we are, or should be, aiming at, of what is within our grasp and quite practicable if only we have enough faith and if only we will "repent"—that is, change our minds. For this is his burning message to our day:

Go back again, now you have seen us, and your outward eyes have learned that, in spite of all the infallible maxims of your day, there is yet a time of rest in store for the world, when mastery has changed into fellowship—but not before. Go back again, then, and while you live you will see all round you people engaged in making others live lives which are not their own, while they themselves care nothing for their own real lives—men who hate life though they fear death. Go back and be the happier for having seen us, for having added a little hope to your struggle. Go on living while you may, striving, with whatsoever pain and labour needs must be, to build up little by little the new day of fellowship, and rest, and happiness (p. 247).

"Whatsoever pain and labour needs must be." Yes, William Morris does not promise that it will be easy. He promises pain and labour, as our Lord promised "much tribulation," in the transition, till we reach the "rest and happiness of complete Communism" (p. 218) of "happy and lovely folk, who had cast away riches and attained to wealth" (p. 234).

A. ST. J.

"THE NEW DEMOCRACY: ITS WORK AS A SPIRITUAL FORCE."
 NOTES ON "THE CHOICE BEFORE US." G. Lowes Dickinson.
 London: George Allen and Unwin, Ltd., Ruskin House, 40, Museum Street,
 W.C. 1.

Democracy is the whole sum of the arrangements whereby all the faculties of a nation are brought to bear upon its public life; and the representative system—itsself, no doubt, capable of and requiring much improvement—is the machinery by which the decisions thus reached are translated into action. Our present conduct of foreign affairs, even in countries otherwise democratic, is a survival from a different order; one where a nation was regarded as mere passive stuff from which a few men, with credentials held to be divine, should shape what figure they might choose. That order has passed away, with the conceptions on which it rested. A new order is struggling into life. And from the principles of the new order no department of

life can claim to be exempt.—("The Choice Before Us," p. 251.)

THE Day of Democracy is at hand—a Democracy as defined by Mr. Dickinson, who combines the mind philosophic and political, in the truest sense of "political." That day is dead when the word "democracy" spelt havoc and unloosed the hounds and furies of mob-rule and anarchy. But that the peoples of the world, through their *representatives*, no longer *misrepresentatives*, should govern

the world, becomes an ever-increasing certainty. We are still too blinded and blackened with the smoke of battle to see clearly. For true vision demands light and clarity, wisdom and order, as accessories, before accurate sight can be registered within mental atmospheric regions.

Still, things are moving. Other sounds than those of guns reverberate through the atmosphere to-day, to those whose inner hearing is even partially developed. This book augurs well for the future, though many of its developments cannot be realised in one mortal span. Philosophers cultivate a dual sight, which should not induce either squinting or myopia, *pace* the scorners! But philosophers know that the majority follow the minority—this is an axiom. Every majority was once a minority; sometimes the mass-motion is so slow that by the time it has made up its mind *and* body to move, that specific mode of motion is no longer desirable! Still, it

has learnt another step in the dance of life, and variety of experience is invaluable, if only for its own sake.

The nature of *The Choice Before Us* resolves itself into a certainty that the world of the future must express either militarism rampant or educated democracy liberated, one or the other.

In a world of manifestation through duality, democracy must follow universal rhythm. Spiritual and mental expression must be given to that voice of the people, before it can echo forth again those tones of God that once thundered through the throats of thousands. Then once again it may be true—*Vox populi, vox Dei*. The new democracy is still in the making, here, as in Russia. The Russian people to-day are not parallel with the flower of Russian democratic genius—their nation is still in the melting-pot. France did not bring forth Jaurès as the immediate fruit of the revolution, but the gods work, “and ultimately wisdom is justified of, and in, her children. L. F.

THE PARLIAMENT OF MAN. By M. A. Mügge (late of the B.E.F., France). Published by C. W. Daniel, Ltd., 3, Tudor Street, London, E.C. 4. Cloth, 6s. net, postage 5d.

A SHORT time ago it was my good fortune to peruse the most interesting book bearing the above as its title. The volume summarises and balances the various arguments for and against war as a means of settling disputes between nations, and puts forth a practical scheme for adoption by all nations in common which would ensure the permanent peace of the world.

The book has a threefold purpose: firstly, to survey all the more important arguments in favour of peace and those in favour of war; secondly, to point out the possibilities which lie before a Parliament of Man in respect of the great work it could do; thirdly, to indicate a few steps to be taken immediately after the present war, in order to bring within the scope of practical politics the establishment of such a central terrestrial autho-

riety. The author says that “it has been stated over and over again that war between States or nations has its natural justification in the absence of a Law Court endowed with sufficient executive power for the final settlement of their quarrels, and that although much to be desired from a humanitarian point of view, there is little prospect of a change without the establishment of a central authority.” Reviewing the past, he states “that during the last 3,400 years there has been one year of peace to every thirteen of war,” and that certainly is a large average.

I think readers of the *Herald* will be interested to know that the views of the writer coincide with those they themselves hold, and this comes out rather strikingly when he says: “Mightier than the sword is the idea. Everybody who desires that

from this welter shall emerge a better, a more stable structure of society, must admit that it is the duty of all the intellect not involved in the actual operations of war to take thought for the future. It is thought that distinguishes civilised man from the savage."

The constitution of the Parliament of Man forms a very interesting portion of the book.

This body is proposed to be composed of fifty States as members, consisting of an Upper House, a Lower House, and the Court, the members of the Upper House being styled Senators, of not less than thirty years of age. Each of these fifty States of the earth sends one representative with full and permanent ambassadorial power. Secondly, ex-presidents who have served their full term of office, and kings or rulers who have voluntarily resigned in favour of their successors, may, with the approval of their respective countries, become members of the Upper House as long as there are vacancies. Thirdly, every judge of the Court becomes, on retirement, automatically a member of the Upper House; these are denationalised on appointment as judges, and are only concerned with the wider interests of the Community of States. A member of the Upper House has precedence over a member of the Lower House, and the official language is French. Each member draws £10,000 a year, and in this respect the Parliamentary expenditure amounts to two million pounds per annum.

The members of the Lower House are elected every ten years, and are called Deputies; but every two years one-fifth of the members retire and new members take their places. They are elected in proportion to population, one member for every four million inhabitants of the globe. On the basis of the present population of the earth, which is sixteen hundred millions, the number of representatives amount to four hundred. The official language is French, and each member draws £2,000 a year. The President receives £10,000 a year. In this manner Parliament expends £808,000 per annum.

The President of each House is to be of

a different nationality each year, and they must not be of the same nationality; they are equal in status.

When acting together they represent the chief authority of Parliament, their joint assent and signature being necessary before any Bill can become law. In this respect they are like the two consuls in ancient Rome, being the supreme magistrates in the Community of States.

The Court is composed of fifty judges, one for each State; they are eminent jurists and statesmen, men who know the world and sympathise with mankind. They hold office for fifteen years. The status of a judge is equal to that of a member of the Upper House, and they draw £10,000 a year. If on retirement there is no vacancy in the Upper House a pension of £10,000 is to be paid, and he (the judge) must wait until a vacancy occurs. Then his pension ceases. The Parliamentary expenditure for the upkeep of the Court cannot exceed £600,000 a year.

A terrestrial tax of £40,000,000 a year is levied by Parliament, which works out at sixpence per head per year of the planet's population.

In its functions this Parliament is superior to any of its predecessors, such as the Hague Conferences, etc. By its constitution it is composed of democratic elements combined with the conservative principles of aristocracy. The elective members of its Lower House represent the terrestrial democracy, and exercise a corrective influence over all transactions, while the Upper House, representing the best elements of heredity and intellectual aristocracy, is the guiding, advising, conserving part of the Parliament of Man.

A word as to the objects which the Parliament legislate upon. They include the policing of the planet, the regulation of international traffic, postal and telegraph affairs, international food distribution, the standardisation of time, weights, measures and coinage; statistics; arrangements of scientific congresses of universal importance; the annual fixing of tax contribution and the number of local police for individual States.

The extraordinary objects of legislation

are the alleviation of national distress due to earthquakes and pestilences, adjustment of national and State frontiers, creation of new States, and changes in the Constitution.

The question of Woman's Suffrage is mentioned as having an all-round influence on national affairs and the great possibility of an indirect influence on international affairs. It is pointed out that woman would oppose war, except in self-defence; and she would ultimately imbue all municipal and international laws with the finer spirit of humanity, charity, and justice for which she has always been fighting, for if the grim Centaur of War is slain it will be by the sword of Justitia. In her book, *Women and Labour*, Olive Schreiner says woman will end war when her voice is heard fully and clearly in governance of States, because she knows the history of human flesh; she knows its cost. Men's bodies are our women's works of art.

The idea of political union is next dealt with, and the question is asked, Would the United States of America be as prosperous as they are if every member State of that great Federation could impose custom dues? It is Free Trade within their realm that, together with the absence of militarism, is the cause of America's enormous wealth.

Suggestions are made, such as a standard railway gauge, which would prove of great value for international through traffic. A uniform and cheaper rate for telegrams, letters, etc., is another suggestion, and the metric system of weights and measures should be adopted, following on which the International Office of Weights in Paris should endeavour to bring about the international standardisation of coinage.

Another suggestion is that the Press should be the Tribune of the People! To rise to that noble position it should insist on a first-class education for the new generation of journalists, and there should be a Chair for Journalism at every university. No one should be admitted to the profession without some thorough

knowledge of one or two foreign languages, of history and economics. It is finely stated that the journalist is a member of the highest guild, the guild of Plato's Guardians. An International newspaper is next mooted, and in connection with that a Peace Academy should be established at The Hague, which would be the scientific centre for the study of methods and means towards the realisation of the Parliament of Man. Statesmen, diplomatists, writers, and journalists should attend this academy for some terms. Here the most eminent pacifist specialists in international law, economics, statistics, history, and philosophy would investigate and lecture on all the numerous problems connected with the all-important subject, "The End of All War." Every student on returning to his country would become a centre of energetic propaganda, and the most gifted men should be sent to influence the heads of States. This Peace Academy would require considerable funds, but it is pointed out that if Great Britain, Germany, France, and Russia would annually grant one penny per head of their population for this purpose those four countries alone would raise a million pounds, and this Peace Budget would be quite sufficient to supply all the institutions mentioned. And the total amount of money thus spent within one year would be less than the sum paid for a single first-class battleship, and much less than the European nations spent within a few hours during the present war. New methods of teaching geography and history are introduced, and much stress is laid upon the necessity for every child to learn one foreign language at least.

Finally, our author introduces an excerpt from the *Novum Organum*, by Bacon, to the effect that "If our own age but knew its strength and chose to essay and exert it, much more might fairly be expected than from the ancient times, in as much as it is a more advanced age of the world, and stored and stocked with infinite experiments and observations."

G. W. B.

INTERNATIONAL BULLETIN

OUR CHIEF FESTIVAL

By Lt. E. A. WODEHOUSE

General Secretary of the Order. An Address for January 11.

BROTHERS OF THE STAR,—

Throughout the world, on this day, members of the Order of the Star in the East are celebrating the chief festival of the Order. It is well, therefore, on an occasion like this, to remind ourselves of that for which we stand, to reflect upon the purpose of the body to which we belong, and to renew our pledges of service.

The Order of the Star in the East was founded in order to prepare the way for that Great Teacher Who, its members believe, will shortly appear amongst them. This belief is the one condition of membership. The Order knows no restriction of religion or race. Consequently it numbers, amongst those who have enrolled themselves in its ranks, members of every great Faith and of almost every nationality. It is thus a truly representative body, standing for that quickened intuition in the great heart of Humanity, which is ever ready to catch, in advance, the first hints of any mighty and epoch-making Event in the spiritual history of man.

On this intuition our Order is based. Time alone can prove to the world that this premonition of ours is a true one. But for us, who have joined the Order, it has been strong enough to make us declare our open acceptance of what it tells us and our open allegiance to all that such acceptance entails. True it is that we have, as intellectual bulwarks to our intuition, certain ideas which seem, to us at least, completely reasonable. We believe, for example, that the spiritual history of mankind is by no means complete, and that it will be marked in the future by events as notable and as arresting as any which have happened in the past. And among these events we place the coming, from time to time, of

mighty Teachers, lifted high above ordinary humanity by reason of their spiritual greatness, to bring to the world what only They can bring. We believe that such Comings are necessary, in order to renew the freshness of Ideals which have become dulled and faded by the lapse of time; to remove the errors which the guardianship of Spiritual Truth by those who are imperfect must ever entail; and to re-adapt the eternal verities to the changing needs of the age. Such Teachers, we hold, are not in conflict with each other. They complete and fulfil each other. They do but carry on the same great work, which is the gradual enlightenment of humanity, the leading of it on from step to step in its age-long pilgrimage towards perfection.

Such is the general belief which we have as members of the Order. And to this we add the more special belief that the present time is one in which the appearance of such a mighty Teacher may be expected. And here, too, we feel that we may fortify our intuition by an appeal to observable facts. We see, in the world about us to-day, strong evidences of the dawn of a New Age. The old system of things is visibly breaking up around us. We are living in a time of the destruction of traditional forms. Whither exactly that destruction is leading us, we may not be able, at the moment, clearly to foresee. But at least, as members of the Order, we treasure the conviction that such periods of destruction are never final, but that they are assuredly the earnest and presage of a coming reconstruction. And we find support for that conviction to-day in the upwelling of a new and vigorous idealism, all the world over, which, flowing into many channels and watering many different fields of human life and action, bids fair, in the course of time, to effect a com-

plete change in the ordering of the life of mankind. In that Idealism we place our trust. Dark though the hour may be through which we are now passing, we believe that ultimately this new and generous Impulse must prevail. We see in it the first signs and hints of a Spiritual Revival which, as it gains strength and as outer conditions permit of its working, will give us what shall be veritably a New Age and a New World. And this faith permits us, even in the terrible times which we are now experiencing, to look with eyes of hope and confidence through the darkness of the present to the brightness of that which is to come.

In this great wave of resurgent Idealism, the Order of the Star in the East occupies a special place. It is designed to prepare the way for One Who, we believe, will be the supreme expression and the moulding and shaping force of those new Ideals, which are even now thrusting their way into the consciousness of men. That they require such a supreme expression, we sincerely believe; and history here is on our side. For history tells us that ideals must be focussed in personalities before they can become operative. The story of the advance of mankind is also the story of its leaders. And where the crisis is so great that its resolution stands, for ever afterwards, as the birth of a New Age or Dispensation, the Figure of such a leader is correspondingly mightier and more impressive. To this rank belong the great Founders of Religion; for every Religion is but the spiritual expression of a new impulse of Spiritual Life; and such an impulse, when it is of the first magnitude, ever marks the beginning of a New Age or Civilisation.

We then, who belong to this Order of the Star in the East, believe that a mighty Spiritual Impulse is at work in our world to-day; that it presages the dawn of a New Era; and that, for the inauguration of that Era, the Teacher and Leader will appear. The signs of the times suggest to us that His coming is not far off; and, believing this, we have banded ourselves together to do all that we can, in the time at our disposal, to

make the world ready for His advent, so that when He comes there may be, perhaps, somewhat less of difficulty in His way, somewhat less of opposition, than He might otherwise have experienced.

That, in the fewest possible words, sums up the purpose of the Order. There could be no nobler or more inspiring purpose, nor one which places us more directly at the very centre of the great world-movement which is now at work among men. It remains to ask ourselves how we may best achieve that purpose. What must we do, if we would really succeed in removing some of the difficulties from His path?

Our first duty is a clear one. We must familiarise the world with the possibility which is to us a matter of belief. The idea that great Teachers must continue, from time to time, to appear among men, is one which can be put clearly and reasonably. It has arguments to support it which, if rightly used, should appeal to any thinking and unbiassed mind. Members should be prepared, if questioned, to support their belief by an appeal to such arguments; for it is only through these that a link can be formed with minds which are accustomed to depend more upon reason than intuition.

It is probable that, when once this general idea has been accepted, the more special belief that the present is a time when one of these great Teachers may reasonably be expected will not be found difficult of acceptance; for the present crisis in the history of humanity is so obviously such a time. Any study of the Idealistic Movement of the age, however, which enables a member to obtain a more comprehensive grip of it will be very useful, as helping him to point out to the inquirer the general tendency of the Movement and the kind of re-ordered civilisation to which it seems to point.

Such is that part of our duty which belongs to what we call Propaganda. This, of its nature, must always be largely intellectual, the appeal of mind to mind. And we should remember here that Propaganda is dependent upon training and organisation. It is a matter of efficiency, of numbers, and of opportunities. No

member should be entrusted with the work who is not properly equipped for his task. On the other hand, the extent of our Propaganda depends entirely on the number of members at our disposal, thoroughly capable of carrying it out. And, even when we have a large number of such capable Propagandists, their opportunities for usefulness must depend upon the facilities provided for them by the organisation through which they work. This is the task of the various Star centres, of the larger groupings of the Order, and of the officers responsible for these. While the Propaganda is, and must be, largely intellectual in character, we must not forget that there are many who can be approached more directly by another kind of appeal. Some temperaments respond more readily to a stirring of the emotions; and, as for some the eyes of the mind have to be opened, so for others it is more necessary to open the eyes of the heart. For people of this kind—and indeed, on occasion, for others also—the Order of the Star in the East should provide Devotional Meetings. And an endeavour should be made to beautify and enrich these meetings in such a way as to give them the strongest possible kind of appeal. Music, literary beauty, orderliness and rhythm in the conduct of the meeting, harmony and beauty of surroundings—all these should be aimed at by those who would get the best effect out of such meetings. Nor should members be unwilling to adopt such simple forms of ceremonial, or such symbolism, as may help to bring home their message more vividly to those whom they wish to influence, and to impress it upon their hearts and imagination. We shall miss a great opportunity of service if we neglect the simple magic of “atmosphere.” This magic can be definitely studied, and the ability to use it depends upon practice and upon devotion. It would be well if, throughout the Order, there were a number of members, specially devoted to this form of work, capable of devising, writing and conducting what may be called a Devotional “Service” along Star lines. Members

will know themselves whether or no they feel adapted to this kind of work. It is, obviously, not a work for all. But it should not be neglected, and should be regarded as supplementary to the Propaganda of ideas. It is probable that an opening would be found for many members who do not feel themselves capable of the more intellectual kind of Propaganda and who at present do not quite know what to do, if this side of our work of preparation could be definitely developed.

So much for the work of Propaganda. The rest of our work may be divided into two heads.

In the first place we should remember that, in preparing for the coming of a Great Teacher, we must thoroughly attune ourselves to that great movement of Ideas which He will bring to fruition. It would be but a poor preparation if, while making ourselves ready for His coming, we should be unready for His work. The result would be that, at the best, we should be but uninstructed and incapable servants, when He actually comes and wishes to make use of us; at the worst, that we should reject Him after all. So that a very real duty falls upon us of putting ourselves in sympathetic touch with every form of Reconstructive Idealism which we feel to be upon the lines of His future work. Our intuitions should be sufficient guides here. However imperfect the forms in which such Idealism may happen to be expressing itself at present, by the aid of intuition we may get at the underlying principle, in each case, and decide whether or no it belongs to the Movement of Regeneration of which He will be the soul. Study, here, is one requisite; another is practical help, wherever possible. It would be a great thing if every Star member were actively engaged in some practical humanitarian work. Some day, we imagine, this will be the case; for when the Great Teacher comes, He will need to make us all into practical workers along some line or other. At present there are two possibilities open before us—either to engage in one or other of the activities which are

already at work in the world, or to initiate others of a more special kind, which have not yet secured workers in the outer world, but which we know, from those wiser than ourselves, will be required in the future.

The important point to remember is that, once a mould or form has been created, it can be indefinitely multiplied. With the coming of the Great Teacher, a mighty spiritual impulse will flow into the world. Work will become possible then on a scale which would be quite beyond our powers now. If, however, we can get things started even on a small scale, before He comes, they will be ready to His hand, when He needs them, and can be enlarged and multiplied at will. This is the justification of wide and varied effort, along many lines at the present time, however small each individual effort may be. We should be ready to experiment freely, to start things, to devise practical embodiments for our ideals. What matters is that the forms should exist, not that they should exist on an imposing scale. The reduplication of them, and the spreading of them (if approved) through the world, may be left to Him. Any ideal in education, in charity, in practical humanitarianism, may thus be practically experimented with by us, in the confidence that, if it be on the lines of His future work, the very starting of it will be directly useful to Him, for it will provide Him with a form into which He can breathe His life.

The second head, under which falls that part of our work which is not concerned with Propaganda, is that of the preparation of ourselves. As to the training of our characters, we have received from our teachers the fullest possible instructions as to what is required. Let us strive, as faithful servants of the Order, to realise those instructions in practice, looking upon our daily lives as even now consecrated to the Lord, to Whose service we have offered ourselves by becoming members of His Order. Let us endeavour to understand and to follow out, day by day, the high ideal embodied for us in our Declaration of Principles. Let these become *our* Principles, our own personal

rules of conduct, and not merely something which we repeat on special occasions.

And as we strive to mould our lives to the higher calling which we have voluntarily embraced, let us sometimes carry our imaginations forward into the future and try to realise, in thought, what the conditions are likely to be when the Great Teacher is actually amongst us. Shall we be willing to stand by Him then, in person, as we are now willing to stand by an idea? Let us realise how great will be the call upon our courage, how complete must be our disregard of the opinion of the world. No easy task it is to which we have set our hands, but one demanding high and heroic qualities. Let us, therefore, while there is still time, make ourselves strong, that, when the hour of trial comes, we may endure.

And, now, one last word. Let us remember that for Him, Who moulds the spiritual destinies of nations, the Order is a single instrument. He looks upon it as one, and will use it as one. Let us, then, be very careful lest we allow divisions to enter into our ranks; for to impair our unity is to impair our strength. Let us be as brothers working together, rejoicing in the privilege that is ours, and forgetting our smaller selves in the eager endeavour to pour out all our strength in the service of our Lord and Master.

AMERICA

November 19th, 1917.

Number of members, U.S.A.	5,090
Number of members, Canada	332
	5,422
Number of organised centres, U.S.A.	74
Number of organised centres, Canada	8
	82

The work of our Star Order has progressed steadily in the United States and Canada this year. It has a reliable following of utterly devoted members, who are persistently carrying its message onwards, while a good stream of new members is strengthening our ranks. The work

done in the following departments may be noted :

Leaflet Propaganda has been used extensively, followed by copies of *At the Feet of the Master* and *The Herald* where interest in the leaflets warranted further literature. The members are systematically sending leaflets to ministers of all denominations, the names being obtained from the official year-books of the different denominations. Thirty thousand leaflets have been distributed this year.

Press Articles have been written by our members and accepted by a good many newspapers. The experience of the members who have worked in this department was most valuable at the time when news reached us of the unjust internment of our beloved Protector. Our writers at once prepared articles of protest, several of which were published in the papers, and which helped, we feel sure, in stimulating the sympathetic comment on her intern-

ment which was expressed in various parts of the United States.

Canada has appointed its own Organising Secretary, Miss Menzies, under whose care the Star section has leaped forward to much increased efficiency.

The visit and lectures of Bishop Wedgwood have marked another item in our year's work which has greatly helped our movement, his addresses drawing large audiences.

The fact of our nation's entering the war in this great struggle for the right has increased our duties, but also our opportunities; and naturally, therefore, departments have been started to aid and cheer our boys at the front. We have the prospect of increasing usefulness during the coming year, and we hope to be able to report many new steps undertaken.

MARJORIE TUTTLE,

National Representative for U.S.A.



FOR THE CHILDREN

THE CHERRY TREE

By L. M. G.

“WILL you take us under the big cherry tree and tell us a story, please?” asked a tired little voice one afternoon in May. “It is too hot to play any more, and we would like a nice Sunday story.”

“What do you call a Sunday story, little Nesta?”

“A Sunday story is about Heaven, where God lives.”

“But surely God lives in other places besides Heaven, doesn't He?”

“Perhaps He goes visiting sometimes; but that is where He lives when He is at home.”

“So Heaven is where God lives when He is at home; but is He not at home wherever He lives?” I queried. “Come, then, over here, and we'll see if we can find out some other places where God lives.”

“Now then, little ones, cuddle down with me in this lazy-chair, and look right up into the big cherry tree. What do we see?”

“Such a lovely sight of white blossom, hanging on slender stems; such beautiful little buds just opening their petals to peep down at us.”

“Every little flowret, every little bud, has God living in it. Now there is a little

breeze, just one of His whispers, and the petals come showering down on us to bury us like the 'Babes in the Wood,' until we fall asleep, dreaming that each delicate touch is one of God's kisses. And now we will dream we are up in the tree, in the midst of the lovely flowers.

"Hark! What is that beautiful music?"

"It is the song of the bees.

"Big bees, little bees. Buzz! buzz! buzz! All singing a joyous song, with God in their hearts.

"They come to the cherry tree, singing:

'Oh, cherry tree, give me some honey
For the children waiting at home.'

"In each lovely white blossom, too, a tiny fairy dwells, who has to take care of the flower and prepare it to grow into a cherry.

"And when the bees come singing for honey, God, in the cherry tree, whispers to the fairies: 'Give.'

"But first there is a little task the fairies would like the bees to do for them; so they sing to the bees:

'Oh, bees, go bring me some pollen,
Or the cherries never will come.'

"And God, in the heart of the bees, says, 'Go.'

"So the bees joyfully set to work and collect the pollen from other cherry trees, and bring it back to the fairies in our big tree, singing all the time:

"Give, give, give. We give to you and you give to us."

"The little flower-bells go 'Tinkle, tinkle,' and

'Take some honey, take some honey,
Take home all you want,'
singing the fairies.

"Then the bees very busily collect the honey from the flowers, leaving a few waxen grains of pollen in each white blossom, and taking a little honey.

"Presently we see them fly away. But how heavily laden they are!

"Look at the little baskets which God has given them. They are on the hind legs, and are full to the brim with honey sweet.

"Off they fly to feed the baby bees, and then to put away some honey for a

winter store, to serve them when all the blossoms are gone and they can no longer go collecting.

"In the meanwhile the fairies are busy, too. They take the pollen the bees have brought and touch the hearts of the little flowers, as God has told them how, so that by-and-by the little cherries will form. Day by day they will grow bigger and bigger, and redder and redder, till they gleam so bright amongst the green leaves that 'something' else will come, singing:

'Oh, cherry tree, give me your fruit
For my babies waiting at home.'

And God, in our hearts, will say: 'Yes; let the birdies have the fruit. We have had all the beauty of the flowers and the joy of the birds' music. Let them have the cherries.'

"Then our little fairies will polish up the fruit with the early dew, and we watch what will happen.

"Well, one fine morning we look out of window, and find that Mr. and Mrs. Jack Daw, Mr. and Mrs. Black-Bird, Mr. and Mrs. Missel-Thrush, and Mr. and Mrs. Chaffinch, with their children and sisters and brothers and cousins and uncles and aunts, to say nothing of distant relations, have had a very early breakfast party, and nothing is left for us but cherry stones and a few unripe or damaged fruits they thought might give the children indigestion.

"But we won't mind a bit, because it is so lovely to give.

"By that time the fairies will all have changed houses and gone to live in other parts of the tree, for they have other work to do. They are never idle. There are the leaves to be kept in order all the summer through; and when autumn comes, and the leaves fall, they have to see that everything is snug and ready for the long winter sleep.

"Then how the cherry tree will rejoice that it has done its work so well, and given so much happiness!

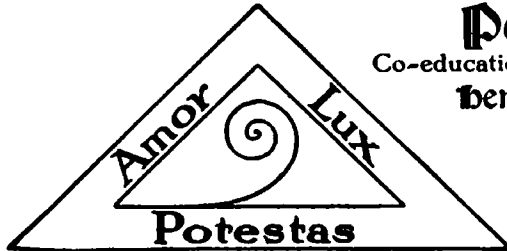
"There, that's the end of the story. But now you know that God lives in our lovely cherry tree; and perhaps, and I really think it is true, the cherry tree is a little bit of Heaven."

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March, 1918

Contents

	PAGE
<i>Frontispiece</i> : Nature's Joy.	By E. A. W. 114
In the Starlight.	By Lady Emily Lutyens 115
The Case for India (<i>continued</i>).	By Annie Besant 117
International Aims.	By E. J. Smith 124
Schools of To-morrow in England :	
III.—The Caldecott Community.	By Josephine Ransom 126
Count Caesare Mattei.	By D. Wilmer 130
Local Self-Government.	By Sir Arthur Chapman 135
The Ideal Nation.	By the late F. A. Rollo Russell 139
The Right to Live.	By John Scurr 140
Secular Education in France.	By J. Decroix 148
New Zealand's Provident Fund.	By J. D. Robertson 152
Poem : The Highway.	By Maud M. Burnell 154
Indian Mysticism.	By Harendranath Maitra 155
Evolution through Suffering.	By Dugald Semple 158
In Praise of the Unpractical.	By E. H. Shillito 160
From a Student's Note-book.	By Lt. E. A. Wodehouse 161
Books We Should Read.	163
International Bulletin.	164
For the Children : The Coming of the King.	By Cecily M. Rutley 165

As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand.

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NATURE'S JOY

VISIONING thro' Wordsworth's eyes the daffodils
Which laugh'd and danc'd beside that northern lake,
I ask'd my soul what joy it is doth make
Nature so glad. It bubbleth in bright rills,
And I am sure naught else doth move the hills
On happy days in Spring! When blossoms shake
'Tis with such laughter, and the teardrop fills
Eyes of all flowers for none other sake.
O, darkly, darkly, from afar I know
That freely to live out the present hour
With heart unchain'd to Self—to let life flow
Even as it lists, spontaneous—is the power
Which, if we could but grasp it, would bestow
Even on us, too, bright Nature's happy dower.

E. A. W.





IN THE STARLIGHT

By LADY EMILY LUTYENS

It should be clearly understood that the contents of "In the Starlight" are the personal views of the writer. Neither the Head nor the Order is at all responsible for them. But the writer feels she is more useful to her readers in expressing freely her own thoughts and feelings than if she were to confine herself to bare chronicles of events and to conventional ethical expressions.

IN Christian lands we have just entered upon the season of Lent, when our thoughts naturally turn to that period in the life of the Christ when, as we read in the Gospel story, "Jesus was led up of the Spirit into the wilderness to be tempted of the devil." After His fast of forty days the three great temptations were set before Him — to satisfy His hunger by making bread of stones; to cast Himself from the pinnacle of the Temple; to bow to the devil in exchange for rulership over the kingdoms of the world.

Like so many incidents of that wondrous life, this story of deep significance has been materialised by the Church, and much of its truth and beauty lost. An undue emphasis, for instance, has been laid upon the miraculous nature of a fast of forty days, regardless of the fact that Elijah, the great predecessor of Jesus, is also said to have fasted forty days, and that this feat of physical endurance has been frequently repeated in modern days by those who carry through a "therapeutic fast" to its full duration.

An event of supreme spiritual import is capable of various interpretations, and if I indicate a line of thought which to me seems helpful it is not in any sense with a

desire to voice anything but a personal interpretation.

It was after the baptism, the symbol of a great initiation, that Jesus was driven by the Spirit into the wilderness, the symbol, so to speak, of spiritual dryness. This experience is, I am sure, common to all who come into touch with any great spiritual force. There is an awakening of the higher consciousness blown upon by the breath of the Spirit, a quickening of inspiration and inner perception. The eyes of the spirit are opened to new worlds of joy and beauty, and an initiation or expansion of consciousness is the result. But in proportion to the heights attained are the corresponding depths to be sounded; in proportion to the ecstasy of inspiration will be the reaction of indifference and weariness. On the mountain top we drink of the elixir of spiritual life; in the wilderness the food of the soul is withheld from us, and both phases are needed for the attainment of that perfect balance which is to be the goal of man.

When the divine fire touches us we throw off the trammels of the personality and reach out into the all-embracing consciousness of God. In the wilderness we lose hold on that larger life, and are

tempted by the insistent claims of the personality—or, as we may well call it, the devil, the prince of illusion and lies as indeed it is. The personality is represented by our three lower bodies — physical, astral, and mental—each claiming to be the Supreme Self. This is clearly indicated by the nature of our Lord's temptations as recorded. The first was the call of the physical body for satisfaction—"Make of these stones bread that I may eat." Have we not all yielded to that temptation to make of stones the semblance of the living bread? Is the tempter not still with us to-day claiming that, in the new world we seek to build, the old standards shall still prevail, and the stones of its building shall be of earth and not of heaven?

The second temptation was to the astral or psychic nature—the call to use the powers of the larger self for the service of the lesser self; the desire to fly and leap where others walk, to prostitute powers given for service to personal ends; the assertion of psychic power as constituting a proof of spiritual sonship.

The third temptation is the most subtle because it touches the mental plane and makes appeal to an apparently noble instinct. From the personal standpoint Christ saw a world in pain, sheep without a shepherd, people without a king; His nation despised and rejected, bound in thralldom to Rome. If He used His newly-acquired powers to serve and uplift, who could blame? From a throne what might He not accomplish!—as a King wise and beneficent, as a Father of His people tender and true, as a Leader valiant and wise. Not to this end, however, was He born into the world; not for an earthly kingdom did He come forth from the Father. "I, if I be lifted up, will draw all men unto Me." Yes, but by a cross and not a crown.

A suggestion is given to us that something of the same alternative was set before the Lord Buddha. It was said of Him before His birth:

The Queen shall bear a boy, a holy child,
Or wondrous wisdom, profiting all flesh,
Who shall deliver man from ignorance,
Or rule the world, if he will deign to rule.

Thus showing that the choice would have to be made by the Great One Himself.

The same choice has still to be made by each one who enters upon the spiritual path whether he will use his powers to become wise and great as men count greatness and wisdom, or whether he will be a "fool in Christ." Remember what is said in *At the Feet of the Master*: "A small thing which is directly useful in the Master's service is far better worth doing than a large thing which the world calls good."

In the eyes of men the Crucifixion was apparently the end of a wasted life, an end clouded in shame and failure. In the eyes of God it was the entrance into Light and Glory. Man's shame is God's honour.

After all, every temptation may be summed up by the one word "discrimination," which, as we are told, "is to be practised, not only at the beginning of the Path, but at every step of it, every day until the end." It has to be practised by the individual; it has also to be practised by that collection of individuals we call the nation. This is a time beyond all others when discrimination is needed, when great issues are involved, and the lives of millions may hang upon our choice:

Once to every man and nation comes the moment
to decide,
In the strife of Truth with Falsehood, for the
good or evil side;
Some great cause, God's new Messiah, offering
each the bloom or blight,
Parts the goats upon the left hand and the sheep
upon the right;
And the choice goes by for ever, 'twixt that
darkness and that light.

God grant that we may have the grace, both as individuals and as a nation, to put aside the promptings of the lower, narrow self, and rise to our opportunity of international expansion.

THE CASE FOR INDIA

PRESIDENTIAL ADDRESS

(Continued from page 93.)

The Thirty-second Indian National Congress, Calcutta, 1917. President, Annie Besant.

IN September last our present Viceroy, H. E. Lord Chelmsford, defended India against later attacks by critics who try to minimise her sacrifices in order to lessen the gratitude felt by Great Britain towards her, lest that gratitude should give birth to justice, and justice should award freedom to India. Lord Chelmsford placed before his Council "in studiously considered outline, a summary of what India has done during the past two years." Omitting his references to what was done under Lord Hardinge, as stated above, I may quote from him :

LORD CHELMSFORD'S ESTIMATE

On the outbreak of war, of the 4,598 British officers on the Indian establishment, 530 who were at home on leave were detained by the War Office for service in Europe. 2,600 Combatant Officers have been withdrawn from India since the beginning of the War, excluding those who proceeded on service with their batteries or regiments. In order to make good these deficiencies and provide for war wastage the Indian Army Reserve of Officers was expanded from a total of 40, at which it stood on August 4, 1914, to one of 2,000.

The establishment of Indian units has not only been kept up to strength, but has been considerably increased. There has been an augmentation of 20 per cent. in the cavalry and of 40 per cent. in the infantry, while the number of recruits enlisted since the beginning of the War is greater than the entire strength of the Indian Army as it existed on August 4, 1914.

Lord Chelmsford rightly pointed out :

The Army in India has thus proved a great Imperial asset, and in weighing the value of India's contribution to the War it should be remembered that India's forces were no hasty improvisation, but were an army in being, fully equipped and supplied, which had previously cost India annually a large sum to maintain.

Lord Chelmsford has established what he calls a

"MAN-POWER BOARD,"

the duty of which is "to collect and co-ordinate all the facts with regard

to the supply of man-power in India." It has branches in all the Provinces. A steady flow of reinforcements supplies the wastage at the various fronts, and the labour required for engineering, transport, etc., is now organised in 20 corps in Mesopotamia and 25 corps in France. In addition 60,000 artisans, labourers, and specialists are serving in Mesopotamia and East Africa, and some 20,000 menials and followers have also gone overseas. Indian medical practitioners have accepted temporary commissions in the Indian Medical Service to the number of 500. In view of this fact, due to Great Britain's bitter need of help, may we not hope that this Service will welcome Indians in time of peace as well as in time of war, and will no longer bar the way by demanding the taking of a degree in the United Kingdom? It is also worthy of notice that the I. M. S. officers in charge of district duties have been largely replaced by Indian medical men; this, again, should continue after the War.

COMMISSIONED OFFICERS

Another fact, that the Army Reserve of Officers has risen from 40 to 2,000, suggests that the throwing open of King's Commissions to qualified Indians should not be represented by a meagre nine. If English lads of 19 and 20 are worthy of King's Commissions—and the long roll of slain Second Lieutenants proves it—then certainly Indian lads, since Indians have fought as bravely as Englishmen, should find the door thrown open to them equally widely in their own country, and the Indian Army should be led by Indian officers.

With such a record of deeds as the one I have baldly sketched, it is not necessary

to say much in words as to India's support of Great Britain and her Allies. She has proved up to the hilt her desire to remain within the Empire, to maintain her tie with Great Britain. But if Britain is to call successfully on India's manpower, as Lord Chelmsford suggests in his Man-Power Board, then must the man who fights or labours have a man's Rights in his own land. The lesson which springs out of this War is that it is absolutely necessary for the future safety of the Empire that India shall have Home Rule. Had her Man-Power been utilised earlier there would have been no War, for none would have dared to provoke Great Britain and India to a contest. But her Man-Power cannot be utilised while she is a subject Nation. She cannot afford to maintain a large army, if she is to support an English garrison, to pay for their goings and comings, to buy stores in England at exorbitant prices and send them back again when England needs them. She cannot afford to train men for England, and only have their services for five years. She cannot afford to keep huge Gold Reserves in England, and be straitened for cash, while she lends to England out of her Reserves, taken from her over-taxation, £27,000,000 for War expenses, and this, be it remembered, before the great War Loan. I once said in England :

“ THE CONDITION OF INDIA'S LOYALTY IS INDIA'S FREEDOM.”

I may now add: “ The condition of India's usefulness to the Empire is India's freedom.” She will tax herself willingly when her taxes remain in the country and fertilise it, when they educate her people and thus increase their productive power, when they foster her trade and create for her new industries.

Great Britain needs India as much as India needs England, for prosperity in Peace as well as for safety in War. Mr. Montagu has wisely said that “ for equipment in war a Nation needs freedom in Peace.” Therefore I say that, for both countries alike, the lesson of the War is Home Rule for India.

LOYAL HOPES

Let me close this part of my subject by laying at the feet of His Imperial Majesty the loving homage of the thousands here assembled, with the hope and belief that, ere long, we shall lay there the willing and grateful homage of a free Nation.

Apart from the natural exchange of thought between East and West, the influence of English education, literature and ideals, the effect of travel in Europe, Japan and the United States of America, and other recognised causes for the changed outlook in India, there have been special forces at work during the last few years to arouse a New Spirit in India, and to alter her attitude of mind. These may be summed up as :

- (a) The Awakening of Asia.
- (b) Discussions abroad on Alien Rule and Imperial Reconstruction.
- (c) Loss of Belief in the Superiority of the White Races.
- (d) The Awakening of Indian Merchants.
- (e) The Awakening of Indian Womanhood to claim its Ancient Position.
- (f) The Awakening of the Masses.

Each of these causes has had its share in the splendid change of attitude in the Indian Nation, in the uprising of a spirit of pride of country, of independence, of self-reliance, of dignity, of self-respect. The War has quickened the rate of evolution of the world, and no country has experienced the quickening more than our Motherland.

THE AWAKENING OF ASIA

In a conversation I had with Lord Minto, soon after his arrival as Viceroy, he discussed the so-called “ unrest in India,” and recognised it as the inevitable result of English Education, of English Ideals of Democracy, of the Japanese victory over Russia, and of the changing conditions in the outer world. I was therefore not surprised to read his remark that he recognised, “ frankly and publicly, that new aspirations were stirring in the hearts of the people, that they were part of a larger movement common to the whole East, and that it was necessary to satisfy them to a reasonable extent by giving

them a larger share in the administration."

But the present movement in India will be very poorly understood if it be regarded only in connection with the movement in the East. The awakening of Asia is part of a world-movement, which has been quickened into marvellous rapidity by the world-war.

THE WORLD-MOVEMENT

is towards Democracy, and for the West dates from the breaking away of the American Colonies from Great Britain, consummated in 1776, and its sequel in the French Revolution of 1789. Needless to say that its root was in the growth of modern science, undermining the fabric of intellectual servitude, in the work of the Encyclopædists, and in that of Jean-Jacques Rousseau and of Thomas Paine. In the East, the swift changes in Japan, the success of the Japanese Empire against Russia, the downfall of the Manchu dynasty in China and the establishment of a Chinese Republic, the efforts at improvement in Persia, hindered by the interference of Russia and Great Britain with their growing ambitions, and the creation of British and Russian "spheres of influence," depriving her of her just liberty, and now the Russian Revolution and the probable rise of a Russian Republic in Europe and Asia, have all entirely changed the conditions before existing in India. Across Asia, beyond the Himalayas, stretch free and self-ruling Nations. India no longer sees as her Asian neighbours the huge domains of a Tsar and a Chinese despot, and compares her condition under British rule with those of their subject populations. British rule profited by the comparison, at least until 1905, when the great period of repression set in. But in future, unless India wins Self-Government, she will look enviously at her Self-Governing neighbours, and the contrast will intensify her unrest.

STRONG AS WELL AS FREE

But even if she gains Home Rule, as I believe she will, her position in the Empire will imperatively demand that she

shall be strong as well as free. She becomes not only a vulnerable point in the Empire, as the Asian Nations evolve their own ambitions and rivalries, but also a possession to be battled for. Mr. Laing once said: "India is the milch-cow of England," a Kamadhenu, in fact, a cow of plenty; and if that view should arise in Asia, the ownership of the milch-cow would become a matter of dispute, as of old between Vashishtha and Vishvamitra. Hence India must be capable of self-defence both by land and sea. There may be a struggle for the primacy of Asia, for supremacy in the Pacific, for the mastery of Australasia, to say nothing of the inevitable trade-struggles, in which Japan is already endangering Indian industry and Indian trade, while India is unable to protect herself.

WHAT THE EMPIRE REQUIRES

In order to face these larger issues with equanimity, the Empire requires a contented, strong, self-dependent and armed India, able to hold her own and to aid the Dominions, especially Australia, with her small population and immense unoccupied and undefended area. India alone has the man-power which can effectively maintain the Empire in Asia, and it is a short-sighted, a criminally short-sighted, policy not to build up her strength as a Self-Governing State within the Commonwealth of Free Nations under the British Crown. The Englishmen in India talk loudly of their interests; what can this mere handful do to protect their interests against attack in the coming years? Only in a free and powerful India will they be safe. Those who read Japanese papers know how strongly, even during the War, they parade unchecked their pro-German sympathies, and how likely after the War is an alliance between these two ambitious and warlike Nations. Japan will come out of the War with her army and navy unweakened, and her trade immensely strengthened. Every consideration of sane statesmanship should lead Great Britain to trust India more than Japan, so that the British Empire in Asia may rest on the sure foundation of Indian loyalty, the loyalty of a free

and contented people, rather than be dependent on the continued friendship of a possible future rival. For international friendships are governed by National interests, and are built on quicksands, not on rock.

DEMOCRACY

Englishmen in India must give up the idea that English dominance is necessary for the protection of their interests, amounting, in 1915, to £365,399,000 sterling. They do not claim to dominate the United States of America, because they have invested there £688,078,000. They do not claim to dominate the Argentine Republic, because they have invested there £269,808,000. Why then should they claim to dominate India on the ground of their investment? Britons must give up the idea that India is a possession to be exploited for their own benefit, and must see her as a friend, an equal, a Self-Governing Dominion within the Empire, a Nation like themselves, a willing partner in the Empire, and not a dependent. The democratic movement in Japan, China and Russia in Asia has sympathetically affected India, and it is idle to pretend that it will cease to affect her.

DISCUSSIONS ABROAD ON ALIEN RULE AND IMPERIAL RECONSTRUCTION

But there are other causes which have been working in India, consequent on the British attitude against autocracy and in defence of freedom in Europe, while her attitude to India has, until lately, been left in doubt. Therefore I spoke of a splendid opportunity lost. India at first believed whole-heartedly that Great Britain was fighting for the freedom of all Nationalities. Even now, Mr. Asquith declared—in his speech in the House of Commons reported here last October, on the peace resolution of Mr. Ramsay MacDonald—that, “the Allies are fighting for nothing but freedom, and, an important addition—for nothing short of freedom.” In his speech declaring that Britain would stand by France in her claim for the restoration of Alsace-Lorraine, he spoke of “the intolerable degradation of

A FOREIGN YOKE.”

Is such a yoke less intolerable, less wounding to self-respect here, than in Alsace-Lorraine, where the rulers and the ruled are both of European blood, similar in religion and habits? As the War went on, India slowly and unwillingly came to realise that the hatred of autocracy was confined to autocracy in the West, and that the degradation was only regarded as intolerable for men of white races; that freedom was lavishly promised to all except to India; that new powers were to be given to the Dominions, but not to India. India was markedly left out of the speeches of statesmen dealing with the future of the Empire, and at last there was plain talk of the White Empire, the Empire of the Five Nations, and the “coloured races” were lumped together as the wards of the White Empire, doomed to an indefinite minority.

The peril was pressing; the menace unmistakable. The Reconstruction of the Empire was on the anvil; what was to be India's place therein? The Dominions were proclaimed as partners; was India to remain a Dependency? Mr. Bonar Law bade the Dominions strike while the iron was hot; was India to wait till it was cold? India saw her soldiers fighting for freedom in Flanders, in France, in Gallipoli, in Asia Minor, in China, in Africa; was she to have no share of the freedom for which she fought? At last she sprang to her feet and cried, in the words of one of her noblest sons: “Freedom is my birthright; and I want it.” The words “Home Rule” became her Mantram. She claimed her place in the Empire.

DOUBTS ARISE

Thus, while she continued to support, and even to increase, her army abroad, fighting for the Empire, and poured out her treasures as water for Hospital Ships, War Funds, Red Cross organisations, and the gigantic War Loan, a dawning fear oppressed her, lest, if she did not take order with her own household, success in the War for the Empire might mean decreased liberty for herself.

The recognition of the right of the Indian Government to make its voice heard in Imperial matters, when they were under discussion in an Imperial Conference, was a step in the right direction. But disappointment was felt that while other countries were represented by responsible Ministers, the representation in India's case was of the Government, of a Government irresponsible to her, and not the representative of herself. No fault was found with the choice itself, but only with the

NON-REPRESENTATIVE

character of the chosen, for they were selected by the Government, and not by the elected members of the Supreme Council. This defect in the resolution moved by the Hon. Khan Bahadur M. M. Shafi on October 2, 1915, was pointed out by the Hon. Mr. Surendranath Bannerji. He said :

My Lord, in view of a situation so full of hope and promise, it seems to me that my friend's resolution does not go far enough. He pleads for *official* representation at the Imperial Conference : he does not plead for *popular* representation. He urges that an address be presented to His Majesty's Government, through the Secretary of State for India, for official representation at the Imperial Council. My Lord, official representation may mean little or nothing. It may indeed be attended with some risk ; for I am sorry to have to say—but say it I must—that our officials do not always see eye to eye with us as regards many great public questions which affect this country ; and indeed their views, judged from our standpoint, may sometimes seem adverse to our interests. At the same time, my Lord, I recognise the fact that the Imperial Conference is an assemblage of officials pure and simple, consisting of Ministers of the United Kingdom and of the self-governing Colonies. But, my Lord, there is an essential difference between them and ourselves. In their case, the Ministers are the elect of the people, their organ and their voice, answerable to them for their conduct and their proceedings. In our case, our officials are public servants in name, but in reality they are the masters of the public. The situation may improve, and I trust it will, under the liberalising influence of your Excellency's beneficent administration ; but we must take things as they are, and not indulge in building castles in the air, which may vanish "like the baseless fabric of a vision."

It was said to be an epoch-making event that " Indian Representatives " took part

in the Conference. Representatives they were, but, as said, of the British Government in India, not of India, whereas their colleagues represented their Nations. They did good work, none the less, for they were able and experienced men, though they failed us in the Imperial Preference Conference and, partially, on the Indentured Labour question. Yet we hope that the presence in the Conference of men of Indian birth may prove to be the proverbial " thin edge of the wedge," and may have convinced their colleagues that, while India was still a Dependency, India's sons were fully their equals.

The Report of

THE PUBLIC SERVICES COMMISSION,

though now too obviously obsolete to be discussed, caused both disappointment and resentment ; for it showed that, in the eyes of the majority of the Commissioners, English domination in Indian administration was to be perpetual, and that thirty years hence she would only hold a pitiful 25 per cent. of the higher appointments in the I.C.S. and the Police. I cannot, however, mention that Commission, even in passing, without voicing India's thanks to the Hon. Mr. Justice Rahim, for his rare courage in writing a solitary Minute of Dissent, in which he totally rejected the Report, and laid down the right principles which should govern recruitment for the Indian Civil Services.

India had but three representatives on the Commission ; G. K. Gokhale died ere it made its Report, his end quickened by his sufferings during its work, by the humiliation of the way in which his countrymen were treated. Of Mr. Abdur Rahim I have already spoken. The Hon. Mr. M. B. Chaubal signed the Report, but dissented from some of its most important recommendations. The whole Report was written " before the flood," and it is now merely an antiquarian curiosity.

AN ATMOSPHERE OF INFERIORITY

India, for all these reasons, was forced to see before her a future of perpetual subordination : the Briton rules in Great Britain, the Frenchman in France, the

American in America, each Dominion in its own area, but the Indian was to rule nowhere; alone among the peoples of the world, he was not to feel his own country as his own. "Britain for the British" was right and natural; "India for the Indians" was wrong, even seditious. It must be "India for the Empire," or not even for the Empire, but "for the rest of the Empire," careless of herself. "British support for British Trade" was patriotic and proper in Britain. "Swadeshi goods for Indians" showed a petty and anti-Imperial spirit in India. The Indian was to continue to live perpetually, and even thankfully, as Gopal Krishna Gokhale said he lived now, in "an atmosphere of inferiority," and to be proud to be a citizen (without rights) of the Empire, while its other component Nations were to be citizens (with rights) in their own countries first, and citizens of the Empire secondarily. Just as his trust in Great Britain was strained nearly to breaking point came the glad news of Mr. Montagu's appointment as Secretary of State for India, of the Viceroy's invitation to him, and of his coming to hear for himself what India wanted. It was a ray of sunshine breaking through the gloom, confidence in Great Britain revived, and glad preparation was made to welcome the coming of a friend.

The attitude of India has changed to meet the changed attitude of the Governments of India and Great Britain. But let none imagine that that consequential change of attitude connotes any change in her determination to win Home Rule. She is ready to consider terms of peace, but it must be "peace with honour," and honour in this connection means Freedom. If this be not granted, an even more rigorous agitation will begin.

LOSS OF BELIEF IN THE SUPERIORITY OF WHITE RACES

The undermining of this belief dates from the spreading of the Arya Samaj and the Theosophical Society. Both bodies sought to lead the Indian people to a sense of the value of their own civilisation, to pride in their past, creating self-respect in

the present, and self-confidence in the future. They destroyed the unhealthy inclination to imitate the West in all things, and taught discrimination, the using only of what was valuable in Western thought and culture, instead of a mere slavish copying of everything. Another great force was that of Swami Vivekananda, alike in his passionate love and admiration for India, and his exposure of the evils resulting from Materialism in the West. Take the following :

Children of India, I am here to speak to you to-day about some practical things, and my object in reminding you about the glories of the past is simply this. Many times have I been told that looking into the past only degenerates and leads to nothing, and that we should look to the future. That is true. But out of the past is built the future. Look back, therefore, as far as you can, drink deep of the eternal fountains that are behind, and after that, look forward, march forward, and make India brighter, greater, much higher than she ever was. Our ancestors were great. We must recall that. We must learn the elements of our being, the blood that courses in our veins; we must have faith in that blood, and what it did in the past: and out of that faith, and consciousness of past greatness, we must build an India yet greater than what she has been.

And again :

I know for certain that millions, I say deliberately, millions, in every civilised land are waiting for the message that will save them from the hideous abyss of materialism into which modern money-worship is driving them headlong, and many of the leaders of the new Social Movements have already discovered that Vedanta in its highest form can alone spiritualise their social aspirations.

The process was continued by the admiration of Sanskrit literature expressed by European scholars and philosophers. But the effect of these was confined to the few and did not reach the many.

THE FIRST SHOCK

The first great shock to the belief in white superiority came from the triumph of Japan over Russia, the facing of a huge European Power by a comparatively small Eastern nation, the exposure of the weakness and rottenness of the Russian leaders and the contrast with their hardy, virile opponents, ready to sacrifice everything for their country.

THE SECOND SHOCK

The second great shock has come from the frank brutalities of German theories of the State, and their practical carrying out in the treatment of conquered districts and the laying waste of evacuated areas in retreat. The teachings of Bismarck and their practical application in France, Flanders, Belgium, Poland, and Serbia have destroyed all the glamour of the superiority of Christendom over Asia. Its vaunted civilisation is seen to be but a thin veneer, and its religion a matter of form rather than of life. Gazing from afar at the ghastly heaps of dead and the hosts of the mutilated, at science turned into devilry and ever inventing new tortures for rending and slaying, Asia may be forgiven for thinking that, on the whole, she prefers her own religions and her own civilisations.

DOUBTS OF WESTERN IDEALS

But even deeper than the outer tumult of war has pierced the doubt as to the reality of the Ideals of Liberty and Nationality so loudly proclaimed by the foremost Western nations, the doubt of the honesty of their champions. Sir James Meston said truly, a short time ago, that he had never, in his long experience, known Indians in so distrustful and suspicious a mood as that which he met in them to-day. And that is so. For long years Indians have been chafing over the many breaches of promises and pledges to them that remain unredeemed. The maintenance here of a system of political repression, of

coercive measures increased in number and more harshly applied since 1905, the carrying of the system to a wider extent since the War for the sanctity of treaties and for the protection of nationalities has been going on, have deepened the mistrust. A frank and courageous statesmanship applied to the honest carrying out of large reforms too long delayed can alone remove it. The time for political tinkering is past; the time for wise and definite changes is here.

PROGRESSIVE INDIAN STATES

To these deep causes must be added the comparison between the progressive policy of some of the Indian States in matters which most affect the happiness of the people, and the slow advance made under British administration. The Indian notes that this advance is made under the guidance of rulers and ministers of his own race. When he sees that the suggestions made in the People's Assembly in Mysore are fully considered and, when possible, given effect to, he realises that without the forms of power the members exercise more real power than those in our Legislative Councils. He sees education spreading, new industries fostered, villagers encouraged to manage their own affairs and take the burden of their own responsibility, and he wonders why Indian incapacity is so much more efficient than British capacity.

Perhaps, after all, for Indians, Indian rule may be the best.

(To be continued.)



It is of no avail to assert your own purity, even were true purity possible in isolation. Whenever you see corruption by your side, and do not strive against it, you betray your duty.

MAZZINI

INTERNATIONAL AIMS

By E. J. SMITH

This is a drastic denunciation of "the dehumanising spirit of hatred and vengeance."

HOW shall we try to prove ourselves worthy of the inspiring hosts who have suffered and bled and died for the twofold purpose of delivering the world from the appalling horrors of war and enabling those for whom they have made the supreme sacrifice to find "a more excellent way"?

To such a timely question there can surely be but one answer, and that is, by reducing the redeeming purpose, that is still carrying our noble heroes to victory, from the abstract to the concrete, that it may become a grand and glorious reality.

If, however, their wonderful example is to fire us with the will to achieve such a Godward consummation, the old order and the stupendous tragedy to which it has given birth must die together, for no system capable of levying such an awful tribute on men and nations can be permitted to survive unless these gallant sons have died in vain. The government of the few has divided the many—who in reality have no quarrel with each other—into two world-embracing hostile armies and covered the peaceful landscape with battle-grounds, training-camps and arsenals for human slaughter; it has converted the bounteous fields into charnel-houses and imposed upon civilisation a stigma that time cannot erase, and one in comparison to which the foulest records of barbarism pale into insignificance. It is responsible for ruin, desolation, and heartache such as history has never known, and when its greatest exponents have been defeated and there is time to turn to the mighty tasks of reconstruction, it is sincerely to be hoped that we shall use all the influence of which we are capable to bring the world under democracy, for whatever may be the shortcomings of the people—and they are many, for imperfect men do imperfect work—the death knell of oligarchies has surely been

rung. But that urgently needed transformation, and the equally drastic and far-reaching changes that must follow the war, cannot be achieved if we nurse the dehumanising spirit of hatred and vengeance. That hellish quality is at present covering the world with blood and tears, and will continue to do so, if it is permitted, till the time comes when men can gather grapes from thorns and figs from thistles.

It seems superfluous to say that the motives and desires out of which the war has grown can never produce the permanent peace for which we are fighting, but the number of well-meaning men and women who seem bent on giving them a chance to do so renders the constant reiteration of this obvious truth imperative. Unless our Christianity is for inside the churches and our own experience is to be ignored, we shall have to realise that the spirit which prompts our actions determines both their value and their effect, not only on others but also on ourselves, for our thoughts and feelings are boomerang-like, and their quality predestines the character of their reflex influence.

To ignore those subtle but everlasting truths may under present circumstances be natural, but that fact cannot alter them, though it is capable of defeating the very purpose for which our brave lads have forfeited their all, and sowing once more the seeds of lust and conquest that could but embroil our children's children in even more terrible slaughter than that through which our heroes are passing. Probably the finest example of Christian statesmanship that has ever adorned our international records was the South African settlement. Had that difficult problem been dealt with in the spirit that at present prompts so many enthusiastic patriots, the colony would now have been

lost to the Empire, and its sons would have been fighting for the enemy instead of standing at our side. That way alone lies peace on earth and goodwill towards men. When the war is over, let war cease, not only the infernal war of armaments, but also that of commerce which feeds it, and, instead of rearing artificial barriers against each other's trade and the world's progress, let the terms of peace so remodel international relationships that hereafter each member of the family of nations may contribute to the common store such commodities as geographical position, climatic conditions, and the people's aptitude are best adapted to supply, in order that mutual helpfulness and the spirit of comradeship and brotherhood that inevitably grow out of it may "cover the earth as the waters cover the sea."

Junkers, Napoleons of finance, and the magnates who wield the destinies of vested interests, and cannot therefore afford either to promote or permit great redeeming changes to take place, will dismiss such common-sense proposals with a shrug of the shoulders—that has always been their method of ridiculing whatever emanated from seers of visions and dreamers of dreams, and it has hitherto proved eminently successful in delaying indefinitely the birth of a new and better day—while the so-called, but sadly miscalled, "practical man," who does not realise that his only claim to the title is determined by the degree in which he succeeds in reducing the ideal to the real, who sees nothing impractical in the devastation and death that are laying countries in ruin and breaking their peoples with despair, and who ignores altogether the last three years' exposure of his fallacies, will have no difficulty in bolstering up the old order by the usual plausible sophistries and by picturing the disasters that would follow close upon the heels of inter-

ference. But such favoured products of our conscienceless systems, which lack all uplifting vision, forget that it has yet to be proved that an order is indispensable to human advancement which produces, maintains, and multiplies in every civilised land the gross inequalities of soul-destroying poverty and tyrannical wealth, sustains deep-seated social and industrial discontent in times of peace, and threatens the very existence of nations during periods of war.

In any case, if money making and power usurping are to continue to subordinate the moral and spiritual growth and development of the race, the system that pre-ordains such priority will have to be justified by evidence from less directly interested quarters. If, when this has been attempted, the brave men at the respective fronts, who will be the dominating factors in the stupendous work of reconstruction, and their anxious ones at home come to the conclusion that international co-operation is as necessary to insure the victories of peace as it has proved to be indispensable, both to the Allies and their enemies, during the unprecedented stress and strain of war, it is possible that some of the rough-and-ready emergency measures which are in force in every belligerent land, rather as monstrosities than as carefully-thought-out schemes, may be licked into shape and become part and parcel of the world's normal life. And in the same way the new democracies that are destined to rise, Phœnix-like, out of the war, may think that those who are compelled to pay the piper are reasonably entitled to call the tune, and thus decline any longer to be made the instruments of greed and ambition in a world where men's highest duty is to establish, not the thralldom of wealth and the dominion of despotism, but the Kingdom of God which these forces indefinitely postpone.



SCHOOLS OF TO-MORROW IN ENGLAND: III.

The Caldecott Community

By *JOSEPHINE RANSOM*

FIRST and foremost the beginnings and early environment of the Caldecott Community should be noted. It began in October, 1911, as a Nursery School in connection with

Education Authorities, the Hon. Directors of the Community put forward their conviction that only the wide quiet and beauty of the country could supply the right environment for its development.



CALDECOTT CHILDREN IN THE HAYFIELD.

the St. Pancras Crèche with a handful of small folk; very soon it had more than it could manage. It is not difficult to imagine what the surroundings were in Cartwright Gardens, near St. Pancras Station, nor the conditions of the streets and houses in which the children had their homes. As their school premises were condemned by the L.C.C.

Now the Community finds itself in Charlton Court, a fine Jacobean house upon the side of the Kentish hills, about six miles beyond Maidstone, with the wonderful sweeps of the Weald rolling away into the blue distance.

It is called a Community rather than a School because it was felt how great was the lack of co-ordination between home

and school life; also that the many urgent claims upon a child's attention should cease to be "attacks" and become instead fused interests. This required a brave throwing over of education routine as usually carried out, a close reciprocal contact with mothers, and freedom for the school to grow with the children.

Here we find them, then, in Mid-Kent, with every charm of refined home-life and beautiful surroundings in which to grow. There are about thirty children all told, who are frankly acknowledged as working men's children, their parents paying according to their income, and the remainder raised by donations and subscriptions. That the work is a charity is stoutly repudiated; it is rightly described as *opportunity*—as an escape from conditions entirely unfavourable to child-growth. From evils that are innumerable they have entered into a world of opportunity, from the terrors of London to the happy ease of the country—and the illustrations given are intended to emphasise the difference between what we know a child of London's poorer quarters gets and what the Community gives them in their new home.

The children all present a very cheerful, well-cared-for appearance, the smart bows of the girls and their little check aprons giving quite a French touch, which has that enviable knack of being simple yet distinguished. The boys looked capable and workmanlike in their belted smocks—again a French touch.

I spent some of my time looking over the house, with its light, airy, and cheerful dormitories, where are wholly delightful, simple little beds for the smaller children. They are about a foot high, with boards top and bottom, in which are holes through which run poles on which canvas is stretched. They are light, portable and comfortable. The babies have a nursery and nurse to themselves, for they come into the Community at the age of three. As there is a plentiful supply of hot water the children are bathed every night, and this they love, contrasting it with the "one bath a week in the kitchen" of London life.

A big, well-matured kitchen garden

supplies amply all the vegetables and fruit required and more, and the lady-gardener makes a success of her work, as do the trained domestic workers in the house. The children take part in everything—house, garden, looking after the donkey and the pig, and waiting at table, where the domestic workers join in the meals.

I spent the whole afternoon in the schoolroom, with about twenty children present, under the supervision of Miss Potter, one of the capable and enthusiastic Hon. Directors. Each child had its own time-table devised to suit its own needs, and with emphasis upon its own particular needs. A bell rang and the children settled themselves, taking about ten minutes till they were quietly at work, each at a separate table. Some were busy painting maps, some reading, some sewing; others clay modelling; two were having dictation, others learning tables, and others writing. The writing is after the new method, and seemed to give the children no trouble; and I noticed how high was the standard of neatness and clearness of the writing, as well as the ease with which they all wrote. The directress said very little, but gave quick and eager attention to any demand upon her assistance or advice. Once or twice she asked that one familiar with a certain lesson should help another; and then it was delightful to watch the two little heads bent absorbedly over the work, and note the spirit of willing service that existed between them. As one lesson was completed another was taken up, and if the whole set was completed before the appointed closing hour, then each child could please itself for the rest of the time with some favourite occupation. From time to time a deep and steady silence fell upon the room, to be broken presently by a child needing fresh apparatus or some change of occupation. There was no sign of idleness or evasion, but of continuous work, self-directed and happy. The children spoke to each other sometimes in quiet undertones, and only once, when several children were seeking for materials for another lesson, the supervisor's voice was raised in a request for less bustle.

From time to time the children get individual lessons alone or in groups of two or three, never more. Miss Rendel, the other Hon. Director, told me that each child gets seven hours a week of individual teaching, and these lessons they like so much that they cannot bear missing them. Sometimes they are missed when the general lessons are not well done and must be redone, then the precious lesson is forfeited to the repetition of what was not up to the proper standard.

offer a special variety of experience because of the general level of the class from which they come, though the Community is fast developing them into unusual members of that class. Here one wonders again, as one does with regard to Letchworth and Brackenhill—what does it all mean? What is the future asking of these children?

Sincerity is the aim after which the Community Directors strive; to enable the children to be sincere to themselves



CALDECOTT CHILDREN.

I asked Miss Rendel what conclusions her work had brought to her; for one soon realises that she and Miss Potter are trying not merely to train these children but are striving to read aright the very heart of childhood and find out how best it can be supplied with what it actually needs. Of course her conclusions are tentative because, as experience grows, she finds she must alter her outlook and her methods and be willing to realise that change must be always taking place. She is careful to distinguish between tone and tradition; the former giving steadiness, the latter perhaps proving sometimes a barrier to progress. The children, too,

and to others, and to face their motives openly. Therefore in troublous moments the motives of the disturbance are sought for and brought clearly to light. In their work the children are offered honest criticisms; if the work is not good no one pretends it is in order to please them, and they soon appreciate such honesty.

"Lowness of standard" is one of the problems the Community has to tackle. The children's idea of play is to be free to do as they please without the smallest interference of any kind. This does not mean to them even the joy of a loved occupation, but entire and complete flinging aside of all

standards. It is the "street" life with its lack of restraint that engenders this disposition. With this class of children it often happens that they are locked out in the street all day with a bag of food, and left to do precisely as they like till the mother returns from work in the evening.

Another difficulty is the prevalence of bad physical habits. Here Miss Rendel spoke only tentatively, but she thought this was responsible for so much of the moral laxity found in adult life. An older child, with a bad habit acquired either by itself or from another, can taint a whole tenement of children, and does. The little ones often recover; with many the habit breaks out about the age of seven and then is most difficult to cure, for it destroys at once the instinct of self-respect,

and of course later on moral responsibility, without which no community can be morally sane and healthy. This is a tremendous problem, and the Community is bravely facing it and openly combating it on the basis of it being a "disease" which requires treatment.

One must appreciate the courage and faith of the Directors and supporters of the Caldecott Community, and their infinite belief in the possibilities of childhood. Not that they are blind to defects and shortcomings, but that, realising these; they attempt in this beautiful fashion to rectify both. The whole work is an extraordinarily honest attempt to find the golden mean between the ideal and the practical, to blend the two into a scheme suited to a particular class of child.



LOVE BRIDGES

LOVE is the lodestar shining
 On life's unfolding way;
 The friendly star to guide us
 Lest wandering footstep stray
 Where Love lights up the darkness—
 No light burns half so clear,
 There is no fear of sadness,
 For angels then draw near.

In this ever-changing world,
 That never for an hour stands still,
 Love is the changeless, godlike power
 That turns to good all seeming ill.
 It is the spirit all divine
 Breathed into every heart;
 The essence of all creeds and principles
 Freed from their baser part.

From sun and moon and jewelled stars
 The angels all proclaim:
 Love is the fabric that they weave
 To cleanse earth's tarnished fame.
 The Bridge, not built by human hands,
 That spans from earth to sky;
 The one sublime, enduring thing
 That can stress and time defy.

F. M. RANKIN.

COUNT CAESARE MATTEI

A Glimpse Into His Life and Work

By D. WILMER

I.

'Tis time

*New hopes should animate the world, new Light
Should dawn from new revealings to a Race
Weighed down so long.—PARACELsus.*

THE twentieth century has ushered in new and improved systems in the domain of medical science, systems that are more in harmony with the habits and customs of the somewhat complex mode of living peculiar to the present stage of man's development. A greater liberality of thought is entertained towards those who seek to cure disease by means not generally considered orthodox; yet many miles remain still to be traversed before a universal medical system shall take its place in the world side by side with the one universal religion that is to come.

Count Cæsare Mattei, one of the leading pioneers of medical evolution, was born in the ancient city of Bologna in the year 1809, and inherited from his parents extensive possessions and vast riches. Left to his own devices at the early age of nineteen through the unfortunate demise of his father, the Count led for over ten years a wild and dissipated life, from which he was recalled by what appeared on the surface to be but a chance circumstance. Some satirical verses he had composed came under the notice of the poet and philosopher, Paolo Costa, who, appreciating the talent revealed in the lines, sent for the youthful composer, and expostulated with him upon his idle society frivolities and reckless mode of living, urging him to put his exceptional abilities and great intellectual capacities to a better and loftier use. So profound was the impression produced in the young man's mind that he then and there abandoned his careless habits and betook himself to serious thought and study under the guidance of his newly-found friend. No longer was his house the resort of

men and women who, like himself, had been content to drift with the tide, and feed their souls with foolish thoughts and superficialities; it transformed itself instead into a *rendezvous* for the most distinguished literary men of the day.

A long course of study in philosophy, literature, chemistry, agriculture, botany, and medicine culminated in an apparently trivial discovery that was to be the beginning of a new era for himself and for the people who were later to reap the benefits.

Important discoveries frequently arise through the observation of some simple fact or incident in Nature which presents itself to the intelligent eye, yet is passed over by all but those gifted few whose powers of perception are above those of their less-talented fellow-men. To the small minority a simple fact reveals truths that the untrained mind cannot perceive; the greatest wonders lie hidden from view because the intuitive insight is lacking to recognise for what these simple truths stand. They remain unobserved, or, even if partly observed, a superficial mind fails to grasp their import or to gauge their inner meaning. Count Mattei belonged to the minority; he observed, perceived, meditated, and finally discovered. Herbs, trees, grasses, all yielded up to him their secrets, and no worthier recipient of a sacred trust could possibly have been found than this Italian philanthropist and healer of men.

With his newly-acquired knowledge, the Count was not long in putting his theories to the test, and diseased animals of all descriptions gave him ample scope for the extended preliminary trials. So successful were these that the fame of his cures spread like a flame of fire, and we

see him restoring the peasantry to health with a measure of success that has scarcely ever been equalled either before his time or since. Indeed, so astounding has been the result of his life's labours that one may almost be tempted to place him on a level with the immortal sixteenth-century physician, Theophrastus Bombast von Hohenheim. After a prolonged

yet he did not consider those properties sufficient in themselves entirely to eradicate disease without certain additional factors introduced in the process of manufacture. The unique merits of his preparations consist (so he asserted) in the fixing of what he termed the "electrical principle" of the herb, tree, or grass. This "electrical principle" is, perhaps,



[By kind permission]

COUNT CÆSARE MATTEI

[Review of Reviews

study of the extensive teachings of Samuel Hahnemann, he incorporated the law of homœopathy into the administration of his preparations; but while the homœopaths give only a single drug at a time, Mattei, on the other hand, compounded several of his herbs into one remedy, and, by a series of variations, produced a formidable array of specifics capable of embracing almost every known type of ailment. Although he recognised the fact that medicinal plants contained inherent properties of inestimable value,

analogous to the "vital principle" of the homœopaths, and to the "*arcanum*" of Paracelsus, and constitutes the vital power of the drug, apart from its actual substance. The Count disclaimed all occult knowledge, yet who shall say that he was not unconsciously dealing with the higher and subtler forces of Nature?* And is it not possible that, unbeknown to himself, the Count had gotten hold of alchemical truths? For alchemy is not

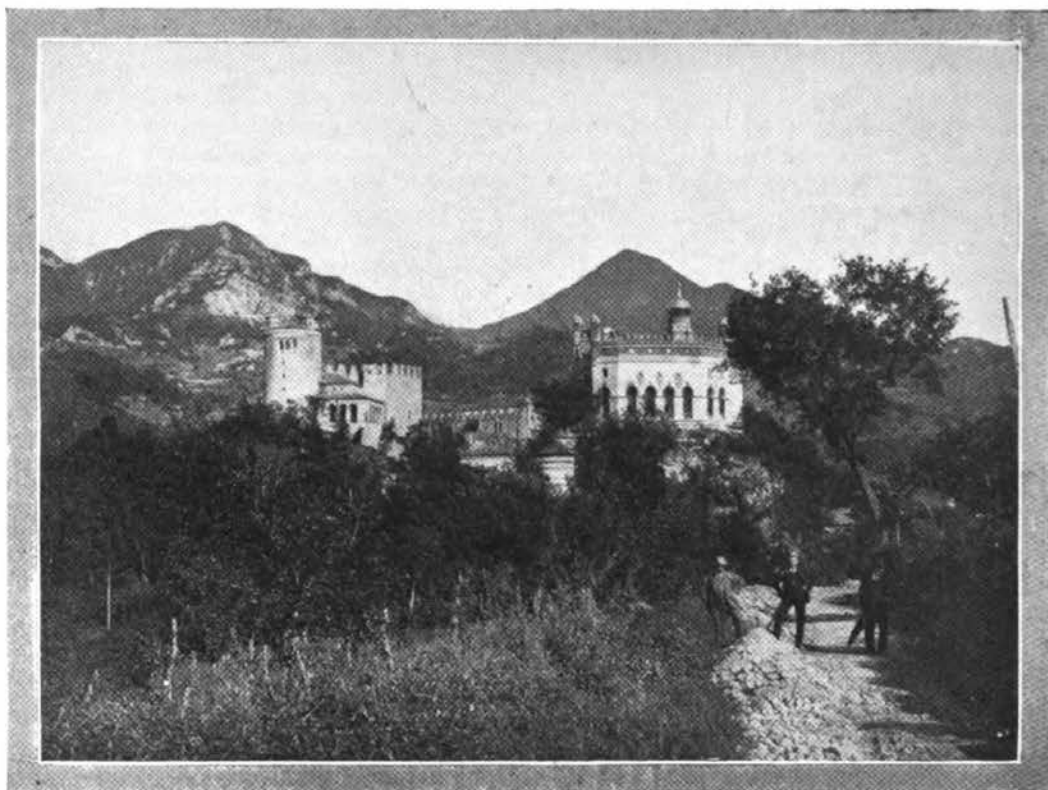
* Vide *Occult Chemistry*, by Annie Besant and C. W. Leadbeater.

confined to the transmutation of metals; it brings to light as well the latent potentialities and arcane virtues of any and every product of the earth. Says Theophrastus von Hohenheim :

Alchemy is to make neither gold nor silver; its use is to make the supreme essences and to direct them against diseases.

Now this is exactly what Count Mattei has accomplished, and the proof thereof

ent benefit to the world at large surmounts the most persistent combativeness of man, and gains in the end a stronger hold upon those who can respond to its stimulus. The very antagonism of strife raised against the Count served but as a stepping-stone to surer ground and more marked success. At one period of his life, so bitter was the feeling entertained towards him by his



[By kind permission]

[Review of Reviews.]

COUNT CÆSARE MATTEI'S BEAUTIFUL CASTLE OF LA ROCHETTA

lies in the overwhelming mass of medical and other evidence that is forthcoming in favour of his system. As is the case with all really great men, the Count had to face wholesale persecution on the part of the medical faculty, which opposed him at every turn, and interfered incessantly with his projects. Inventions and discoveries in every branch of knowledge meet invariably with scepticism, ridicule, and prejudice. But what matters? A discovery that is of real and perman-

enemies in the medical world that he felt himself compelled to retire to his stronghold of La Rochetta, a castle he had constructed to his own design just outside Bologna, there to carry on undisturbed the labours that were destined later to bear such glorious fruit. That the Count's genius was not confined to science and medicine alone is demonstrated by the exquisite architecture and workmanship of La Rochetta itself, built in the style of a Moorish palace, and

designed from drawings and plans whose details the simple peasants carried out under the guidance of his master hand.

In Pope Pius IX. Mattei found an ardent supporter and faithful friend. He assisted the Count in a practical way by ceding him the military hospital of Santa Teresa at Rome for the express purpose of thoroughly testing the result of the treatment upon every type of disease. The director and senior physician of the hospital, Professor Pascucci, himself bore witness to the astonishing results produced, and did not hesitate to employ the Count's specifics in preference to any others. This same open-minded physician published a detailed account of sixteen cases of cancer cured by the use of these medicines alone. Two among the number were persons of high social standing, well known in Italian society circles. These occurrences took place forty years ago, and medical science has still to find a cure for this the greatest scourge of mankind.

Through the untiring efforts of the late Mr. W. T. Stead and one or two English medical practitioners, the Mattei remedies have become firmly rooted in British soil. What a storm of antagonism they raised, and how unfairly were the test cases conducted by the committee of medical men appointed to enquire into the matter! It is not claimed for the Mattei remedies that they are chiefly or always a cancer cure; that they will eradicate cancer after operation, or after a certain stage of its development has been reached. But when it is too late to effect a cure the unfortunate victim can at least end his days free from the agonising pain attendant on this terrible complaint. And if this were all that the Mattei remedies could do in respect to cancer, that alone would be a big step in the right direction, for few indeed are those who die in even comparative comfort at the present time from this fell disease. Two authenticated cures by Matteism of recurrent cancer are, however, on record. In both instances three operations had been undergone, and on both occasions the malady had reappeared in a markedly worse degree. These cases were treated with the speci-

tics by a London physician, and afterwards shown to the surgeon who had performed the operations. They recovered completely, and this when a medical verdict had doomed them to an early grave.

In the 'eighties, when cholera was raging in Italy, a certain Dr. Risorgato cured every case brought to him for treatment with *Scrofoloso 1*, the specific then employed for this devastating affliction. The head of the Medical Faculty at Palermo, startled beyond measure at the doctor's phenomenal success, sent for him purposely to ascertain what means he had employed to meet with such unheard-of results. On being informed that the Complex-Homœopathic remedies of the Italian nobleman alone were responsible for the cures, he promptly forbade their further administration. So Dr. Risorgato was perforce compelled to abandon their use. Such an outcry did the treatment meted out to the doctor engender that the Medical Faculty were compelled to send troops to clear the streets and disperse the excited populace, who had ventured to revolt against the verdict. Dr. Risorgato was eventually driven from Palermo, and this because he had saved human lives and relieved human suffering by methods outside the prescribed limits of professional etiquette.

From June, 1865, to October, 1867, no fewer than twenty thousand persons were treated and cured by Matteism under the supervision of two qualified Italian physicians, Drs. Conti and Coli. Among the numerous doctors of high repute who made use of the specifics in every phase of illness, acute or chronic, mention must be made of Garth Wilkinson, a man compared by Emerson to Bacon in the power of his intellectual capacities. This lends colour to the claim made by the Count that complex-homœopathy is superior to homœopathy. Garth Wilkinson was himself a homœopathic practitioner, and those few members of the medical profession who have changed from allopathy to homœopathy, and from thence passed on to complex-homœopathy, bear silent witness to the truth of Count Mattei's assertion. Both systems

are scoring brilliant victories where all other means have failed.

Despite its name, complex-homœopathy is simpler to carry out than homœopathy. The specifics of complex-homœopathy number about fifty all told; those of homœopathy reach approximately the enormous total of eleven hundred, and these include products from both the vegetable and animal kingdoms. It is obviously impossible to record in full all the evidence there exists to prove the genuineness of the Mattei cures.

The Count died in 1896, in his eighty-seventh year. Seven thousand mourners followed him to the grave, a mighty, silent concourse of reverent tribute to a great and noble soul. For a considerable period the Italian Government enforced a law which forbade the sale of any preparation whose formula remained undisclosed. This, however, did not prevent the export of the medicines into foreign lands, whither they found their way in numbers amounting to millions of phials per annum. The highest in the land scorned not to avail themselves of these wonder-working remedies, and many distinguished persons were entirely restored to health by their agency. Coming to quite modern times, the name of Lord Roberts as a convert to Matteism is one that should convince the most sceptical reader; and General Sir R. Pole-Carew, an officer who won distinction and honours in the South African War, has declared himself a firm believer in the system as the result of actual experience gained from its use. Among missionary workers in all parts of the world evidence is not slow in forthcoming to testify to the successes achieved by men whose knowledge of medical lore is slender in the extreme. The Jesuit Father Müller, at Mangalore, the site of a leper asylum, claims to have healed two lepers so effectively that they were enabled to leave the hospital for good and return to their native land. Some publicity was given to these cures of leprosy by a letter printed in the *Indian Daily News* of the period.

The Count has been the subject of bitter criticism because he refused to divulge the secret process wherewith he contrived to

endow the herbs with so powerful a curative virtue, or even the formulæ of the various remedies. The Faculty, gratified at the opportunity afforded by his refusal, did not scruple to brand him as a quack, forgetting that it was already investigating other obscure preparations. Koch's specific for consumption and Professor Ehrlich's *Salvarsan* must be classed under this head.

For a number of years Count Mattei supplied his medicines free to all who applied for them, and declined on one occasion an American offer of two hundred thousand dollars for the sale of the secret process. The reason he gave for refusing to part with the knowledge he had acquired by patient study and prolonged research was his fear lest in the greed for gain inseparable from competitive trade the remedies should not be prepared strictly in accordance with the rules he had so carefully formulated, and which were so essential a factor for success. His unparalleled generosity was, however, grossly abused by unscrupulous persons, who sold the phials at extortionate prices and even stooped to supplant the genuine products by worthless imitations.

It has been already stated that Count Mattei was a very rich man, and rich he would in normal circumstances have remained to the end of his days. But a young nephew, to whom he had bequeathed his possessions and wealth, violated the sacred trust reposed in him and squandered the moneys committed to his care. Much to the Count's sorrow, the beautiful family estates were all sold, except La Rochetta, which he managed to retain for himself. These two factors were mainly instrumental in deciding the Count to sell the medicines in the usual way. He adopted, in the place of his disinherited nephew, Signor (now Count) Venturoli Mattei, by whose praiseworthy methods the Count's fallen fortunes were ultimately retrieved. Several years before his death he revealed the secrets of complex-homœopathy to this adopted son, who is carrying on the business at the present time.

(To be concluded.)

LOCAL SELF-GOVERNMENT

By SIR ARTHUR CHAPMAN

This is a clear exposition of the power in the hands of the people to improve existing conditions on constitutional lines, and of the duty of every citizen to exercise that power and to raise the general level and well-being of his locality.

LOCAL Self-Government is the term used to denote government by the various local authorities, from County Councils or County Borough Councils down to Parish Councils, which have been gradually created throughout the United Kingdom for the purpose of giving effect, under the supervision and control of Government Departments, to the laws made by Parliament for the improvement and the well-being of the whole community.

It is a very delicate and complicated piece of machinery which is the outcome of long experience. It has been gradually evolved from small beginnings in past ages, until in recent years it has become in our great cities, as also in our country districts, a very powerful and well-regulated system of administration by which the people in each locality are given the opportunity, subject to certain regulations made by the central government, of managing their own purely local affairs.

It has proved itself to be a system of government peculiarly well adapted to the genius of the English people, who together with the Scotch have always shown themselves willing to obey the laws of the country provided they have had a voice either directly or indirectly in the making of them, and provided they have been given a certain amount of latitude in putting them into force in the manner best suited to their local conditions and requirements.

It would be impossible to exaggerate the beneficial effects that local self-government has already had upon the character and lives of the people who have lived under it, or to put any limit on what may eventually be accomplished by

means of it if only the general public can be induced to understand the importance in their own interests of making a full and intelligent use of it. No one who knows anything of the history of the English people can fail to understand what an important part it has played in safeguarding our liberties as a nation, but few people realise how great an influence it has had as a school of civic duty in encouraging that local public spirit which has been so marked a feature for good in the life of some of our great cities, such as Birmingham, Leeds, Manchester, or Liverpool, and which is now slowly but surely making itself felt to the advantage of all concerned in many of our counties and rural districts; or how it has brought home to the minds of all thoughtful persons the advantages that accrue to a community by co-operation for a common purpose and a proper understanding of the saying, "God helps those who help themselves"; in other words, how it has been the means of promoting those virtues of self-reliance and independence which are absolutely indispensable to the development of a free people.

Judging by what local government has already been able to accomplish, one is pretty safe in predicting that in the future it will probably be the most potent means by which we shall as a nation after the war is over be able to revolutionise many of the worst of the social conditions under which we have hitherto been content to live. If this statement is approximately correct, and I have not the smallest doubt that it is, it is clearly the bounden duty of all men and women who are interested in the regeneration of England to acquire some knowledge of what ought to be done by those who are chosen to adminis-

trate this all-important department of our national administration; for only those who understand the principles upon which local government has been established and make themselves acquainted with the powers and duties entrusted to local authorities can hope to play a useful or intelligent part in securing its development in the future with a view to new requirements or altered conditions on sound and democratic lines which will ensure the best use being made of it.

It is not, of course, possible within the limits of an article which is intended to deal with the subject of local government generally to give all the details that are requisite to enable a person to become an expert in the intricacies of local administration; but the following information, which can be easily supplemented by means of text-books, may, perhaps, stimulate some of those who read it to desire to know more.

It is, perhaps, advisable at the outset to point out that local self-government has by no means the scope of freedom which its name seems to imply. The popularly elected bodies which administer local affairs in either counties, boroughs, districts, or parishes, and apparently spend the ratepayers' money with a free hand on objects of which the ratepayers through their representatives approve, are, as a matter of fact, subject to very strict control and cannot, without incurring serious penalties, transgress the limits assigned to them; they are the creatures of statute law, and cannot exercise any powers or perform any duties other than those defined by the statute creating them; those powers and duties are of a far-reaching character, and vary according to the importance of the area controlled and the nature of the work to be carried out; the majority of them are obligatory, but some of them are permissive, and therefore exercisable or not at the option of the authority. A certain proportion of the expenditure incurred by local authorities is derived from grants paid by a central government, the balance being procurable from the rates; a strict control over the work and expenditure of local authorities is thus exercised by the

central government on the one hand by means of inspection, yearly or half-yearly audit, and the power of withholding grants, and by the ratepayers on the other hand, by means of periodical elections.

The development of local self-government has during the last two generations been both continuous and extensive owing to the fact that as the work of the State has grown in volume in response to the demands that have been made upon it in connection with the improvement of social conditions, it has been compelled by the force of public opinion gradually to adopt a policy of decentralisation, which is really the only safeguard we possess against the pitfalls and drawbacks incidental to a bureaucratic form of government managed by a host of highly-paid officials. The State has in recent years, in pursuance of this policy, been obliged to entrust local authorities with the supervision and control of many services of a quasi-national character in addition to purely local ones. Experience has shown that these services can only be administered efficiently, as in the case of education, by an authority such as a county council controlling a large area which includes rural as well as urban districts, and is thus in a position to oblige those places that have a high rateable value to contribute to the support of those that have a low one. As it is quite certain that the State will be called upon to undertake many new duties of the character alluded to after the war is over it may be predicted with certainty that the action of Parliament will tend more and more in the direction of increasing both the number and importance of the duties at present undertaken by county councils and other major authorities.

In considering the question of what local self-government may be able to achieve under the altered conditions that will prevail after the war is over two questions at once occur to one. Will local authorities be able to secure the service of a sufficient number of suitable people to man the new committees that will have to be started in addition to existing ones in order to carry out the new duties that I have foreshadowed, and will public

opinion be in favour of their pursuing a progressive rather than a reactionary policy in connection with them? I believe myself that both these questions can safely be answered in the affirmative. The increased importance of the work is bound to attract a large number of men and women who have hitherto taken no part in public service, and the work of committees may well be lightened by a co-optation of a limited number of persons specially interested in any particular subject. We need not, I think, trouble ourselves very much with regard to the future policy of local authorities. That policy will be what the people choose to make it, and I think we may feel pretty confident that the new spirit which the war has evoked amongst men and women of all classes will insist in the future upon a greatly improved standard with regard to all such matters as those with which local authorities will have to deal.

It should never be forgotten, however, that, after all is said or done, the ability of local self-government to achieve the reforms that many of us are hoping for must ultimately depend upon two factors—the character of the men and women who are elected to administrate it and the driving force in the shape of public opinion that is behind them. It is scarcely necessary to point out that if local self-government is to be a real power for good it must be free from even the suspicion of petty jobbery and corruption of any kind. There have, it is true, been in the past a few gross instances of maladministration by some minor local authorities; but it may, I think, be fairly claimed that local administration throughout Great Britain has, on the whole, been free from serious shortcomings in this respect. This has no doubt been due in no small measure to the institution of a careful system of audit by impartial Government officials and the wholesome publicity of free criticism which has pervaded our local public life; but what has contributed more than anything else to maintain a high standard of rectitude amongst our local authorities has been the fact that local government in Great Britain has succeeded as it has done in no other

country in the world in securing the services of a large number of persons of capacity and integrity who have been willing to undertake public work without remuneration of any kind or even the reimbursement of their out-of-pocket expenses. It is sincerely to be hoped that English men and women will continue to be willing to undertake the honourable obligation of public service without pecuniary reward; but as it is essential that the choice of candidates should not be restricted to those who have means, it is of the highest importance that the public should understand that it is neither just nor expedient that the community should not be called upon to meet any expenditure incurred by those who from a sense of public duty are willing to serve it.

It is not only essential, for the reasons mentioned above, that only men and women of the highest character should be elected to serve on local councils, but it is highly important that they should also be persons of ability, both willing and able to devote sufficient time to ensure their having a real voice in the direction of the policy of the council of which they are members, for otherwise all real power must inevitably pass into the hands of the permanent officials, who may very easily become bureaucrats, and so bring about the very danger that a system of decentralisation is primarily intended to obviate.

If it is essential that those who are elected to serve on local councils should be persons of integrity and ability, it is of equal importance that there should be behind them the driving force of a public opinion which, by upholding the dignity as well as the duty of municipal life, will impel them to aim at the maximum instead of the minimum possible in the use of the powers and duties of a local authority. This public opinion can only be created in a county, city, or town if those men and women who are sincerely desirous of improving the conditions of their fellow-creatures, and who believe that a strong and able local authority may do almost as much, if not more, than Parliament itself to improve the condi-

tions of life in a local area, will take the trouble to band themselves together for the purpose of educating those who are less educated than themselves to understand and appreciate the opportunities that have been placed at their disposal by Parliament. That was what was done in Birmingham with such wonderful results by the late Joseph Chamberlain, Dr. Dale, and Mr. Dawson.

Those men dreamed dreams many of which they lived to see realised; they were never tired of dwelling with enthusiasm on what a great and prosperous town like Birmingham might do for its people; they dilated upon the possibility of sweeping away streets in which it was not possible to live a healthy, decent life, of making the town cleaner, sweeter and brighter; of providing gardens, parks and music; of erecting baths, free libraries, art galleries and a museum; they insisted that great monopolies like the gas and water supply should be in the hands of the Corporation, that good water should be supplied without stint at the lowest possible prices; that the profits of the gas supply should relieve the pressure of the rates; they even dwelt on the glories of Florence and the other cities of Italy in the Middle Ages, and suggested that Birmingham, too, might become the home of a noble literature and art. The result of their efforts was to invest the Council with new attractiveness and dignity, and it became the ambition of young and cultivated men of high social position to represent a ward and to become aldermen and mayors. The people in this way were taught gradually to understand that increased expenditure if wisely directed was not extravagant, and that it did not necessarily involve the raising of the rates, since all that tends to lessen sickness and crime and to lift the

general level and well-being more than repays the cost; lastly, but by no means least, they were induced to believe that not to vote was to act the part of the unfaithful servant who hid his talent in the earth and made no use of it; that to vote corruptly was a felony, as it appropriated to the selfish purposes of those who did it what they had received as trustees for the town or the nation.

There is no reason that I know of why what was done in Birmingham with so much success should not be done in every county, city, borough or district in the United Kingdom. All that is required is that in every centre there should be established a committee composed of earnest-minded men and women who will make it their business to teach their fellow-citizens by means of lectures, public meetings, and personal visitation to understand that Parliament has placed in their hands an instrument in the establishment of local self-government which, if they will only learn how to use it properly, is capable of removing many of the hardships of which they now not unnaturally complain. If one of the results of the terrible ordeal through which we are passing should be to inspire some of those men and women amongst the educated classes who, from either apathy or want of knowledge, have hitherto stood aloof from any participation in local government to take some such action as I have indicated, we may yet live to say that the war will not have been in vain.

I propose in the next article to deal in greater detail with some of the powers and duties entrusted to local authorities so that readers of the HERALD OF THE STAR may be better able to judge for themselves what can be achieved by a wise and intelligent use of them.



THE IDEAL NATION

METHOUGHT I saw a nation arise in the world, and the strength thereof was the strength of God;

And her bulwarks were noble spirits and ready arms, and her war was in the cause of all mankind.

And the living flame of purification illumined land and sea, and her light was a beacon to the coasts afar off.

And against all the ills of heart and body her power went forth, and consoled the weak in the extremity of their need;

And chains fell off from the oppressed, and comfort came to the toilers in their misery, and the bondsmen of iniquity felt the breath of freedom on their brows;

In the remote desert the children cried for joy, and the mother returned to her loved ones, and the curse of the robber was heard no more;

And instead of war there came amity over all the earth, and the energies of man were turned against the foes of all.

And the captains were captains of industry, and of noble skill in all manner of work, and of high thought for the good of brethren under every star.

And that people sought the truth, and cast the idols of superstition into the oblivion of error, and their souls were set free from the corruption of imposition.

And they cast forth out of the land plagues and diseases of every sort, for they were strenuous in science and in hatred of every foul thing;

And every child was trained in the beauty of a clear spirit and an open mind, and in the use of reason rightly, and in living for the ideal good;

And the sad crowds of cities were dispersed over the fields, and new generations grew up to a fairer life, and every man rejoiced in his garden and in the kindly fruits of the earth;

And rich and poor laboured together, and foresaw evil, and armed themselves with care and temperance and frugal pleasure, and trouble gave place to merry and worthy days;

And the harvest of the mind was esteemed a higher care than the harvest of earth, and the getting of riches was less than the spending of instruction.

And factions and parties were turned to one cause, the transformation of evil to good, the first duty of every man, the great reform, the regeneration of himself;

And bitter words and bad words, the utterance of hate and shameful despair, and envy and false conceit, were heard no more in the land, for all the people devoted themselves to the supreme good, and strove in humility towards the divine example.

And all opinions were free and gently heard; there was neither scorn nor unkind displeasure, but in charity every fabric of reason was judged, and the noblest minds were the statesmen, the leaders in sublime thought, the teachers of saving knowledge.

And creeds and heresies of all thinkers and all epochs were refined in the furnace of truth, and there came forth the beauty of each, so that upon all the world shone the message of heaven to man.

And the mind of every one on the face of the earth was satisfied with the environment of power, and rested in the consciousness of communion in the highest.

And the people of the world beheld the universe, and there were no strangers in all the heavens.

(From "Psalms of the West," No. 78, by the late F. A. Rollo Russell.)

THE RIGHT TO LIVE

By JOHN SCURR

This is the first of a course of lectures arranged by the "Star and State" department for each Wednesday of February and March, at 5.30 p.m., at 314, Regent Street, on "The Social Problem." Mr. Scurr's close contact with the subjects of which he treats, both on the intellectual and practical side, ensures for him a hearing by all thoughtful people in our troubled times.

THE closing years of the nineteenth century and the opening period of the twentieth were notable for the growing public opinion that something was wrong with our social life. Despite the great material triumphs which the century had brought, despite a higher standard of living, the uneasy feeling prevailed that the relationships between men were wrong and needed considerable readjustment. It was felt that whatever remedy was applied it would have to be drastic and fundamental. A mere tinkering with the problem simply aggravated the disease, and hundreds of devoted men and women found themselves acting only as an ambulance corps applying first aid to the wounded, but helpless to stop the causes of the injuries. In every walk of life chaos in thought reigned supreme, and, as a consequence, action was inchoate. The material gains of the nineteenth century had produced a fermentation of life which rose and bubbled over, and which the human beings most profoundly affected by it were unable to understand or to control. To add to the difficulties, and perhaps in consequence of them, the autumn of 1914 saw the beginnings of the European War. The whole of the struggles of the nineteenth century became mirrored on the battlefields, and all the hopes and fears of men in times of peace animated the combatants. Lofty idealism and sordid greed; human fellowship and cruel selfishness; kindly actions and inhuman atrocities; all found their place as in the everyday work in times of peace. The struggle was intensified, and in its intensification brought home more vividly the worst features of the social chaos. Above the din of battle rose the cry for a new world, for a reconstruction

of society, for a new orientation of human relationships, and the world faces the future with a new hope born of our walking through the valley of the shadow of death.

If a new world is to be born out of the present travail it is necessary that it be founded on principles different in their nature to those which have dominated in the past. The foundations of the future must be dug deep into the rocks, otherwise it will be impossible to satisfy the craving which is going up from the heart of humanity, and we shall be turned back again with but the shattering of another ideal which has seduced us by its illusions.

We can all construct Utopias; each one of us can see the follies of our neighbours, and we can all banish troubles from the world gin we have the ordering of the lives of the people. In each one of us resides an autocrat and dictator who would make the world happy if but the world would obey. Yet all the prophets of Utopia, from Plato to H. G. Wells, seem to take one fact for granted, else they had never charmed us with their imaginings, and that is that life is worth living despite all of its tribulations; and yet this is the fundamental question which we must answer, and only if we answer it aright will we be able to rebuild the world on a strong foundation. For if we say that life is worth living we have undertaken the responsibility of surviving, and we must loyally accept the consequences of such a responsibility.

To every one of us at some time or other in our life comes the question, What am I on this earth for? We may try to evade answering it, but fly from it we cannot. Plunge as we may into all that life offers to us, move ever in a circle of happiness,

sink into the misery of despair, one day the question will demand answering, and no procrastination can help us to escape from it. It is as insistent as life itself. It must be answered, and in a practical fashion; no mere abstraction will content us. We find no rest in our inmost being even if we surrender our judgment into the hands of those whom we deem wiser than ourselves or possessed with some higher and greater authority. Even to make a pretence of resignation, ascribing our existence to the pleasure or will of God, does not rid us of the query. Even if we rule God out of our lives and attempt to explain the laws of being by the action of natural laws, even to the extent of ascribing the origins of mind and intelligence to their operation, we do not answer the question. Every man, be he of any religion or of none, has to answer.

The answer is essentially personal, and, in fact, brings us face to face with our own personality. Argue as we may regarding the destiny of the human race, predicate how we will the fate of nations, dogmatise in any manner on the question of classes, each and every one of us has to try to answer the question, Why am I here? The query is in itself the sacred symbol of our individuality; it is the thing spiritual which marks us off from the animals, with their instinct of the herd, even as the use of the tool is the thing material which distinguishes us from the beasts. Although we may never find an answer which completely satisfies us, our endeavour so to do leads us to actions which develop our personality and proves to us that we are in verity captains of our own souls, masters of our destiny, controllers of our fate.

It is claimed by some thinkers that we do not fashion our own lives, and that we are but creatures of circumstance, driven in a direction the course of which we do not know, by the ceaseless operation of pitiless laws, devised, according to some, by an exterior and superior intelligence, and, according to others, by laws of nature that simply are. This doctrine under various names—predestination, fatalism, determinism—has played its course in the affairs of men, but it care-

fully ignores the problem of personality. Man ceases to be man and becomes but a piece of flotsam and jetsam tossed hither and thither upon the sea. It is a counsel of despair, and simply begs the question of personality. It does not answer it. It is the doctrine of souls tortured and perplexed until they have

a sombre hateful desire
Burning slow in their breast
To wreck the great guilty Temple
And give us rest.

Yet rest in this sense is merely oblivion. We have committed suicide of the soul, and though our physical bodies may continue existence, in actual fact our personality is dead.

Mastership, however, carries with it a grave burden, and being masters of our own fate, throws upon us a great responsibility. We cannot hope to be masters in the true sense unless we are prepared to accept this responsibility, but a master is he who has been a diligent apprentice and a trusty journeyman. Mastership only comes to those who study deeply and in all humility. Knowledge comes not to the arrogant, but to the one who is a humble seeker after Truth, and who will pursue Her without thought of consequence, bearing Her witness in times of trial and adversity as well as in days of prosperity. We may have to struggle to live, but life itself is our reward; life full in its abundance, giving expression to our personality, showing forth the real Ego.

The keystone of personality will, therefore, appear to be responsibility. We accept it when we choose to live. It is a serious choice and throws upon us a solemn obligation and one from which we cannot escape, try as we may. We must, if we choose to live, live well; but we must understand exactly what the word "well" connotes. It does not mean that you must merely satisfy the material desires of your physical make-up—in other words, you do not live well if you live for yourself alone. By so doing you imprison your own personality, and it pines away longing for the freedom which would give it health. Robinson Crusoe, on his island, ceased to be human so long as he was alone. He found no real expression until

he came in contact with another. He lived in the material sense, it is true, but so did all the other animals on the island. The soul that is alone sleeps, and sleep is but a form of death. You can only develop your personality in co-operation with your fellows. From this we gather that we only justify our existence on this earth in so far as we contribute towards the building of a human society. For human society means the establishment of contact with our fellows, the building up of association, and we can only find satisfaction in obeying the social impulse. We can only express ourselves in relation to others, and expression is the fundamental aspect of personality.

This choice to live is a serious thing, and when made it carries with it not only a responsibility to those who are living, but also to those who are dead and to those who have yet to live. The Communion of Saints includes all: those who have gone, those who are here, and those who are to come. Life is eternal.

To him who lives well, death, when it comes, is not a fearful thing. It is simply the end of a period when, for the last time, the tired body lays itself down to sleep; but the responsibility is thrown upon each of us not to sleep before our work is done. Yet sometimes men choose to take the risk and choose to die before their physical body has become properly tired. When men take such a risk a fearful charge has been laid on those who live. Those who have gone out have died because of soul weariness, because they could not in this world express their personality. Chained down by adverse circumstances, they sought to free the soul from its imprisonment, and they chose to die rather than to live so that we who continue to survive might discover the dungeons in which they were imprisoned in order that we might raze them to the ground. Every time we hear of a suicide we must remember that this is the message for us. It is our own soul that has been stabbed, our own body that has been killed. A lonely soul has left its body because the burden of physical life was too heavy to bear, and each and every one of us so failed in our own selves that none

of us reached out a hand to help the weary one in the bearing of his burden. And through the ages runs the cry, "Am I my brother's keeper?"

Men have died in the war. They have gone to their death deliberately: they have died heroically, with a smile upon their lips; they have died in pain and misery, their poor bodies maimed and mangled, their tongues crying aloud in their agony the names of loved ones whose dear features were remembered in that supreme hour. Why did they die? Thousands died at the call of duty, died because they were inspired by the conviction that they were giving their lives for an ideal. For justice, for freedom, for liberty they hied them forth. They fought to bring peace to the world. They warred that war should cease. They died to create the life spiritual in man. It may be that those who sent them forth had other motives grossly material and callous. It may be that the things these men died for may not come yet, but for us it is sufficient to know why they died. They died in order to lay the foundations of a nobler future for humanity. The vision of better things to be was with them in the hour of their death: they went full of hope. The only way in which their hope shall not be illusion, that their desire can be realised, is dependent upon the actions of those of us who have chosen to live. This is our responsibility, our debt of honour to the dead.

The acceptance of this burden of responsibility, this acknowledgment of the debt, placed upon each one of us the obligation of so ordering our own lives as to make the way clearer, the path easier, for those who are to come after us, so that they will never have to make the sacrifices offered up by those who have gone. In addition to our debt to the past we have also to honour the draft of the future. To meet these obligations worthily we shall have to live as heroically as our brethren have died. The task will be by no means an easy one, as it means that we have to control and give direction to our lives. We do not acquit our debt to the future by dying, even though we seek the martyr's crown. Martyrdom may come,

but it will only be of benefit if it comes unsought. Heroic death may be virtuous, but heroic living is sublime. Hence we must consecrate our lives to an ideal, and the ideal must be one which will not merely lighten our own path, but must be a beacon flame for the help of our fellows.

We must be loyal to the divine spirit which is in each one of us by being loyal to our common humanity. We must sacrifice our own little self in order that we may realise the greater Self. To many this is but a dark saying without meaning, because they fail to see that man is only made man by reason of his association and co-operation with his fellows, even though such association may for the time being drag us down into the depths. *Et homo factus est.* Regard it as true, regard it as legend as you will, the central fact of the incarnation of Christ is that he gave up his place as God and assumed the body of man in order that we might understand that we can only attain to the highest when we know the lowest.

To build a better future does not mean that we have to perform great deeds which may lead to death as a reward. No sacrificing of lives will lay the foundations of a new age. The living alone can solve the problem of life, for it is a problem of life and not of death. We must live, therefore, and live for an ideal. We must know the plan of the house beautiful before we can start on digging the foundations. Before we can draw the plan it is essential for us to know something of the nature of the ground on which we propose building the house. To abandon the metaphor, we must investigate into and understand the problems of life which confront us. We shall find on the final analysis that they are all human and world-wide; for aught we know to the contrary, they may be universal.

Wherever we turn the problems are the same in essence. The machinery may be different, but the questions needing answer are identical. Whether a country groans under the heel of a foreign or domestic tyranny; whether it be a free democracy; whether its constitution is monarchical, theocratic, or republican; whether we look into the affairs of a great

empire or of a small nation, we find the problem to be the same. Man is seeking expression. "Liberty, Freedom, Equality!" what are these but names expressing this fundamental aspiration of man? And in the end we find that we can only attain to this expression when we face the task of solving the problems of wealth and poverty, of the methods of organising industry, of education, and so on. The inward spirit of man is always seeking expression, and the material world has to be fashioned to obtain liberation. In so far as we fail in this fashioning, in so far as the spirit of man is imprisoned. Organisation is important, but it is but the form. The life it is that counts, and the organisation is but the tool by which man, directing it with heart and mind, obtains to the fullness which is his if he will it.

This view is not accepted by some thinkers, who hold that man is but an automaton moved by forces over which he has no control. "Evolution," says this school, "is a natural process, moving without regard to human judgments of what is good or bad, right or wrong." To many there is a charm in this theory, in its suggestion of a gradual unfolding of that which is necessary, useful, and valuable until perfection is reached. Yet upon close examination we find that the theory is only a clever begging of the question of the problem of existence based on the assumption that whatever is, is right, since we are always tending towards a better condition of things, always in a state of progressive evolution. We are better than our forefathers were. We have survived because we were the fittest so to do.

Man seems always afraid to walk alone, to trust himself in working out his own destiny; he is ever reaching out for some authority to guide him. Once he ordered his life by what he conceived to be divine ordinance. He fashioned religions that interpreted to him the voice of God, and he believed in them because he held that they were the direct revelation of the divine will. As time wore on he became suspicious, and he commenced to think that the religions did not speak with the

voice of God, but with the tongues of men. God had not created the churches, but man had made them. Man revolted against his own creation, but he was still afraid to walk alone, and he still sought for an authority; and he created one, cold and pitiless in its action, without even the attributes of mercy and justice with which he had formerly endowed his God. If man escaped from the dilemma of justifying the existence of a supreme Deity, endowed with omniscience, mercy, and sympathy, when faced with the fact that an innocent child was killed by the poison from the bite of a snake, did he resolve it, when, faced by the same fact, he explained that the snake had lived, and the child had died, because as the end of a process the snake was the fittest to survive? God made me or evolution fashioned me are not the irreconcilable statements: they are but varying expressions for the same thing, and both are attempts on the part of man to elude the responsibility for his own life. The assumption that the thing which was the fittest to survive was necessarily the best was but an assumption after all. The process which, according to this idea, produced Socrates also produced the hemlock which sent him to his death, and the public opinion which fashioned his end.

We but begged the whole question of the personality of man and his responsibility for his own existence. We enslaved him when we simply regarded him as a creature produced by conditions over which he had no control. We were afraid of the burden of the responsibility for our own lives. If our fathers threw that responsibility upon the shoulders of God, we, in our turn, threw it upon the back of nature in evolution, and we prided ourselves upon our discovery.

To prevent any misconceptions, let me say at this stage that I am no anti-evolutionist. I hold to the view that if one sows wheat one will reap wheat, and if one sows tares one will reap tares; but I do not accede to the view that I have no control over what shall be sown. On the contrary, I have the fullest possible discretion, and this is the awfulness of my responsibility. We do not help ourselves,

as Bergson so well puts it, by adopting "a certain new scholasticism that has grown up during the latter half of the nineteenth century around the physics of Galileo, as the old scholasticism grew up around Aristotle."

Here some may interpolate the question: Do you not think that it is right and necessary for man to fashion his life in accord with the will of God? Yet this very question raises another equally as important: What is the will of God? No one can answer this question satisfactorily, since no one knows the answer. If I seek guidance from those who claim to be the custodians of the knowledge of His will, I find divided counsels, and ultimately what I am asked to do is to become a loyal member of some organisation, in whose tenets I must believe, and for whose welfare I must work no matter at what cost. Yet the accident of birth, the accident of geography, the accident of social position, may determine membership of the organisation. And probably the organisations will come into conflict, and I should be called upon to assert the superiority of mine as the repository of the divine will as against another, the members of which also claim it to be the repository of the eternal wisdom. Yet I would be in my organisation because, say, I was white and British, whereas my opponent was brown and Burmese; or, coming nearer home, if I were born in the South of Ireland of peasant stock, I should be a member of the Catholic Communion; if in the North, of the Presbyterian; and if of the landlord class, a member of the Church of Ireland. Here, surely, one cannot find the will of God if one insists on the perfection of one's own organisation, unless one comes to the cynical conclusion that the will of God is simply a discord. Further, this extreme form of loyalty to the organisation leads to the idea that it is necessary for all persons to come within its circle of influence. They must become assimilated or else they must obey its dictates. It is a short step from this to the idea that membership carries with it a superiority, and that all outside are of necessity inferiors. Inferiors are regarded with contempt by the assumed superiors,

and the latter do all they can to bend the former to their will. So brute force becomes necessary to enforce this will, inasmuch as no man or body of men willingly confess to a status of inferiority, and this unwillingness is in itself a standing testimony to the essential equality of human beings, a force which shows that the right line of advance for the human race is that which permits the fullest expression of each personality; that each man must think for himself and not allow his thinking to be done for him. To assent to the reasoning of a great thinker may help a man to develop his own personality, but to obey any thinker simply because one does not try to think for oneself is the negation of personality and leads to its enslavement. If we can in any way predicate the Will of God it is when we recognise our obligation to think, and the consequent responsibility for directing our own existence.

Brute strength enjoys but a temporary triumph, but it is ultimately overcome. Submission is not a permanent attribute of human beings, and if it appears to be adopted by a person or by a people it is as a weapon of offence. At the moment of recantation the cry goes up, "It still moves." Death may come, but the cause is not settled. From the blood of the martyrs comes the seed of the Church, and persecuting men, persecuting organisations, persecuting nations discover that the only result of their efforts is to increase the strength of the persecuted and, instead of sowing the seeds of obedience, they have sown dragon's teeth, which have sprung up armed men. No cause is ever settled until it is settled right, is a fundamental truth. The eternal spirit of man revolts, and ultimately the brute strength is overthrown; the doctrine that might is right is shown forth in all its falsity. As the poet so well puts it :

Beaten back in many a fray,
Newer strength we'll borrow;
Where the vanguard fights to-day
The rear shall camp to-morrow.

The doctrine that might is right is so little accepted by men that they will go cheerfully to their death in defence of what they regard as right. They sacri-

fice themselves for the ideal. They regard the soul as of more importance than the body, and that the expression of personality is the sacred thing. The sacrifice will be made as readily by those who deny the immortality of the soul and its very existence as by those who believe in it. Have we not all treasured the story of the atheist European soldier who went to his death rather than spit upon the Cross, an emblem of a religion in which he had no faith, but which was for the time being the symbol of his right to existence on his own terms, and not on those of someone else? When men make such sacrifices we are told that they are dying for us. This is, in a measure, true. But why have they died? That freedom for the expression of personality may be given unto men. It is of no merit to us that they have died; it is, of course, merit to them. But their sacrifice will have been in vain unless we who have chosen to live do so in the way they struggled for. They have thrown upon us the responsibility for realising their ideals. Dying for the ideal does not save the world unless we who live endeavour to incarnate it. This is the obligation thrown upon us, the debt we have to pay. If men go to the stake for liberty of conscience we must ensure that liberty is the keynote of life for those who survive. If men die in war so that warfare shall cease we must endeavour to make war impossible in the future. We have to rebuild the world anew so that such sacrifices will never again be asked of men. And the basis on which we build must be the essential equality of men.

Here we come to our first stumbling-block. Most people deny this fact of equality when they are really denying the sameness of men. Men are not the same; each one has varying capacities, each one excels in some attribute. Even groups are not at the same stage of development, even allowing for want of education, training, and experience, the possession of which would remove many apparent differences. Each individual has his own personality, and to postulate a doctrine of sameness would deny the idea of personality. But equality presupposes the

right and duty of each one to give expression to himself. If I am a slave there is no right accruing to me; I must obey: there is no duty of mine which would cause me to express myself, as by so doing I might thwart the will of my master. Only when my equality with my fellows is acknowledged can I give a true expression to myself, for if I am of the lords of the earth, I cannot do so because my servants might see the holes in my armour and deny their servitude; if I am a slave or inferior or dependent, I cannot express myself because of a fear of the consequences. Unless we are all equal, we are compelled to wear masks, and we become mere marionettes on the stage of life instead of living actors. And this is universally true, even when to all appearances we have the ball of the world at our feet.

Our triumph over the material resources of life simply throws upon us a great responsibility. The power which has been conferred upon us as the result of our organisation and machinery is so enormous that we are really living in a world totally different to that in which our forefathers existed. We have, therefore, so to control and direct our lives that we shall be free, and not enslaved by the material things of our own creation. We cannot, therefore, permit the continued existence of an order which compels the reviving sacrifice of youth before we attain to a consciousness of our own wrongdoing. We must face the facts of life now; we cannot afford to postpone the acceptance of our responsibility. We must face it as individuals, we must face it as nations, as empires, or as groups if we are attracted to one in any way.

It is idle for us to talk even of plans for a new social order unless we have a totally different outlook on life to that which has animated us in the past. "What shall it profit a man if he gain the whole world and lose his own soul?" is as true to-day as when it was first written, and we are floundering in the morass because we have studiously avoided the implications of this saying. We have become imbued with the doctrine that to gain an immediate advantage for ourselves, to

satisfy our individual senses and appetites, is the end all and mend all of existence. Can anything be more futile? We all feel something is wrong, and yet we appear to be incapable of doing that which is right. We have to change our outlook. Stupid competition simply destroys all that which is best in us. We may as a result develop acquisitiveness, we may gain a temporary personal advantage, but in so doing we cut ourselves adrift from our fellows, and we lose the great opportunity of developing ourselves because we lose all the benefits of love and companionship which springs from association with our fellows. We lose contact, and in losing contact we lose our humanity.

I can conceive of no more lonely existence than that of the multi-millionaire. It is true that he enjoys enormous power and that he may, if he so wish, indulge every passion and toy with every luxury. Yet actually he is alone, and every man's hand is against him and his hand is against every man's. True, he may be surrounded by a band of courtiers who will praise his every word and justify his every deed, but they are animated with a sense of favours already received or to come. Yet sycophancy is not respect. Others may grovel at his feet because of fear of his power, but fear is not love. He is in reality hated and despised. How can a man hope to realise himself in such an atmosphere. It is polluted. Let the man be charitable and his bounties are accepted with a cynical smile. Let him close his purse strings and he is denounced for his meanness and held up to contumely. Whatever he tries to do in the way of public service is discounted in advance, for men deem he is actuated by an unworthy motive. He is alone, and he who is alone has lost his human personality.

As bad as is the moral position of the wealthy, equally bad is the position of he who is poor. Taught from his infancy that material success is the real thing that matters, and that success comes to him who is most successful in the competitive struggle, he is living all his life in an atmosphere of conflict. He seldom succeeds, and cannot by reason of his very

upbringing succeed—the dice are always loaded against him—and he becomes bitter. Deprived of every advantage, denied access to all that makes life worth living, he burns with an intense rage and hatred. His only defence seems to be to declare war upon society, because he has been taught by the hard facts of life that war is the common life, the common way to success. To the victor belongs the spoils, and the spoiled never accepts his fate.

If such is the position of those who are at each end of the social scale, is the position of those who are neither poor nor rich any better? I should say that it is worse. They live all their lives in a state of insecurity, and the struggle between the two extremes may plunge them at any moment into disaster. They have to indulge in the mad and senseless competition to maintain themselves. They must put on one side the human virtues; they cannot afford to succour the victims, for if they did so they might give the victim sufficient strength to enable him to turn and rend them. They must be harsh, stern, and unbending. They must take part in the war and help to maintain the atmosphere of hate.

Yet we all feel that there is something wrong in all this. Despite the atmosphere of envy, malice, and hatred which prevails men are capable of performing heroic deeds. In all classes we find those who put on one side all thoughts of personal gain and success; who are prepared to sacrifice, and do sacrifice, themselves for their fellows. The page of human history would make sad reading were it not for this fact. And its existence proves to us how wrong and how stupid is our outlook on life.

Man can only attain to himself when he learns the lesson of co-operation with his fellows. Association alone brings out the personality. It is not an accident that most people who have suffered the rigours of imprisonment are so often brutalised. Deprived of contact with their fellows they have developed the habit of introspection, and it has taken the form of brooding over their wrongs, real or fancied. They have lost touch with the

world, and even when the prison doors are unlocked they are still alone. They have ceased to be human, because one can only be human in association and fellowship with other humans.

Therefore, we who choose to live, and live in the world, must so order our lives as to make it impossible for men to be lonely. We must do all we can to promote the feelings of association, brotherhood, and fellowship, for "fellowship is life and lack of fellowship is death." We must commence to do this work now. There is being conceived in the womb of time the child which is to be the future: for all we know the terrible chaos which exists may be the birth throes. The world is again in travail and heavy labour. What is the child to be? Is it to be the son of lust and passion, stunted in body, dwarfed in intellect, blinded of vision, or is it to be the son of love, pure and human, free of limb, giant-like in intelligence, and with a sight transcending that of all the seers? It is we who must give the answer, we who must fashion it. We need much help in our task, much clear thinking; help from God, help from man. Patient study of all the facts of life will be essential, combined with a clarity of judgment and a far-reaching sympathy. Above all, each one of us who chooses to live must consecrate ourselves to the task of rebuilding. Our part in the process may be great or small, but it is necessary. The world is built up by the combined work of each individual in it. In order that the work may be permanent and beautiful, let us look to it that we realise the need for the destruction of senseless competition, of envy, malice, and hatred, of individual striving for individual gain; and in its place put association and co-operation, love, sympathy, and charity, co-operative endeavour for co-operative well-being. Thus only can we build. Thus only can we pay our debt to those who have died, those who are living, those who have yet to live. Thus only can we express our own personality and become human. So, then, will we master our fate, control our destiny, and commence for the first time to have a glimmering of what we are on this earth for.

SECULAR EDUCATION IN FRANCE

By J. DECROIX

Mademoiselle Decroix, who has behind her pen the practical knowledge gained in teaching English in a Girls' School in Rouen, now works also with the Rouen Branch of the Société pour l'éducation Morale de la Jeunesse. Besides being an F.T.S. of some twenty years' standing and a high Mason of the Co-Masonic Order in which men and women meet on the level, we welcome in her one of our own Star members.

NEARLY a hundred years after the great philosophers of the eighteenth century had declared it necessary for the nation to educate all its members, the Third Republic, knowing that a true democracy cannot possibly be made up of uneducated citizens, took up the programme sketched by our great ancestors at the time of the Revolution, and resolved to allow every child to acquire at least the rudiments of learning.

In 1876 a law was passed obliging all parents to send their children, from six to thirteen years old, to school, and between the years 1876 and 1882 a whole scheme of education was planned which was to be immediately carried out.

According to the new Bill, what was called "primary education" was to be given by "lay teachers" in "national schools." It was to consist, besides the three R.'s, of "elements of ethics and civic instruction," of history, geography, natural science, and also drawing, music, gymnastics; military drill for boys; for girls, needlework. "The public primary schools," the Bill went on to say, "will be shut one day in the week besides Sunday, to enable the children to receive religious education outside the school, if their parents so desire. Religious teaching may still be given in private schools."

It was at the same time decided to open special training colleges in which masters and mistresses would, during three years, be prepared for their task, after which time they would, if found worthy, receive

a degree. Private schools would be subject to Government inspections, and only qualified teachers having the *brevet de capacité*, as it was called, might henceforth be accepted in them. But, of course, during the period of transition old teachers were allowed to remain in their posts, and even in the national schools priests and nuns were for some time found together with lay men and women. For before the Reform the schools had all been private organisations, and the greater part of them were in the hands of the clergy. Secondary schools only had, ever since the time of Napoleon, been more or less under State control, or even entirely managed by the State.

Now the question that comes quite naturally is the following: Why did Parliament remove religious education from the syllabus of the national schools? The answer is clear and simple. The Roman Catholic religion that was quite naturally taught to the children sent by their parents to Catholic schools could not possibly be forced upon the children of Protestants, Hebrews, and Freethinkers, and it was expected that such children would attend the new schools. Was it not therefore quite natural to let the parents do what they liked on the day set aside for that purpose?

So the adversaries of Government schools were misrepresenting the facts when they said that what was wanted was to kill religion in France and make of the new generations mere Atheists, anti-religious men and women. What was really

aimed at was to give *all* children, and not only the children of the well-to-do, who could afford secondary schools, an impartial, or, as the word was, a *neutral* teaching.

In Catholic schools the chief subjects taught to the children were *l'histoire sainte* and *le catéchisme*. The Bible not being read by Catholics, the chief legends and events of the Old Testament are recorded in this "sacred history," whilst the Catechism, including portions of the New Testament, gives an enumeration and explanation (?) of the dogmas of the Catholic Church.

According to this sacred history, the children were taught that God actually created the world in seven days, and placed in Eden a very happy couple who unfortunately disobeyed Him. For this transgression Adam and Eve were sent out of Paradise, and from henceforth all their offspring was to come into the world guilty of that terrible original sin that only Christian baptism could wash away; failing which poor innocent babes should not enter Heaven, and children should be thrown into an eternal hell, there to suffer, along with the heathens and all irreligious or heretical men, everlasting tortures imposed upon them by an all-merciful God.

But not only was this kind of "religion" taught to the children; history proper, or secular history, was handled in a very peculiar way. For the aim of the Church was not so much to impart true knowledge as to keep the people under her influence. With that end in view historical facts were made to prove the saving power of Holy Mother Church, and the utter worthlessness, not to say wickedness, of all the other Christian sects, let alone those of other religions.

Outside the Hebrews no people worth mentioning existed in old times. India was inhabited by a primitive, heathenish people, with a lot of gods and goddesses, whose stories made all honest people blush. Greece had produced but a wicked mythology, and Rome had persecuted the Christians! The Hebrews themselves, once they had betrayed the Saviour, became a contemptuous race that should forever be hateful to all pious Christians.

Liberties as great were taken with modern history. That of our own country, which is in a way but a long struggle against the domination of the Church and the tyranny of many sovereigns, was presented under a very peculiar light. The Reformation was a hideous thing, Luther being but a dishonest immoral monk, wanting to indulge himself in all his vices. The English Reformation was started by Henry VIII., who merely wanted to be allowed to take as many wives as he chose.

The French Revolutionists were all rascals; not only the men who ordered the massacres of the Terror and the mob that followed them, but all the great idealists and splendid philosophers of that time whose names are universally respected, and who sketched for us such a beautiful plan of society that we have not yet been able to carry it out.

The Republic was anathema, and true patriots could only wish for its speedy disappearance. Foreigners were only tolerated so far as they belonged to the most holy Catholic faith . . . and so on.

And do not think that this is in the least exaggerated. The writer of these lines was herself brought up in a convent till the age of twelve—when secondary schools for girls were opened—and therefore knows what she is talking about. Besides, all this may yet be seen in the books put into the hands of the boys brought up in "seminaries" (for the priesthood).

It was against that very partial and disfigured teaching that the French Republic fought when it instituted secular education. Can we Theosophists, whose motto is that "there is no religion higher than truth," blame them for it?

Secularists thought with Proudhon that the child had the right "to be lighted by all the rays that come from every side of the horizon," and that the function of the State was to see to it "that none of those rays should be intercepted."

So there was on their part no desire to suppress religious teaching altogether, but merely to set it aside and confine it to "matters religious," and if the

Church had not been so anxious to keep the minds of the children so utterly in the dark, she would not have resented, as she did, the intervention of the State. She would not have minded the children being shown the facts of history in their naked truth, and being taught the latest discoveries of science, had she not thought that there was was no religion possible without obsolete dogmas and worn-out beliefs supposed to be found in a book every word of which was divinely inspired.

As parents were left free to have their children religiously educated, if she had but recognised that it was useless for her to wish to retain her former hold on the intellects of this generation, she would simply have adapted her teachings to modern times and would then have had nothing to fear.

As a matter of fact, she *did* afterwards try to adapt herself to a certain extent, for when she could no longer suppress the facts, she endeavoured to explain them in a new way. This has been admirably shown by our great Jaurès in a beautiful speech about the National schools, delivered in the French Parliament in 1910.

Had the Church boldly persevered in that direction we should not now have to lament the terrible divorce between religion and science that is so painful to us Theosophists. For that divorce it can never be stated too emphatically that *she* alone is to be held responsible; with a very few exceptions, which political adversaries (*i.e.*, Conservatives) of secular education have made much of, the new teachers were by no means averse to religious teaching. In fact, many of them were devout Catholics, and often helped the children with their "catechism" when they did not, as was often the case, actually take them to church themselves.

It is therefore but fair to say that all the violent attacks made in Parliament and in some Conservative papers against secular teaching and teachers were either totally groundless, or they magnified an occasional, insignificant "affair" so as to rouse the indignation of the Conserva-

tives, who are not yet reconciled to the new order of things, and devoutly hope that one of the results of the present war will be to give them Catholic schools with Government grants!

I hope to have said enough to make it evident that the French children that have attended the Government schools ever since 1882 have *not* been totally deprived of religious instruction, unless their parents particularly wished it so, which, as a matter of fact, has happened but rarely. This must not be lost sight of, in estimating the results of so-called *Godless* education; neither must it be forgotten that many children have to this day been, and are still, educated in so-called *religious* schools. So if there really is an increase of immorality, it should not be laid at the door of secular education which has nothing whatever to do with it. We must look to other quarters for an answer to all the problems that are so perplexing in every European country, whether secularised or not.

Indeed, the cause of all the discussions to which secular education has given rise in France seems to me to lie in the fact that the measures taken have not been drastic enough, and that private schools in which priests and nuns taught have been tolerated for such a long time. The competition between these schools and the Government ones became a bitter one, for the Church could not forgive the State for thus having deprived her of an age-long privilege. A few years ago another Bill took all teaching from the hands of monks and nuns, but priests and women having given up their ecclesiastical dress, are still allowed to become teachers. It would, in my own opinion, at least, have been far wiser for the State to take the teaching business entirely into its own hands, thus putting an end to all re-creations and bitter rivalries.

Of course, we Theosophists are well aware that purely secular education is not enough, and that some kind of religious teaching ought to be given to all children. But what we call by that name would be considered as very irreligious or, at least, most heretical by our Roman Catholic friends. And French Liberals very well

know that there was no other way out of narrow sectarianism than this much-misunderstood measure, and together with the French Protestants and Hebrews, all enthusiastic admirers of the secular system, Theosophists should accept it unreservedly.

It is, however, evident that little by little a change has come over the public mind as to the essentials of religion, and the speech of our great Socialist leader alluded to before has proved this to all but very prejudiced minds. In this speech Jaurès showed how Catholic *savants* now reconcile their scientific discoveries with the First Book of Genesis. It will, therefore, be possible sooner or later to come to an agreement as to what ought or ought not to be taught in schools about religion, or, rather, religions. But we should never forget that such an understanding would never have been possible had not the primary schools been largely taken away from the priesthood; just as Theosophy would never have been accepted in England without the previous Freethinking movement; a fact that so many modern F.T.S. are apt to forget.

I have only spoken of primary schools, because they only have been attacked, secondary schools having, as I said before, been practically controlled by the State for such a long time. But as a teacher in one of them I can bear witness to the fact that there also the largest tolerance is to be found, and every opportunity given to the children to receive the teaching of their own religion, even inside the schools where Catholic, Protestant, or Jewish clergymen often give classes. I sincerely hope that after the war, when closer relations are established between our two countries, we shall have other

means of knowing each other besides the Press of our respective lands. For it seems to me that in spite of our improved means of communication, the peoples of the earth are yet all but perfect strangers to each other, and only know each other through the medium of newspapers, that seem often to take a malignant delight in misrepresenting things.

So only the lamentations of a small, but powerful, conservative minority have reached your ears; and when you read the very bad novels in which some of our own writers have depicted us in such dark colours, you naturally come to the conclusion that there is very close connection between the two things. And that is just what they want: to make people believe that depraved France is the result of that abominable *école sans Dieu*—set up by Freethinkers. But you should remember that secular education is neither old enough nor general enough to have produced all these evils, even if they were as real and as widely spread as the books lead you to suppose.

It is useless to mince matters, as Ruskin would say. All widely read papers in any country are serving the interests of a class and only give us what they think will fit in with those interests, or with certain political issues. And the question of secular education has always been with us a political question. It is, therefore, to be hoped, in the interest of truth as well as of a more thorough understanding between the nations, that frequent intercourse, in the form of correspondence between individuals of groups and constant travelling, will henceforth enable us all to form a more correct opinion about our fellow men all over the world.



NEW ZEALAND'S PROVIDENT FUND

The New Zealand Government's Scheme ensures an old age free from actual want to all its people.

By J. D. ROBERTSON

NO nation can thrive that does not look after the needs of its citizens. I recently met a frail, half-blind old man of seventy-nine, who is compelled to earn his daily bread by means of such heavy work as draining. In a civilised Christian country which is regarded as one of the most prosperous on earth this is a disgrace to the ethics professed.*

In 1911 (the year the Order was founded) a National Provident Fund was established by the New Zealand Government for the purpose of assisting thrift and providing benefits to people in their mature years.

BENEFITS

1. *Maternity expenses on birth of children.* After contributing for twelve months, a payment not exceeding £6 for medical attendance is allowed on the birth of a contributor's child.

2. *Incapacity allowance after three months' illness.* A contributor of five years' standing would, after three months' illness, receive 7s. 6d. per week for each child under the age of fourteen.

3. *Widow and children allowances at death of contributor.* Instead of the widow being left penniless at the death of her husband she will receive from the fund 7s. 6d. per week and an additional 7s. 6d. per week for each child under fourteen. This is also contingent upon five years' membership.

4. *Pension at age of 60.* A pension of 10s., 20s., 30s., or 40s. per week, according to the scale of contributions, is assured at the age of 60. This pension does not affect the rights to the "old-age pen-

sion," which is extended to all British citizens of good character and poor circumstances at 65 years of age, provided they do not possess property above a certain value.

HOW TO JOIN

No medical examination is necessary to join the fund. One has only to call at any postal money order office in the Dominion, sign an application form, pay one contribution, and, provided that one is between the ages of 16 and 45, and one's income does not exceed £250 per annum, the enrolment is complete. There are no other formalities.

STATE SECURITY

The fund is subsidised by the Government to an amount equal to one-fourth of the contributions received, and in addition to this the State guarantees the fund and its benefits. All management expenses are met by the Government.

SCALE OF CONTRIBUTIONS

The weekly rate of contribution varies according to age at entry into the fund. The lowest rate is obtained by joining at 16, and remains the same unless one wishes to transfer to a higher scale.

A weekly contribution of 9d. ensures a pension of 10s. per week at the age of 60.

A weekly contribution of 1s. 6d. ensures a pension of 20s. per week at the age of 60.

A weekly contribution of 2s. 3d. ensures a pension of 30s. per week at the age of 60.

A weekly contribution of 3s. ensures a pension of 40s. per week at the age of 60.

If one joins at a later age the contributions are proportionately heavier, the respective rates for a person of 44 being 4s. 11d., 9s. 10d., 14s. 9d., and 19s. 8d. per week.

*Through the possession of a small property this man is excluded from the "Old-Age Pension."

INCUKATES THRIFT AND SELF-RELIANCE

Insurance of young people against a time of stress not only educates them in the primary and important duty of self-help, but the fact of regularly contributing for their future welfare inculcates habits of system and method in the business of life. Membership in this fund brings before them in a most striking manner the potency of trifling sums of money laid aside at stated intervals.

The attraction to the small-wage earner is that at the lowest rate he becomes entitled to the maternity expenses, the incapacity pay, and the widow's and children's allowances of the same value and extent as the contributor of equal age who is paying at a higher pension rate—a provision that stands out as one of the most prominent advantages.

CONTRIBUTIONS : HOW PAYABLE

The contributions are payable in weekly sums at any postal money order office; contributors have the valuable privilege of paying either at regular intervals, such as monthly, quarterly, yearly, or at irregular intervals, just as they may feel disposed. But in no case must contributions fall into arrears beyond six months, otherwise a fine equal to one-eighth of the contributions is to be paid.

RETURN OF CONTRIBUTIONS

An important concession is the return of all contributions (less any benefits received) on the contributor giving twelve months' notice of intention to withdraw. If a contributor dies before the first five years are completed his representatives receive the money he has paid, less anything he has received during lifetime by way of maternity benefit. Should he die after the age of 60 before receiving as pension a sum equal to the contributions paid in during his lifetime (less benefits), the difference is returnable to his representatives. And if the allowances paid for widow and children do not exhaust the contributions, his representatives are entitled to the residue. If a contributor dies before 60, leaving a widow and no children, all the contributions are returnable (less benefits paid out).

If a contributor is drawing the incapacity allowance he pays no contribu-

tions during that period. Even though this condition may last for fourteen years and the full incapacity allowance be drawn, he is not excluded from his pension at 60.

WOMEN CONTRIBUTORS

A woman contributor may receive the benefit of the pension, the incapacity allowance, and (if her husband is not also a contributor, and their joint income does not exceed £200 per annum) the maternity expenses.

If a married woman contributor dies leaving young children, they would be entitled to allowances if her husband subsequently died. If she died a widow the children would at once receive the allowances. If there were no children, the contributions paid in during life (less any benefits received) would be returnable to her representatives.

BENEFITS CANNOT BE ASSIGNED

This Act provides for the administration of the fund in the interests of contributors, whose rights and claims are protected by a specially appointed Board, of which the Minister for Finance is chairman.

Money payable out of the Fund cannot be assigned in any way, nor, on the death of a contributor, be taken as assets to pay his debts or liabilities.

SUPERANNUATION SYSTEM

Under the special provisions of this system the Board is empowered to alter the benefits of the main Act. By this, employers may co-operate in assisting to pay and collect contributions of employees. Pensions may be granted up to two-thirds of wages or salary, but must not exceed a maximum fixed in terms of the Act.

Where a parent, guardian, or employer pays the contributions, they are claimable, in case of refund by such parent, guardian, or employer.

THE MATERNITY BENEFITS

The fund has already met claims amounting to £5,956 for maternity benefits, which have been much appreciated by the 1,004 contributors who have received this help. The waiting-period stage of five years has been completed and the "incapacity allowance after three months' illness is now in operation."

It is not suggested that this scheme is in any way an adequate remedy for the great evils of poverty and misery which fill the world to-day, and which have their causes deep down in the absence of conformity to universal laws of nature. But it may be regarded as a step towards the re-organisation of human society which must follow this war and one that will do a little towards the alleviation of much preventable poverty.

At present this fund does not operate in

a very extensive way, but it is anticipated that before long it will be made compulsory for all over sixteen to make contributions to the fund, so that eventually all citizens of the State will be assured of a minimum of support in times of necessity.

This is a system which might well be taken up by larger and older countries where poverty is so prevalent, and so work in with some of the greater schemes of nationalisation which are imminent.



WE will make the Highway level,
 All the flinty edges bevel,
 For the aged feet and weary,
 That they stumble not, nor stray.
 In our work of love we revel,
 As we make the Highway level,
 For the feet of little children
 Who will take the joyous way !
 And all along the highway we will plant the musk of Patience.
 She will yield her fragrance whatsoever wind may stir.
 We will plant the musk of Patience, and Purity the snowdrop,
 Humility the violet, and Gentle lavender.
 Stars of Faith and Hope shall quicken
 In the wounded heart and stricken ;
 Stars of Bethlehem, and Michael,
 Shall illumine the shadowed space ;
 For, wherever sorrows thicken,
 Stars of Faith and Hope shall quicken,
 And ever by the road we find
 The tender Herb of Grace !
 And all about the wayside grass, for Glory and for Worship,
 Alleluia flowers we plant for Joy and Melody ;
 Daisies for their Innocence ; the pansy, Heart's Contentment ;
 The rose, with glowing heart aflame, for perfect Charity.
 In the joy of consecration,
 In perpetual adoration,
 We will beautify the Highway,
 Bringing gifts of heart and mind ;
 In the strength of consecration,
 We will offer self-negation,
 With Passion flowers of suffering
 And Hearts-of-Love, entwined.
 For He, Who hallowed, while on earth, the Lily-of-the-Valley,
 Christ the Master, He for Whom our longing spirits yearn,
 He Himself will meet us, on the path of our preparing.
 Dawns the day that heralds in the hour of His return !

MAUD M. BURNELL.

INDIAN MYSTICISM

By HARENDRANATH MAITRA

Mr. Maitra here touches on one aspect of the ancient and grand Religion based on the Vedas. While it yields to none in the purity of its ethical teachings, it is "like a river, which has shallows that a child may play in, and depths which the strongest diver cannot fathom."

FROM the birth of civilisation India has been looked upon as the land of the Mystics. Mysticism is a science, both speculative and practical, which leads one to the ultimate realisation of the Unseen. The superficial reader of history has always looked upon it as something vague, or at best intuitional, but to the earnest student of history and religion it is something with a real meaning. Hence he has always tried to penetrate the mysteries of this science; and as in chemistry and physics different elements put together produce a certain result in the visible world, so in the spiritual world this science has produced, for those who have tried it, that result which is known in the East as *yoga* and in the West as mysticism.

India is truly the epitome of the world. We meet there all the climatic conditions known in Nature: the highest mountains, the greatest and smallest animals, the deep and rushing rivers, the abundance of vegetation, the sweet melodious sound of hundreds of different birds, the roaring of lions and tigers, the marvellous colours of the flowers and the butterflies, all these have lent a peculiar charm to the Indian atmosphere. It is all this that has influenced the mind of the Indian so that his whole being has cried out for a vision of his Creator.

But the Hindu craves even more than this. He desires to make that momentary vision permanent. And in his age-long attempt to achieve this result he has passed through many varying stages of experience. His ultimate end is to reach the highest and fullest expression of himself as well as of his Creator. The Upanishat says: "Thou who art the

spirit of manifestation, manifest Thyself in me." This has been the Hindu conception from the remote beginnings of Indian civilisation. Man knows that he is real, that in him resides the great *Brahman*. It is the continual effort to realise Him fully and consciously which has been the gradual unfolding of the science of mysticism.

To understand the subject, it is necessary for us to consider the origin of mysticism. In studying the Vedic literature, we notice the continual use of the word *maya* (illusion). The meaning of this term may be understood from the following passage from the Vedas:

Because we talk in vain, and are satisfied with the things of the senses, and because we are running after desires, therefore we cover the reality as it were with a mist.

Maya is this mist which stands between ourselves and the Truth. To rid themselves of this desire for untruth was the object of the ancient Indian sages, as the following passage shews:

Hearken, ye children of immortality! hearken ye who dwell in higher spheres! I have found out the way. There is a way from out this darkness by reaching Him who is beyond all darkness.

They said that desire could not be satisfied by the enjoyment of desire. It only increased it, just as a fire is increased by having butter poured upon it.

With this idea prominent in their minds, the Hindus soon came to regard matter as inherently bad, hence we find a strong determination on the part of those who sought God to slay their desires and passions, and this they attempted to achieve by killing the place of their abode—that is to say, the body. Caird, in his *Evolution of Religion*, remarks that this

feeling, that matter is inherently bad, is manifest also in the Christian idea of self-sacrifice, and in the Christian doctrine that it is through such sacrifice that God reveals Himself to man.

The idea of self-mortification became so prominent in the minds of the Hindus that they held that one's desires and actions must be conquered and modified to such an extent that there will not remain the slightest possibility of realisation for any of the sensual desires. It was for that reason that various methods sprang up amongst the Hindus for the purification of the body by means of *yoga* and ascetic practices.

Yoga consists in restraining the mind-stuff (*chitta*) from taking various forms (*vrittis*). To understand the nature of *chitta* we must remember that according to Eastern philosophy, just as the eye does not actually see, but simply transmits an impression to the brain, so the brain itself is not the actual perceiver, but the great *perusha* (spirit), which alone has the power of perception. The *chitta* (mind-stuff) has to be restrained from continual waves of thought (*vrittis*), for it is the disturbance caused by these waves of thought which interrupts the vision of the *perusha*. The *perusha* is, in fact, in the position of one who, looking down upon a lake, is unable to perceive the bottom on account of ripples on the surface of the water.

Hence it is necessary for the *chitta*, or mind-stuff (the water), to be made incapable of being disturbed by *vrittis*, or ripples of thought. These *vrittis* are chiefly of five kinds: Right Knowledge, Indiscrimination, Verbal Delusion, Sleep, and Memory. Right Knowledge is the result achieved by direct perception; inference, and relevant evidence; Indiscrimination is the false knowledge which arises from mistaking one thing for another; Verbal Delusion arises from the use of words having no corresponding reality; Sleep means the feeling of voidness; and Memory appears as a *vritti* when the perceived subjects do not slip away, but through impressions return to the consciousness. It is necessary, according to the Hindus, that these

vrittis should be under perfect control, and this is to be attained only by continual practice; and the desire for this practice arises when one is non-attached to the objects of this world.

It is when the man has obtained complete control over these *vrittis* so that there are, so to speak, no more ripples on the surface of the water, that he attains to that state of bliss which is known as *samadhi*—the deep concentration in the *Maha-Perusha* (Higher Soul). He thus receives the Soul of the Universe. He perceives his soul and the Soul of his soul.

The great Swami Vivekananda says: "The ignorant man thinks his body is the soul. The learned man thinks his mind is the soul; but both are mistaken." This is because different waves in the *chitta* rise and cover the soul: we see only a small reflected portion of the soul through these waves; so, if the wave is one of anger, we see the soul as angry, and we say: "I am angry." If it is one of love, we see ourselves reflected in that wave, and say we are loving. If the wave is one of weakness, and the soul is reflected in it, we think we are weak. These various ideas come from the impressions or *samskaras* (habits) covering the soul. The real nature of the soul is not perceived as long as there is one single wave in the lake of *chitta*; before that can be perceived all the waves must have subsided.

In reading the ancient Indian scriptures we are struck by the innumerable attempts which have been made to achieve a union between the soul of man and the Higher Soul, and various methods were adopted for the mortification of his body which so many regarded as the real cause of human misery. In the *Mahabharata*, the greatest epic poem of the Hindus, we are told how two brothers, clothed in the bark of trees, with matted hair, and smeared with dirt from head to foot, endured the greatest privations of hunger and thirst in solitude upon the mountains. They stood for years on their toes, with their arms uplifted, and their eyelids wide open. The history of mediæval India is full of examples of men and women suffering great austerities for the mortification of their

bodies that they might attain *samadhi* and eventually *Nirvana*.

Thus various Hindu ascetic sects grew up in India in different periods. The members of all these different sects became *sannyasis* (ascetics) and renounced their families and their homes for the sake of their quest. There are the *Saivas* or worshippers of *Shiva*; they are generally followers of Shankaracharya, such as the Sannyasis, Dandis, Paramahansas, and Brahmacharis. Then there are the *Vaishnavas* or worshippers of Vishnu; these are the Ramanuja Panth, Madhavacharyas, Ramanandis, Kabir Panth, Ballavacharyas, and Chaitanyatis. There are also the followers of Nanak, the religion of the Sikhs. There are also many hundreds of sub-sects. Mysticism has been defined as the innate tendency of the human spirit towards complete harmony with that which is transcendental, whatever be the theological formula according to which this is understood. This tendency of the spirit gradually captures the whole field of consciousness; it dominates the life and in the experience called "mystic union" attains its end. Whether that end be called the God of Christianity, the World-Soul of Pantheism, or the Absolute of philosophy, the desire and the effort to attain to it (so long as this is a genuine life-process and not simply an

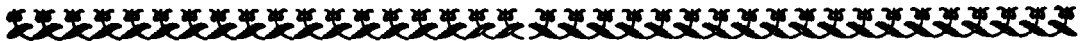
intellectual speculation) belong to the path of the Mystic. "Mysticism is a seeing, a hearing, a touching, a lasting and complete consciousness of reality and truth." It was as a Mystic that Rabin-dranath Tagore wrote :

When Thou commandest me to sing it seems that my heart would break with pride : and I look to Thy face and tears come to my eyes. All that is harsh and dissonant in my life melts into one sweet harmony—and my adoration spreads wings like a glad bird on its flight across the sea. I know thou takest pleasure in my singing. I know that only as a singer I come before Thy presence. I touch by this edge of the far-spreading wing of my song Thy feet which I could never aspire to reach. Drunk with the joy of singing, I forget myself and call Thee friend who art my Lord.

Mystics like Keshub Chandra Sen and Paramahansa Ramakrishna, whose noble legacies have made modern India, did but follow the path of that greatest teacher of India, Shri Krishna, who says in the *Bhagavad Gita* :

Within thyself thou hast a sublime friend thou knowest not. God dwells within all men, though few know how to find Him. The man who sacrifices his desires and works to the Being whence proceed the principles of all things, and by whom the Universe has been formed, attains to perfection by such sacrifice. For he who finds in himself his happiness, his joy and light, is one with God. Know then, that the soul which has found God is freed from birth and from death, from old age and from pain ; such a soul drinks the waters of immortality.

To know this God is the art of Mysticism.



Let a man overcome anger by kindness, evil by good ;
 Let him conquer the stingy by a gift, the liar by the truth ;
 Let him speak the truth ;
 Let him not yield to anger ;
 Let him give when asked, even from the little that he hath !
 By these three things he will enter the presence of the Gods.

—FROM THE DHAMMA PADA.

EVOLUTION THROUGH SUFFERING

By DUGALD SEMPLE

THE present war of nations has shown us the great need there is for a better understanding of the problems of life. Thousands of homes have been filled with grief at the loss of loved ones who have bravely risked all for what they considered their rightful duty. The spectacle of international carnage reflects badly on some of our religious systems, in so far as peace and brotherhood are concerned. It would be well, therefore, if we tried to understand the inner meaning of this catastrophe, so as to comfort the bereaved and help to reconstruct society upon a basis worthy of a humane people.

Death may seem to us an awful thing on the battlefield, but it is often kind compared to the years of suffering which thousands endure before passing to the other side. Think of the poor consumptive waiting patiently for his end, the victim of cancer, and the countless numbers who daily toil in spite of ill-health—tragedies being enacted in our very midst.

Suffering seems to be an inevitable law of Nature, linking the lowest with the highest, and often greatest where the spiritual is most fully developed. The wars in Nature are kind compared to the wars of humanity, and it is truly an awful price man has paid for his higher evolution. If, indeed, life had not a glorious future for everybody, this world would be but a vale of tears, a gigantic delusion, and cruel beyond description.

When Charles Darwin stated his views on the law of the survival of the fittest, they were received with much misunderstanding, and even yet to many people this law means the survival of the most cruel and bestial in Nature. Nature is said to be "red in tooth and claw," and so in the philosophy of a Nietzsche we

need not be surprised to learn that brute strength in the human is considered the highest virtue.

Now Darwin never committed such a gross error as some would have us believe, for he was a man who fully recognised that Love and Justice rule the universe. As a naturalist he pointed out that lower types were succeeded by higher types, and that it was the *fittest*, not the strongest or cruellest, that survived. We note this, if we reflect for a moment on the fact that the huge monsters of geological days are now no more, and that the beasts of prey are gradually getting less in number. Kropotkin in his *Mutual Aid* has gone further, and shown that it is the animals which have *co-operated* most that have remained, and also that competition is always injurious to the species. The eminently individualistic hare multiplies more slowly than the more social rabbit and its huge colony.

As to the cruelty in Nature, no doubt this has been much overstated, for the carnivora usually kill quickly and with the minimum of pain. Besides, the evidence seems conclusive in support of the contention that the lower we go in the scale of animal evolution, the less nervous organisation there is to feel pain. It is only when we come to the human creation that suffering becomes a gross reality, especially as the growth of consciousness increases with our moral outlook. The savage knows little of suffering, for while he is not immoral he is certainly not moral. But whenever instinct gives place to reason and man feels his power of freedom, he begins to commit errors of all kinds and, were it not for the law of suffering, would soon reach his own destruction. Take, for instance, the case of children, who may be compared to the child

stage of evolution, if they should be left free to do as they liked, they would soon injure themselves seriously. Thus in educating a child it is wise to teach him the law of cause and effect. When we reach the age of adolescence, the more mental or civilised stage, suffering becomes more and more a test of experience. If we think wrongly or act wrongly suffering ensues as surely as the night follows the day. The law of Karma must be obeyed, for whatsoever a man soweth, that also must he reap.

If we break the laws of health, disease results, or, in other words, we sin in the body. This is a lesson sorely needed to be learnt by those who, instead of altering their mode of living when they become ill, fly to the use of drugs and palliatives which can only make their last stage worse than their first. And what blasphemy it is to say that the finger of God has taken those away whom we know died from the effects of wrong living! God wishes us all to be healthy and strong, and it is only when we disobey His ruling that disease results. What a glorious thought it is, then, to think that if we only use our bodies right we need have no fear of death or physical suffering.

Education is thus the factor which should enable us to live in constant harmony with our outer and inner self, for it is only through knowledge that we can replace the law of instinct. But the great danger here is that as with the knowledge of good came the knowledge of evil, so, where the ruling passion is selfishness and not love, it is quite possible that man may become an educated brute. We must consider, therefore, also the realm of moral ideas in relation to suffering, for what is true and wise can never be disassociated from what is good and right.

Much in our civilisation errs through lack of this understanding, as our social life only too sadly shows. "Getting on in the world" is equivalent to spiritual suicide; so, also, is a life of study for solely material objects. Commerce means money at all costs, without thoughts of conditions of labour or what men live by. Need we

wonder, then, that our social life is fraught with tragedies; men, women, and children slowly dying in a world where scientific invention could do so much to lighten the burdens of labour?

Mere intelligence is not *education* in the highest sense, for, as St. Paul truly says, "though we know all and have not charity, it is nothing." Ah! if men could only recognise that simple truth, the world would not be so full of suffering to-day. Germany may fairly claim to be a scientific nation, but what a crime has she been led to commit! The flower of her manhood slain on the battlefield, and the whole civilised world in mourning!

War brings suffering to a climax, and promotes serious thought in a way nothing else can. Indeed, if this terrible calamity does not teach the nations the necessity of right living, it will have been fought in vain. Religion must take in future a more active part in human affairs, and science must no longer be divorced from morality.

* * *

But what of the young lives that are being rushed into eternity with so little preparation for the future? Would not their brief life-journey be a most cruel experience if death were to end all? Reason rebels against such a conclusion, for we feel and know intuitively that death only opens the portals of a larger and more abiding resting-place. Evolution does not cease with the disintegration of the body, for the soul then is borne into the life of the spiritual world where there is no such thing as death. Sir Oliver Lodge, Crookes, and other eminent scientists have stated that this is no longer a matter of mere belief, but a demonstrable fact capable of proof. But whether or no we accept their conclusions, we must admit that the spiritualist view of the future life is quite in keeping with our continuous evolution to higher forms of life. There is no great gulf, then, fixed between the living and the dead, but rather a sphere of existence always in harmony with our real selves, linking matter to spirit and earth to heaven.

IN PRAISE OF THE UNPRACTICAL

By E. H. SHILLITO

FIRST of all let me hasten to say that I think it desirable that practical people should form the majority of mankind. Though I feel many of my unpractical friends are the very salt of the earth, yet salt alone is an unsatisfactory diet. Without the more solid elements of food its qualities cannot be appreciated. So, without practical people in the background, unpractical folk would have an extremely difficult life, and would probably lose much of their charm.

Let me, too, admit frankly that unpractical people are at times irritating. They miss trains; they forget appointments; they leave their things about; part of their luggage has always to be forwarded to them after they have left one's house; as visitors their outward appearance does not do one credit; they are often "hard up" and have to have money lent or given to them. They are full of failings and are always making mistakes. Yet I, for my part, love them.

I am always glad to see my unpractical friend. Whatever time of the day or night he comes, he is welcome. No matter what I may be doing or what sad plight the household may be in, he always comes like a sunbeam. He is often depressed, it is true, because he is so often conscious of doing something wrong in the practical line, but he forgets his own troubles as soon as he sees others, and somehow radiates cheerfulness. If he comes to stay, it doesn't matter where one puts him to sleep. He is just as happy in the box-room as in an elegant spare-bedroom, and a meal of bread and cheese pleases him as well as a feast. The soup may be burnt, but he rather likes a burnt flavour. The children may behave shockingly, but he likes little ones

to be free. No matter what may happen, he never makes me feel uncomfortable.

Children love him. They know as soon as they see him that here is a grown-up person who has kept through life the outlook they themselves have. His tales delight them: they are so full of imagination. His heroes defy all laws of time and space: they insist on doing whatever they wish to do. They fly through space, they dwell on other planets, they live under the sea. My unpractical friend believes all the world is fairyland, and the children know that he is right.

When he comes he brings with him an atmosphere of unworldliness. He has few possessions, and those he has he cares little about: and one feels he would be quite happy if he had nothing. Somehow, when he is near, I feel that the things about which I usually worry don't matter. The dining-room carpet is almost worn out and I feel I must have a new one, but it never seems so necessary when he is with me. A friend has misunderstood or hurt me, but it is easy to forgive all injuries when my unpractical friend is near. About him there is always a radiance that one rarely sees except in children, and it seems to light up the whole life, so that one sees what are the things that really matter.

For my unpractical friend is always a child. True, life has dealt him many blows, but they have never hardened him. He has still all the tender sensitiveness of a little child. He does not mind if he loses his money or his possessions, but he cannot bear lack of love or lack of sympathy. I often think it is this side of his character that makes him so tender towards others.

Like a child he needs to be looked

after, for he does not know how to look after himself. His clothes are always shabby and badly cared-for. A hole in the heel of his sock is often evident. He does not mind what he eats, and would gaily

“ breakfast at five o'clock tea
And dine on the following day ”

were there no one to look after him. And the curious thing is that people *do* help him. They mend his clothes, they look out his trains, supply him with money if he hasn't any : and yet feel that the giving is all on his side.

As a confidant he is ideal, for he is always sympathetic. He makes so many mistakes himself that he is never censorious. Somehow one finds oneself telling him things that one thought it would be impossible to tell anyone : and he understands almost before one speaks. Though he is often lacking in judgment with regard to practical matters, he is always full of insight in spiritual things,

and shows one how to set right the deeper realities of life that are to him the *only* things. He drives away by the sunshine of his presence all unforgiveness and bitterness, and the springs of life are sweetened again. He is essentially a peacemaker. He makes allowances for others—not with the weakness of one who condones wrong, but with the love that “ beareth all things.”

After he has been staying with me there lingers for a long time a kind of radiance about the house. He has left behind a little of his sunshine. When one gets into close touch with him one realises that it is the sunshine of an April day, but the sunshine is for us, whilst for him there are the showers.

As I stand at the door waving goodbye to my dear unpractical friend, whilst he, with his few possessions done up into half a dozen untidy packets, drives away, I brush away a tear from my eyes, and think involuntarily of the text : “ Of such are the Kingdom of Heaven.”



FROM A STUDENT'S NOTEBOOK

By Lt. E. A. WODEHOUSE

Co-operation

CO-OPERATION does not imply sameness of individual effort ; it implies, rather, diversified effort within a unified whole.

The best model of true Co-operation is to be found in those forms of art in which many are joined together in the expression of a single artistic conception. There could, perhaps, be no more perfect model, in this respect, than an orchestra. In an orchestra we have nearly every possible kind of musical instrument, each with its own tone, its own special capacities and

limitations, and its own part to play. Out of the diversity of tone and the complexity of harmony and of movement comes the richness of the *ensemble*. It would be a poor orchestra which could only play in unison. In developed music part runs counter to part ; each instrument is treated individually by the composer ; in the working out of his conception even discords have their place. Yet over and above all this diversity there is a commanding and compelling unity. This unity is embodied, first of all, in the piece which is being played and, secondly, in the conductor. The conductor may be

said to be in charge of the total conception of the piece, and it is his duty to see that each of the instrumentalists, while enjoying free play in respect of his instrument, yet subordinates himself utterly to the greater artistic whole.

In any spiritual movement these two unifying agencies are represented by the Leader and the Plan. The Leader is the conductor; the Plan is the work of art which the movement has to express. Just as in an orchestra, the individual performer has but one business, and that is to play his own special part with all the perfection which he can attain. It may be a minor part, or it may be a leading and prominent part; but, whichever it be, perfection of workmanship is equally demanded of him.

From the point of view of the whole, there is really no distinction between greater and lesser parts. They are all equal, because they are all artistically necessary. That which matters, that to which everything else is necessarily subordinate, is the *ensemble*.

The true artist is he who possesses, most clearly, a sense of the *ensemble*; and the same thing is true of the worker in any movement. Only through this sense can the individual understand and reconcile the diversity with which he has to work. Too often in co-operative movements we find a state of things which becomes at once ridiculous when tested by this analogy of the orchestra. We find the violinist, for example, at loggerheads with the trombonist, because the latter's instrument is not a violin; we find the oboe complaining of the 'cello. Sometimes we find the orchestra in distress because the parts are not in unison; and there are even occasions when the instrumentalists resent the controlling pressure of the conductor.

A little thought along the lines suggested would save much friction in such cases, and would lead to a clearer understanding of what has to be done. We should remember that, in all spiritual movements, there is the great Composer behind the scenes. We are not called together to improvise, each in our own way. We are called together to play a given piece. And our duty is to lend whatever skill we may possess, as individuals, to the perfect rendering of that piece.

The first aim of each worker should be to perfect his own technique and to know his own part. There should be much private practice and private thought, as there is in music. His next aim should be to contribute this wholeheartedly to the working of the general body. He must understand that other people's parts are different and that this difference is an artistic necessity. Even the inevitable discords he must learn to recognise as part of the working out of the whole. And finally he must recognise the absolute necessity of subordination to the conductor.

Every movement, he should learn, is, after all, only the expression of a work of art. The Divine Intelligence has composed its symphonies, its sonatas, its fugues, all ready for us. It is the duty of each body of instrumentalists to perform its allotted piece. And this suggests the further thought, that no orchestra need quarrel with another orchestra because the two are not performing the same programme. The music of the world-process is infinitely rich and varied, and it needs, and will need, many orchestras to get through it. Let us take the piece which is given to us, and concentrate our whole artistic being on rendering it as perfectly as possible.

That is the true secret of Co-operation.



BOOKS WE SHOULD READ

A SCHOOLMASTER OF THE GREAT CITY. By Angelo Patri. The Macmillan Co. May, 1917. \$1.25.

BY the time the first page is finished the reader feels the spirit of humanity throbbing through the book. "I thus learned the beat of plain folks' hearts," says the author, in introducing the story of his own school days as an Italian immigrant and of his later attempts, as a teacher, to realise the ideal school in the midst of the conventionalised school system of New York City.

The personal touch, the element of human interest is, of course, one of the great charms of the book. As a literary effort the work may lack organisation and polish, but it never fails to grip the reader, largely because of the glimpses therein of real problems of real people. The account of the author-teacher's transition from the boss standard of discipline to that of "I serve children" is interestingly illustrated by numerous instances from actual school experiences, with their pathos and their humour.

The true value of the book, however, apart from its readableness, lies in the ideals that it sets forth. The author never forgets his ideal of service to the entire community throughout his striving to socialise the school and humanise the teacher. While he attacks the problem from a viewpoint slightly different from that of Professor John Dewey in his *Schools of To-morrow*, the two reach the same conclusion—i.e., empha-

size the individuality of the child and growth of that individuality through social activity and sympathy, rather than through the present method of casting the individual in a specified scholarship mould.

"First," the author says, "we must change the life of the school, making school experience life experiences; second, we must change the teacher's training, making the teacher life-trained, instead of book-trained; . . . third, we must change the idea that one school is to be organised just like another; fourth, we must change the notion that the school is a cloistered institution, by breaking down its walls and having it come into direct contact with people."

And then—

Do we really believe in children? Can we say with the Roman mother, "These are my jewels"? . . . Fifty children to a teacher, adulterated goods, military discipline, are not beliefs in children. . . . What we need is a practical belief. . . . Belief in evolution is a belief in the child. . . . What the race needs is a principle of growth, spiritual growth that can never be denied. Such a principle it will find in the child, because the spirit of the child is the one factor of the group existence that in itself keeps changing, growing. . . . I see that the child is the only one who can carry the message of democracy, if the message is to be carried at all.

E. S. S.

Albany, New York State.



NOTE

The article on "Paracelsus" in our February Number, signed "L.," was written by D. WILMER.

INTERNATIONAL BULLETIN

NEW ZEALAND

THE Mothers' Thought Guild was formed on March 13, 1916, in Auckland, by seven members of the Order of the Star in the East.

The object of the Guild is to help the evolution of children, by creating a beautiful mental influence in the home. Every member is asked to use the Daily Affirmation: "I am a Mother; therefore, I must be loving, patient, and gentle, so that I may make my home happy and train my children wisely," and to try and carry the thought with her through the day. It is hoped by this means to make the thought of Love, Patience, and Gentleness in the home so large and strong that it will in time influence all mothers and raise them to a higher level, and so give to little children opportunities that so many need for the development of character.

During the Guild's short life of twelve months, over 500 women in New Zealand have become members, over 600 letters asking mothers to join the Guild for the children's sake have been sent out in Auckland to mothers advertising the birth of a child in the newspapers. Nearly 3,000 leaflets have been circulated, and ten centres for the work have been started, at Hamilton, Cambridge, Gisborne, Hawera, Napier, Palmerston North, Christchurch, Nelson, Dunedin, and Invercargill.

At the Convention held at Sydney last year Mrs. Hemus was instrumental in interesting many of the ladies in our work,

and several promised to start it in the different centres of Australia. We know that Melbourne, Sydney, and Brisbane are now centres. At the present time Mrs. Hemus is doing all possible to get a meeting of the Mothers' Thought Guild convened at the next Convention in Australia.

It is hoped to make this work at least Empire wide, and with this end in view letters have been sent to London, Scotland, America, and South Africa, asking help to get the Guild started in those countries. The first answer has come from Mrs. Allsopp, organising secretary for the *Star* in South Africa; she offers gladly to take up the work.

As many who are not mothers desire to join the Guild, we have decided to enlarge its sphere of influence by allowing these women to become Associates of the Guild.

The Guild and its work should appeal to all who have the welfare of children at heart, especially at this time when there is so much to be done in order to prevent a repetition of the dreadful time through which we are now passing.

The work of the Guild is very far-reaching, for the children of to-day will be the mothers and fathers of the future generation and the future rulers of our country; so their influence will be felt through the ages to come.

May the blessing of Him who said "Suffer little children to come unto Me" rest on this movement!

K. M. WAGHORN

(President of the Mothers' Thought Guild)



FOR THE CHILDREN

THE COMING OF THE KING

By CECILY M. RUTLEY

THE King had sent his herald with his star to proclaim his coming before long to a certain town, and to bid the people prepare something to offer him when he should arrive.

"We will begin at once!" cried the children when they heard.

"I will tidy up my garden," said one little girl. "I will pull up all the weeds, and put in new plants and seeds, so that when the King comes my garden will be full of flowers."

"I will help to make the house beautiful," said another. "I will ask father and mother to put fresh papers on the walls, and fresh paint upon the doors. We will hang new curtains in the windows, and scrub all the floors, so that when the King comes he will find a house to rest in, perfectly sweet, and fresh, and clean."

"I will carve him something out of wood," said a boy, "a beautiful little table, or shelf, or chair." "I will model him something in clay," said another.

And one little boy who was very clever at painting said, "I will paint the King a most beautiful picture to give to him all for his very own."

And the children set to work. One little girl began to tidy up her garden, and the other her house. One boy began to carve, and the other to model. All the children and the grown-up people began to make or get something ready for the King. And the little boy who could paint pictures took his money-box, and set out to buy a new box of paints.

"For my paints are old, and nearly all used up," he said. "I could not paint the King a beautiful picture with them."

And on the way he met a little girl crying by the side of the road. "What is the matter?" asked the little boy.

"I have lost my sixpence," said the little girl. "It fell out of my pocket into

the gutter, and I cannot find it amongst all these leaves, although I have hunted for ever so long."

"Let me help you!" said the little boy, and with his stick he raked about amongst the leaves. But the leaves were very thick and very damp, and the sixpence was nowhere to be found.

"I will give you one of mine," said the little boy, and he opened his money-box, and, taking out one of his sixpences, gave it to the little girl. The little girl thanked him, and ran home with smiles on her face instead of tears, and the little boy went on towards the shop.

"I shall not be able to buy *quite* such a nice paint-box," he said. "But perhaps the one I get will be good enough."

And then he saw an old woman selling matches on the pavement. She looked sad and shivering, for it was autumn, and the wind was cold.

"Have you had your tea?" asked the little boy. The old woman shook her head, and her teeth were chattering.

There was a shop near by, and the little boy ran in and bought a cup of tea, and some bread and butter, and a bun, and took them out to the old woman in the street.

"Oh, dear!" he exclaimed when he took the empty cup and plate back into the shop, and asked how much there was to pay. "I forgot all about my paint-box!" But the tea, and the bread and butter, and the bun had gone, and he had to take another sixpence from his money-box to pay for them.

"It won't be nearly such a nice paint-box now," said the little boy, as he went on. "But that old woman *did* look cold and hungry. And she looks much better now!"

And when he got to the shop where they sold the sort of paint-box he wanted it was shut. So he turned to go

home. On his way he bought a picture-book for his little brother who was ill in bed, and a doll for his sister, for it was her birthday next day, and his last pennies he spent on sweets for some poor children who were looking longingly in through the sweet-shop window, their faces pressed close against the glass. And when he got home he had no paint-box, and his money-box was empty.

"I must do the best I can with the old one," he said. "But I'm afraid it won't be a *very* good picture, so many of my colours are quite used up."

The little boy got up very early next morning to begin his picture. But his mother came down with a headache, so he put it away and helped her get breakfast instead. When he came home from school her head was still aching, so he helped her get the dinner, and clear away, and in the evening he sat with his little sick brother and read to him until bedtime. And there was no picture done that day. The same thing happened every day. Whenever the little boy sat down to work at his picture he always had to jump up very soon to do something for somebody else.

At last the day came for the King's arrival. And all the grown-up people and the children went forth to meet him with their gifts.

"I have nothing to give him," said the little boy, for his picture was only half begun. And he followed very sorrowfully far behind.

The King was very pleased with all the gifts. He accepted the carved table and the model from the boys; he praised the little girl's garden and her beautiful flowers, and he went into the other little girl's fresh, clean house to rest. And when he came out he found the little boy standing with downcast head.

"Where is your gift?" asked the King. "Or what have *you* got ready for me?"

"I have done nothing," said the little boy. "I meant to paint you a beautiful

picture. But I had no money to buy a new paint-box, and when I started with the old one I had no time."

"How was that?" asked the King. "What were you doing with your money and your time?"

And the little boy was silent, for he did not know what to say.

"I can tell you!" cried a little girl who was passing by, and had overheard what the King had said. "He was going to buy a new paint-box for his picture. But he gave me one of his sixpences because I had lost mine amongst the leaves."

"And he spent another in buying some tea, and bread and butter, and a bun for me," said a feeble voice. "Do not be angry with him," pleaded the old woman, and she offered one of her boxes of matches as her gift to the King.

"He bought me a picture-book because I was ill in bed," said another voice. "And me a dolly for my birthday," said his little sister. "And with his last pennies he bought us sweets!" cried the poor children. "Oh! do not be angry with him, *please*."

"So that is how he spent his money," said the King. "Now, I wonder how he spent his time."

"We can tell you! We can tell you!" cried a number of different voices. "He helped me when I had a headache," said the little boy's mother. "He read to me when I was ill," said his little brother. "He ran errands for me," said his father. "He did things for me—and for me—and for me!" cried his uncles and aunts, his teachers, and his friends. "Oh! you must not be angry with him, please."

Then the King called the little boy to him, and took him by the hand, and said, "All these things that you have given to, and done for, other people I count the same as if you had given them to and done them for me. So you have brought me more gifts than anybody else!"

Then the little boy lifted up his face, and looked at the King's. And what he saw there made him feel very, very glad.



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The Herald of the Star

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April, 1918

Contents

	PAGE
Frontispiece : Star Hymn—I.	<i>By E. A. W.</i> 170
In the Starlight.	<i>By Lady Emily Lutyens</i> 171
Notes on the Times.	<i>By E. A. Wodehouse</i> 174
The Presidential Address.	<i>By Annie Besant</i> 178
Housing and Racial Progress.	<i>By J. Silas Whybrew</i> 182
Housing or "Homing"?	<i>By Dr. C. W. Saleeby, F.R.S., Edin.</i> 188
Town-Planning and Housing in Wales.	<i>By T. Alwyn Lloyd</i> 191
The Housing Question.	<i>By Sir Arthur Chapman</i> 194
Up-to-Date Housing in Rome.	<i>By E. Giannini</i> 201
Women on the Housing Question.	<i>By E. Beswick</i> 207
The Home of the Working Woman.	<i>By A. D. S. Furniss</i> 210
The Case for India.	<i>By Annie Besant</i> 212
Books We Should Read	222

As the *Herald of the Star* includes articles from many different sources on topics of varied interest it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand.

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STAR HYMNS

I.

SHALL there be tears, and I not help to dry them?
Shall there be need, and I not hear its call?
Shall any faint, and I not hasten nigh them,
With mine own strength to hold them, lest they fall?
Lives there in all the world so deep a sorrow
That I should quail and fear to share its load?
Shall any turn to me, and fail to borrow
Strength for the climbing of the upward road?
Great Lord of Mercy, if this frailty be,
Strengthen my soul and draw it nearer Thee.

Still dost Thou labour on, when all are sleeping;
Thy perfect Love no respite knows nor rest.
Thine is the burden of a whole world's weeping,
A whole world's pain finds echo in Thy breast.
None, none so lost, Thy Mercy cannot find them;
And none so vile, Thou turn'st an heedless ear.
Still in their darkest night Thou walk'st behind them,
And, when men think Thee far, Thou standest near.
Great Lord of Mercy, lend Thy strength to me,
And, for Thy service, make me liker Thee.

Give me a heart like "waters still'd at even,"
To feel the ruffle of the lightest sigh:
Give me an eye that, like the stainless heaven,
Knoweth each smallest cloud that floateth by:
Give me a hand that equal blessing showers,
Even like God's rain, on foul as well as fair;
That, in my path, kind deeds may spring like flowers
And gentle thoughts with fragrance fill the air.
Great Lord of Mercy, teach me how to be
Though infinitely far, yet liker Thee.

E. A. W.



IN THE STARLIGHT

By LADY EMILY LUTYENS

It should be clearly understood that the contents of "In the Starlight" are the personal views of the writer. Neither the Head nor the Order is at all responsible for them. But the writer feels she is more useful to her readers in expressing freely her own thoughts and feelings than if she were to confine herself to bare chronicles of events and to conventional ethical expressions.

LAST month, when we issued our magazine, it seemed almost as if the longed-for peace was in sight. This month the clouds of war have rolled over us again in even blacker intensity, and we cry aloud, "How long, O Lord, how long?" To those who live in the Light of the Star there can be but one answer: "The night is dark, but the Day is at hand," and for that great Day of the Lord we must ceaselessly prepare.

As Brothers of the Star, we are, of course, entitled individually to hold whatever opinions we like about all the great questions of the day, religious, political, or social. But when we consider these questions collectively, in the light of the Star, we should endeavour to emphasise *principles* rather than personal prejudices and predilections; we should be on the lookout for signs of brotherhood wherever and whenever exhibited, we should be quick to recognise how the Great Plan is being worked out slowly but surely, and of how the mistakes and follies of men are being turned to good. I would especially commend to our readers the extremely interesting article by our General Secretary, Mr. E. A. Wodehouse, in this month's issue, as emphasising and illustrating this point.

Let us also remember that touching incident in the story of Joseph where, after having made himself known to his

brethren, he says to them: "Now therefore be not grieved nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life. . . . So now, it was not you that sent me hither, but God."

Thus does God always bring good out of man's evil, and we have the right to believe that the suffering and pain of the world at the present time, when looked at from the higher standpoint, does truly represent the birth throes of the new age that is to be born, that travail which is inseparable from birth, and as the hour of birth approaches the pain grows more intense. We, as individual conscious cells in the body of the Logos must bear our share of the world pain.

* * *

As Brothers of the Star, we are greatly concerned with the tragedy of Russia. No one could have read our February number by the National Representative for Russia of the rejoicing of our Star Brothers at the freedom brought to our Order by the Revolution. Although the dark clouds have for the moment rolled again over Russia, let us never forget the great contribution which she has made to the struggle for the world's freedom, and let us keep faith in her through the dark days.

In considering the present collapse of

the Russian Revolution, it should never for one moment be forgotten that a revolt from the most ghastly tyranny and government of modern times was bound in the nature of things to result in a corresponding disintegration and license for the time being. But as a German paper (the *Volkstimme*, February) very beautifully expresses it: "We will not forget that the brutalities and blood in Russia to-day are nevertheless the birth-pangs of a new society, while the horrors taking place on the fields of battle and of death in the world war are the dying convulsions of an old one." People who lived through the Reign of Terror of the French Revolution would have found it difficult to believe in the beneficent results of that Revolution; nevertheless it brought the dawn of liberty to Europe.

Historians in the future will judge the Russian Revolution with impartial and therefore truer vision than we can possibly hope to do to-day. All of us, however, who are trying to live in the spirit of Brotherhood should welcome President Wilson's fine message of sympathy to the Soviet Congress assembled at Moscow:

May I not take advantage of the meeting of the Congress of Soviets to express the sincere sympathy which the people of the United States feel for the Russian people at the moment when the German power has been thrust in to interrupt and turn back the whole struggle for freedom and to substitute the wishes of Germany for the purpose of the people of Russia?

Although the Government of the United States is unhappily not now in a position to render direct and effective aid, it would wish to render it, and I beg to assure the people of Russia, through the Congress, that it will avail itself of every opportunity to secure for Russia once more complete sovereignty and independence in her own affairs and full restoration to her great rôle in the life of Europe and the modern world.

The whole heart of the people of the United States is with the people of Russia in the attempt to free themselves for ever from an autocratic Government and to become masters of their own life.

There speaks the true spirit of the new age.

Those who maintain that the age of leadership is passed, and that we in this Order do wrong to look for the coming of an Individual Teacher, would do well to study the part which President Wilson is

playing in the world drama, and how more and more his personality is coming to dominate and pervade the Alliance, because he is the individual expression of a collective ideal. The eyes of those who long for a just and lasting peace, who believe in the coming of true democracy and brotherhood, are turning more and more to President Wilson. As the ideals of the future are more and more overshadowed in Europe, they burn ever brighter across the Atlantic.

And in the East there is the voice of our Protector, Mrs. Besant, sounding the same great note of freedom and democracy, telling us as she does in her Presidential address to the Theosophical Society, published in this number of our magazine, that until England is true to her own proclaimed ideals, and can act up to them in her relations with India, there is no hope for the successful issue of this war. Mrs. Besant and President Wilson stand on the same high plane of political idealism, they speak with one voice the keynote of the future. It is true that Mrs. Besant is treated in England as if she were a disloyal maker of sedition, for proclaiming in India the same ideals as President Wilson. It is true that we are constantly being told on the one hand that she has no influence, and on the other that she alone is responsible for Indian unrest, yet to those who know it is obvious that her personality is dominating and guiding the demand for Indian self-government, as much as President Wilson is dominating and guiding the Allied Powers, by the force of his personality, and for the same reason.

Both of these great leaders of thought should help to convince us that the power of the Individual in the world to-day is *greater*, and not *less*, than it has ever been before, because to-day the world is linked together by so many channels of communication that one man, if he is big enough, can command a world audience for his ideas and teaching.

The intervention of Japan in the Far East, which is treated by some as the salvation of Russia and the world, and condemned

by others as the most cynical and sinister piece of imperialism yet perpetrated by either of the combatants in this world struggle, should be regarded by us in the light of what we already know of the *Plan*. From whatever point of view we may consider the question, there is one thing certain : that the centre of interest is once more swinging round to the East. The road to India is now open for Germany ; Japan is the only great Power in the East able to block that road. For good or ill this fact must exercise a tremendous influence on India. Will England have the commonsense to recognise that an India happy, self-governing and prosperous will be the best guarantee against any possible aggression on the part of Japan, or will she, by her perseverance in methods of repression and tyranny, drive the Indian extremists into the arms of another Power probably not averse to the idea of an Eastern empire ruled by an Eastern race?

Of one thing at least we may be certain, that whatever action is taken by Japan it will be over-ruled by the Great Ones who guide evolution for the good of humanity and the working out of God's plan of evolution. "The wrath of man shall turn to Thy praise."

I have been lately staying away in the country amongst the Shropshire hills, and I find it difficult to put into words the sense of passing into another world which strikes one when escaping from the toil and turmoil of life in London to the peace and beauty of the "everlasting hills." No wonder that David exclaimed : "I will lift up mine eyes unto the hills, from whence cometh my help."

It is hard to-day for us all to keep our balance amidst the chaos and horror which war produces ; it is hard to realise that this war, with all its misery, is but a passing incident in the great scheme of things ; it is hard to remember that Beauty and Joy and Love are inherent in the heart of the Universe, and that even men cannot permanently make a hell of the world. We may doubt of the truth when living in the midst of error, but

directly we go back to Nature in her glory the shams and fears and agonies of life fall from us, and the Great Mother spreads over us the mantle of her healing peace.

Men's thoughts in this glorious spring-time are turned to slaughter and death, to wounds and agony, to plague, pestilence and famine. But Nature, in her ineffable glory, brings forth life, the flowers and trees burst forth into bloom, and even where war has brought ruin and destruction, Nature, when allowed her chance, quickly covers up man's shame with her beauty.

It is well to remind ourselves continually that war and pain and sickness and hunger and ugliness and ignorance are transitory stages in the process of evolution ; but the *real* and the *permanent* things are Beauty, Joy and Love, and nothing more surely reminds us of this fact than to escape for a while to the heart of the country, and there in the stillness learn the lessons that hills and flowers and streams would teach us, that in a world of Law His will must prevail, and that we as His messengers and servants live but to do His pleasure.

The following account of an Advent Testimony meeting in London will be of interest to all our readers :

Dr. Dixon emphasised the following as his text : The second coming of Christ is "the Christian hope" for complete reformation in science, in education, in social life, and in religion.

After dealing with these in a somewhat general manner, he spoke of what he called *his own faith* as regards the Coming.

He looked for the Coming of Jesus Christ to reconstitute the government of the whole world into one great State.

He believed that Christ would not come alone, but, as on the Mount of Transfiguration, Moses and Elijah would be with Him. Peter, Paul, and John would also come, and many others, too, of His disciples.

He proceeded to describe to us a vision of what the world might be with Elijah as Prime Minister, Moses Minister of Education, and Peter and Paul in charge of the religious world. It seemed to him that Peter was just the man for mission work, full of zeal.

This all appeared to me to suggest a belief in re-incarnation. He impressed the necessity for preparation in every possible way.

Prebendary Webster spoke principally of the joy of the hope. He said it was requisite that all Christians should accept the Bible as a whole, for the reason that, as he put it, one part deals with the first Coming and the other part with the second Coming, and there was much more about the second Coming than the first.

He said the world had an absolutely new start given it, "sudden and complete," when Christ first came, and it will be another sudden and complete change when He comes again, after two thousand years, to put it once more on the right road.

Then he asked his hearers to disabuse their minds of the idea that Christ was coming in judgment.

Christ is coming to govern. He might also

judge, but it is as a governor we must expect Him.

* * *

The following little poem appeals to me :

THE CLEVER AND THE GOOD.

If the good were only clever,
And the clever were only good,
The world would be better than ever
We thought it possibly could.

But, oh ! it is seldom or never
That things happen just as they should :
The good are so harsh to the clever,
The clever so rude to the good.

—“An Estonian,” in the “Outlook,”
New York.



NOTES ON THE TIMES

I.—THE RUSSIAN COLLAPSE

By E. A. WODEHOUSE

Written in February, 1918.

IN judging of contemporary events, it is often difficult not to be misled by personalities. Yet, if we would get at the underlying purpose of events, we have to remember that personalities do not matter at all. From the point of view of the World-Purpose, every actor in the World-Drama is merely an instrument. He is there to be used; and he will be used with all his personal peculiarities, his personal motives, and his personal shortcomings. Indeed, it is often his shortcomings which will make him definitely useful. The narrow, clear-cut rôle, even though mistaken, is a better instrument for the furtherance of particular ends than one which is wider but more indefinite. The fanatic is always one of the most serviceable of agents, because he goes straight for a special end, to the neglect of all others. The general balance of things is served by playing off these rôles against one another.

Recent happenings in Russia are a case in point. There has been much discussion, for instance, as to whether Lenin and Trotsky, the two chief agents in the Russian *débâcle*, were or were not in German pay; and the question has been treated as though it were important for the understanding of Russian affairs. As a matter of fact, it has no real bearing on the problem. We have to presume, if we believe in a World-Purpose at all, that no very great event can happen which is not part of that purpose, and that all happenings of that kind are definitely leading up to a foreseen and pre-arranged future. Consequently, from this point of view, the thing had to happen; and, in order that it might happen, agents were needed. An agent, in order to be moved to action, must have a motive; but it is quite indifferent what that motive may be in any particular case. In the case of Lenin and Trotsky, it may have been the lure of

German money ; or, as many have held, it may have been a genuine enthusiasm for Bolshevik ideas. The only point which matters is that it should have been strong enough to induce them to play a certain part in the unfolding of particular changes which were needed for the World-Plan.

At the moment, affairs in Russia certainly look very black indeed, from the standpoint of the Allies. Yet it is, perhaps, not difficult to see that what has occurred may be the directest kind of preparation for the future reconstruction at which the Allies are aiming. The League of Nations, which has been repeatedly put forward as an ultimate object in this war, will, when it comes into existence, be what may be called a "loose" federation of peoples. That is to say, each of the nations composing it will have the fullest internal independence, and the tie binding each to all the rest will be only a conditional tie ; in other words, it will only become practically operative in special conditions—namely, in the event of a menace of war. Otherwise the scheme, which has come to be known by the name of the League of Nations, will have a disintegrating, rather than an integrating, effect. Its essence will be "self-determination" ; self-containedness. Each nationality will be a natural unit, determined by racial and other fundamental factors.

Now, it is obvious that the great obstacle to such a "loose" federation will be the existence of any "tight" groupings of peoples, such as large empires held together by autocratic sway. In the first place, the mere size of a great and solid empire is an obstacle to the federal idea : it is too big a unit for what has to be done with it. In the second place, the whole idea of a central autocracy is contrary to national self-determination. Consequently, any such greater unit has to be broken up before it can fit into the general scheme. This means, firstly, that the central authority has to be broken, and, secondly, that the territory composing the empire has to be disintegrated into smaller and racially natural units.

This is what has taken place in Russia. Russia, as she was at the beginning of the

war, was entirely unfitted for any place in a future League of Nations. Her empire was too vast. The governing power was too centralised. Now, at last, after a series of what certainly, at first sight, seem to be disasters, we have the raw material which can, at some future date, be incorporated into a League of Nations. The central authority has gone ; the huge solid territory has begun to break up. Whole provinces have become separate units ; which means that these have begun to become the "nations" of the future, which will have their place in the League.

But, it will be said, the effect of all this has been to place Russia completely under German sway, thus putting the ideal of a League of Nations still further from the possibility of realisation.

I think that, if we cling strongly in mind to a belief in a great Constructive Purpose, it will not be difficult to understand what part the two elements in the recent Russian changes are playing. We have here two representative principles, embodied in two great parties—on the one hand, the Bolsheviks ; on the other, the Germans. The first are an almost perfect instrument for the purposes of disintegration. When a set of rigid social conditions has to be broken up, you do not require the wise and enlightened for this task. You require the fanatic ; and the more destructive he is the better. The French Revolution could never have done what it did had it been in the hands of philosophers and sober statesmen. Nothing but Bolshevik fanaticism could have broken up the old Russia in the course of a few months. It was necessary to loosen that vast structure. The Bolsheviks have done it with speed and efficiency. They have played, and are still playing, their temporary rôle in the scheme of things.

The position of the Germans is exactly the reverse. They stand, above all other nations, for the principle of "tight" organisation. Germanism, carried to its extreme limit, would unite the whole world in a huge closely-welded mass under a central autocratic rule.

The Germans, in the present war, are playing a part which is as old as history—namely, the consolidating of all the ele-

ments of conservative resistance on the eve of great world-changes. It is the old story of Ravana and Rama. The general purpose of this invariable phenomenon seems to be to gather up all the obsolete elements in order that they may be rapidly destroyed. It is like drawing an abscess to a head. But it has a number of simultaneous effects. First of all, it intensifies the impulse towards change by making the obsolete into a definite menace. Autocracy embodied in a German nation in arms becomes a much more vivid and definite danger than autocracy in the abstract. Then this has the further effect of sharpening the distinction between the two opposing ideals. As the war has gone on, there has been a perceptible process of definition in the two antagonistic aims. Each side knows more definitely what it stands for to-day than it did yesterday; and nothing has done more to define the situation than recent events in Russia. These events came along just at the time when Germany was beginning, outwardly, to modify her creed for diplomatic reasons. The test of her sincerity came with the Russian pourparlers. To-day she stands out more clearly than ever as the upholder of what I have called the principle of the "tight" organisation. The issue has become, in the highest degree, clear-cut. The war, in the period during which it has yet to run, will be, more definitely than it has ever yet been, a contest between opposing principles. And as, from the deeper point of view, it is really nothing more than a contest between principles, this is all to the good. Then again, it needed the pressure of German force to render the disintegrating work of the Bolsheviks effective, and it has been most interesting to see how each element has, in turn, contributed towards the consummation of events. And this brings one to what is, really, the central question of all.

It looks, at the moment, as if the autocratic principle was getting the best of it, and as though the future, for which the Allies are striving, were more than ever remote. This is the surface view of the present situation. But from that of the philosopher of history things are quite

different. The Germans, like the Bolsheviks, are playing a part in the great drama of the World-Purpose; and that part is only a temporary part. The future disposition of things, which is the ideal at the back of the Allied cause, has the World-Purpose with it. Sooner or later the Great Will must prevail. It is only a matter of time. Meanwhile, the German people is being used as the most potent instrument for forcing upon the world the conditions which are necessary for that future reconstruction of society. The true history of the war is not the history of battles and campaigns, but of all the great and far-reaching changes which war has forced upon the nations concerned. Almost imperceptibly, because inevitably, this revolution has come about. But for the war it might have taken centuries. As it is, the thing has been done in less than four years, and the process is still going on. And it will go on until it is sufficiently complete; and when it is sufficiently complete the war will end and the instrument, which is Germany powerful and menacing, will no longer be required.

That is the explanation of the German part in the war. Germany is an agent, which is being used, as nothing else could be used, to bring about rapid changes in the world. Every increase in menace speeds up the process of change a little—whether it be in the direction of greater co-ordination amongst the Allies (most important in view of the future League of Nations), or in domestic and economic legislation. Indeed, there is hardly a change which the war has brought about in the internal life of the Allies which has not upon it the stamp of permanence. It is part of the future ordering of things. All that will happen, after the war, will be that the changes will cease to be imposed by a small central authority and will be taken over by the nations concerned as part of the ordering of their communal life. A change should never be judged by the circumstances of its introduction, just as an improvement in health is really induced by the disappearance of malign influences from the system, and only incidentally by the surgeon's knife which removed those influences.

It was remarked above that a narrow, clear-cut rôle is more effective as an instrument in the hands of the World-Purpose than one which is wider but more indefinite. The simple fact of the hard narrowness of the German militaristic idea has enabled it to do more than anything else, less definite, could have done to force upon the world the reconstruction which is necessary for the future. The time must come before long when the process will have been carried to a point where the instrument will have done its work, and then will come the hour for the same phenomenon to be seen in Germany as has already been seen in Russia. Germany as a "tight" organisation must cease to exist, for the World-Purpose is against her. Her central authority must be removed and her territory disintegrated. This is one of the most certain things in the whole of the future. Nothing can prevent it, if there be any meaning in the great process of change which is observable in the world about us. It is merely a matter of time: and the time needed depends, absolutely and logically, upon the rapidity with which the Allied nations fall in with the necessary changes which they are being called upon to make.

The British Empire had this enormous advantage from the start—that is, it was

the only Empire which was already a "loose" organisation and, so, ready for any future federal system. What saved it was the policy of Colonial self-government. There is only one part of it to-day which constitutes an exception, and that is India. India is still a "tight" organisation, and so out of harmony with the World-Purpose. To the philosopher of history the conclusion is irresistible that Indian affairs have to be reorganised before the inner purpose of the war will have been achieved. This change can come about either voluntarily, by Britain herself taking the initiative, or by some new and further pressure of the German menace. Time alone will show which method will be adopted. But the student of contemporary affairs would not be very bold if he were to prophesy that the duration of the war, from the deeper point of view, is intimately wrapped up with the destinies of India. Once the Indian problem is solved and India brought into line with the great current of world-change, then the last outstanding obstacle will have been removed and the usefulness of the German hammer will have passed away. And that will mean the break-up of Germany and the end of the war.

(To be continued.)



He who chooses to avenge wrong with hatred is assuredly wretched, but he who strives to conquer hatred with love fights his battle in joy and confidence; he withstands many as easily as one, and has very little need of fortune's aid. Those whom he vanquishes yield joyfully, not through failure, but through increase in their powers. Hatred, which is completely vanquished by love, passes into love.

Spinoza.

THE PRESIDENTIAL ADDRESS

*From Mrs. Besant's Presidential Address to the Convention of the Theosophical Society,
December, 1917.*

BRETHREN,

ONCE more, for the eleventh time, I have the privilege of welcoming you to the Anniversary Meeting of our Theosophical Society, the living witness to the perpetual existence of the Great White Brotherhood, to its care and its guidance of the children of men. . . .

Many have been the mistakes and errors of us who are its neophytes; many the incomings and the outgoings of souls too young to be enduring and too weak to bear the trials which on every path beset the Pioneers. Yet steadily, through storm and shine, the steadfast and the brave have carried on the work, and to-day the Society stands, more firmly rooted than ever, the wiser for its errors, the stronger for its trials, faithful to its high calling and fearless of the future.

Let us lift up our eyes once more to the mountains whence cometh our help, and repeat our yearly prayer: "May those who are the embodiment of Love continue their gracious protection of the Society established to do Their will on earth; may They ever guard it by Their Power, inspire it by Their Wisdom, and energeise it by Their Activity."

For the fourth time we meet in our Annual Convention under the gloomy shadow of the clouds of War. The Society has paid the death-toll from its members, and its light has shone over the trenches in which brave men have fallen, over the hospitals in which brave men have lain in agony, ending in peaceful death, or returning to a mutilated life. Many have been the messages of thankfulness that have come to us from battlefields rendered less full of anguish by the certainty of coming good from deadliest ill, and many a soldier has found the staff of the WISDOM a sure support as he trod the Valley of the Shadow of Death.

The end is sure; for the world has

climbed too far on its upward way to be again cast down into barbarism. Victory will crown the arms of those who are fighting for Freedom, and are at death-grips with Autocracy. But victory is delayed because Britain is a house divided against itself, battling for freedom in Europe, maintaining autocracy in India. Rightly did the Bishop of Calcutta, faithful to his trust as a minister of Christ, warn Britain of the danger of hypocrisy in her prayers. If hypocrisy breaks off the wings of prayer, how should it soar aloft to the throne of God, and how can Englishmen in India honestly pray for victory over autocracy in Europe while they are writing and working to maintain here, over 255 millions of people, their own bureaucratic rule? . . .

If Britain would cleanse her hands from enforcing her irresponsible rule over a great Nation panting for freedom, and would act in Asia consistently with her professions in Europe, the war-clouds would be scattered and the Sun of Peace would rise with healing in his wings. Then shall India and Britain together stand as guardians of the peace of the world.

The work of the Theosophical Society in spreading in Europe the submerged truths of Reincarnation and Karma, has led to more accurate thinking on the bases of the Social Order, and it will play its part in solving the Problems of Peace, the problems not only of Empires but of the reconstruction of Society itself, of a new and better form of Civilisation than the one which is now crashing into ruins around us. It is the solutions offered by the WISDOM which can alone lay for the New Age the foundations on which the New Civilisation of Brotherhood shall be builded. When He, the Master-Builder, shall come to His Work, may our Society of Students yield Him fitting agents for His mighty task. . . .

The Theosophical Society cannot identify itself with any political creed, any more than it can identify itself with any intellectual philosophy, social system, or religious belief. Our members enjoy entire freedom of thought on religious, intellectual, social, and political views. A member of the T.S. may be a Hindü, a Pārsī, a Buddhist, a Hebrew, a Christian, a Muslim, an unbeliever in any special creed, but whatever he may be, he must not identify the Theosophical Society with his religious or non-religious conceptions.

He may be a Social Reformer, or a social fossil, in favour of a pre- or post-puberty marriage, a Socialist or an Individualist, but he cannot claim the Society as an advocate of any of his social ideas. He may be a Home Ruler or an Anti-Home Ruler, an Autocrat, an Oligarch, a Bureaucrat, or a Democrat, an Imperialist or a little Engländer, a Monarchist or a Republican, a Warrior or a Pacifist, but he must not say that the Theosophical Society is identified with any of these political views. The Society can only be identified with the promulgation of Universal Brotherhood, the study of Comparative Religion, Philosophy, and Science, and the investigation of the unexplained laws of Nature and the powers latent in man. But every member is free to follow his own judgment, his own thinking, his own conscience, and to take any risks he pleases in the pursuit of Truth and in the effort to realise his Ideals.

This individual liberty of thought and speech is essential alike to the growth of the individual and the progress of Society. Originality is feared, and therefore hated, by the conventional, but it is a condition of evolution.

It is, moreover, clear that for the right solution of the Problems of Peace, freedom of speech, thought, debate, are absolutely necessary. Anyone who has anything to say should have freedom to say it, without dread of penalty or of social ostracism. In the most unlikely quarters some pearl of price may be found; in confused and groping thought some rare fragment of truth may be hidden; among many husks of error, one

kernel of truth may be ensheathed. Falsehood has no roots in reality. Truth alone strikes its roots in the Eternal. Falsehood must wither. Truth must live and grow.

Education is one of the greatest, if not the greatest, Problem of Peace, and to its solution the recognition of Reincarnation is necessary. All the modern schemes of education are based on the necessity of drawing out what is in the child, instead of merely pouring facts into him. But that which is in him he has brought through the gateway of birth, the qualities of his inborn nature. The only intelligible, rational, and scientific explanation of this inborn nature is Reincarnation.

The great Teacher has bidden us permeate Education with Theosophical ideas. That has been very effectively done in Europe, and the Montessori system is one of the results.

The Theosophical Educational Trust has done its preparatory work in permeating Education here [in India] with Eastern ideals, and it now merges into the Society for Promoting National Education, that has attracted into its Governing Body some of the best educationists in India. You know that for twenty-one years, since 1896, I have been preaching to Indians their duty of assuming control of their National Education. We partially carried out the idea in the Central Hindü School and College, and we hope to carry it out completely through the new Society and its Governing Body.

Reincarnation is, again, the basis of any true system of penology, both in theory and in practice. Civilised persons have to some extent given up the idea that Society should inflict retaliatory punishments, although the death penalty for murder remains as a relic of barbarism. But comparatively few persons recognise that Society has no right to *punish* at all, but only the duty of protecting its members against aggression by one or more of its members, and of declining to feed those who do not maintain themselves honestly, or of exiling them beyond its borders, if they persist in endeavouring to injure their neighbours, or refuse to

perform their share of National Service. The child has a right to food, clothes, shelter, education; he has a right to conditions which enable him to develop all the capacities he has brought with him. The sick and maimed have a right to maintenance, as have the old. But the healthy adult must not be a burden on others; still less may he supply his needs by violence. Hence a Labour Colony or exile is a just alternative to offer to the persistent vagabond and the congenital criminal, who are undeveloped souls of a primitive type, anachronisms in civilised Society. They are ignorant child-souls, dangerous because they are encased in strong bodies and appear to be men, while devoid of the higher human characteristics. It is senseless, unjust, and cruel to punish them; the duty of Society is to surround them with educative conditions, pleasant not unpleasant, and offering opportunities for the evolution of human qualities. It is unjust to leave them uncared for and hungry, and then to punish them for satisfying their necessities. Their natural and appropriate habitat is a land peopled with savages like themselves; but if their karma has planted them among civilised people, the duty of the latter, being the elders, is to create conditions for them which will quicken, not retard, their evolution, and thus make their birth among the civilised a benefit to them, instead of the curse that it is now.

Labour, in all departments of human activity, should represent the putting forth by the individual of the best that is in him, the exertion of his creative faculty, the increasing by the use of this faculty of the objects which tend to satisfy human wants and to promote human enjoyment, and the mutual interchange which enables all to share in the general increase. This exercise should in itself be a source of enjoyment, even though it may imply great exertion. The young thing, the kitten, the puppy, the babe, enjoy movement for the sake of movement; a child runs and jumps for the mere pleasure of exercising his limbs. It is the misdirection, the excess, the dulness of some forms of labour which render them repulsive. The creative work of the artist and

of the artisan should be equally enjoyable, but the essential of joy in labour is that the work should be that for which the man is fitted by his faculty, and this means that the labour by which a man lives should be chosen by him because it attracts him, and not be imposed upon him by necessity. . . .

There are some forms of dull and of unpleasant work, needed for the upkeep of Society. These should as far as possible be done by machinery, and would long ago have been done by it had they not been pushed off on the helpless and incapable, whose disagreeable toil it was no one's care to lighten. Where forms of such work remain inevitable and are inseparable from monotony, the hours of labour should be short and well paid, so that the labourer may have plenty of leisure in which to employ his powers in work which is pleasure-giving. The general rule is that dull, monotonous, unpleasant labour should, so far as is possible, be done by machines, not by men, and that where men must do it the hours should be short and highly paid. As the labour becomes more interesting, more pleasure-giving, it should be carried on for a longer time and be less well paid. . . .

In the New Civilisation this will be recognised, and the endeavour of the organisers of the New Order will be to place in a man's way the kind of work which a man likes doing because he can do it well; to substitute co-operation, or mutual help, for competition, or mutual struggle; to reward with multiplicity of material objects, *i.e.*, with wealth, those who produce them by physical labour and small intellectual exertion, while those who produce objects of high intellectual or artistic worth with little physical exertion shall be rewarded with social honour, rather than with wealth. Those who wield power again find in that wielding their reward. . . .

Every competitive civilisation has, as its base, a mass of poverty-stricken people, on whose bowed-down shoulders the happier classes stand. In England, some twenty or more years ago, they formed one-tenth of the population; that must now, I think, have been diminished by

free and compulsory education. In India they form one-sixth of the population, and the country cannot rise into full National Life until these are redeemed from their servitude, and their disabilities are swept away. Every earlier civilisation has perished, dragged down into the waters of the past by the weight of its submerged classes. India has only escaped the fate of its contemporaries because she has clung to the spiritual truth that God dwells equally in all, and has recognised that truth by devotion to Saints of the outcaste submerged, though, with strange illogicality, failing scandalously in her general duty to them.

In 1894 I ventured to point out that Hindü exclusiveness was driving numbers of the submerged to take refuge in Islām and Christianity, and they thus became a menace to Hindüism. Those words have proved true, and they are used to-day by Christian officials and reactionary Musalmāns against the claim of India for Freedom. It is a just Karma, for Karma is always just, that "law, which none may ever turn aside or stay." . . .

One duty lies heavily upon us, that of upholding the standard of equal sex morality for men and women. The sacrifice of women—who become outcastes for the satisfaction of the lusts of men, and the unutterable degradation which falls upon them in the West, while those who have ruined them escape scot-free and become the heads of happy households—is loathsome and intolerable. The partners in a common act should either both be acquitted or both condemned, if Society is to judge and act in the matter. We are brethren "without distinction of . . . sex" and we must live up to our first object. . . .

As cells are united into organs, and organs are united into a body, and bodies are united into a family, and families are united into a community, and communities

are united into a Nation, and Nations are united into a Commonwealth or Empire, and Commonwealths and Empires shall hereafter be united into a World-Federation, each smaller individual being builded into a larger individual, and all the parts being interdependent, so must each part recognise its duty to the whole, and thus reach harmonious evolution. The whole to which he owes duty depends on the extent of his consciousness; with the expansion of his consciousness he recognises a larger and larger whole. Service therefore begins in the nearest and expands over ever wider areas. The Ancients called this relation of man to his environment Politics, and the relation was made harmonious by the development of Political Virtues. In modern days we have a similar idea generally developing among us, under the name of Civics. The two words are identical, being both derived from the "city," the first from Greek, the second from Latin. This duty of Service begins in the individual, Self-regarding or Individual Politics; it expands to the Home, Home Politics; it expands to the School, School Politics; it expands to the city, Municipal Politics; to the country, National Politics; to the Commonwealth, International Politics; to Humanity, Human Politics. In the coming Civilisation, the sixth of these will be mastered; the civilisation of the Seventh Race will accomplish the last. . . .

Brethren: An eventful year lies behind us; years yet more eventful lie in front. Last year, I invited you to "come with me into the darkness and the peril." Right gallantly you responded to my call. My heart is full of gratitude and full of hope. Come with me still, fearlessly and unflinchingly, for although the night be dark we march towards the morning. Truly last year's words have been fulfilled: "There is no failure for those who march beneath the Shining of the Star."



HOUSING AND RACIAL PROGRESS

By J. SILAS WHYBREW

Mr. Whybrew is the secretary of the Workmen's National Housing Council. The objects of the Council are to induce Municipal Authorities to provide Good Houses for the People, and to Protect and Promote the Interests of Working-Class Tenants. The Council represents affiliated Labour and other organisations, and individuals in sympathy with its object subscribe to its funds. The work is seriously hampered by lack of systematic and adequate support.

THE tremendous demands made on the physical man and woman power, in and by all countries involved in the present world cataclysm of war, has revealed more vividly than any other emergency would have done the enormous aggregations of inhabitants in town and country in a condition of enfeebled health and impaired constitutions, unfitted and unequal to the pressure and the call for military service in all its various departments of activity.

And none recognise this more than those who have occupied office in Governments, and held positions in municipal administration, who have held it to be an article of their political faith to maintain the requirements of this branch of national life up to the fullest standard of efficiency.

At the same time theological churches and advanced schools of thought, realising that their message of salvation and the appeal to the heart and intelligence of the masses is not meeting with a ready response, are being compelled to turn their attention to a more thorough consideration of the social problems of the day, and amongst these problems the housing question is one of fundamental importance. Whether economic, financial, mental, or moral in character, appertaining to a higher development of personality or group-life, all social evils lead backward to bad housing conditions.

The real facts relative to overcrowding have been known for the greater part of the nineteenth century; but it was not until the appointment of the Royal Com-

mission to enquire into the Housing of the Working Classes in 1884 that a serious investigation was attempted in connection with the subject. But from 1885—the year the Commission made their Report—though several Housing Acts have been passed since, no legislation has been permitted to be placed on the Statute Book that could effectively grapple with the difficulties of the problem, and be the means of providing adequate and healthy housing accommodation for the normal growth of population.

The official standard for the minimum amount of air space allowed by the authorities up to recent years was, for each adult, 400 cubic feet if the room is used for both living and sleeping purposes, and 300 cubic feet if used for sleeping only. The Departmental and Advisory Committees on Housing appointed by the Board of Agriculture, which reported in 1913 and 1914 respectively, recommend a minimum of 500 cubic feet.

But these standards are low as compared with the amount allowed by other public authorities for adults occupying accommodation under different conditions. For example, in barracks each soldier is provided with 600 cubic feet; the inmate of a prison, 820; a patient in hospital, 1,200; and in an infectious diseases hospital, 2,000. It is compulsory to provide in common lodging-houses for seamen in London, 400; Antwerp, 500; and in New York, 600 cubic feet per occupant.

Professor Huxley, in his *Elementary Physiology*, states that in a bedroom at

least 800 cubic feet of well-ventilated space is essential for each adult. Sir Douglas Galton put the minimum at 1,000 cubic feet per person per hour. Other authorities require as much as 1,800 per person per hour.

It is suggested by eminent architects that a child under ten years old only requires half the amount of air space needed by an adult; but this is physiologically incorrect. Apart from the fact that children soon pass to the adult stage, boys and girls require at least 500 cubic feet to properly develop.

It should be noted that none of these standards provide for the space occupied by furniture in a room or for the vitiation of the air contents by combustibles, whether used for heating or lighting, or both combined. The use of coal, gas, lamp, oil, and candles, and the respired air by the occupants in a room increases carbonic, but, what is of chief importance, adds watery vapour, ammonia, and organic matter to the air in the room.

Few, if any, of the rooms in a working-class dwelling are scientifically or efficiently ventilated. What ventilation is possible finds an inlet by the chimney flue or through the doors or windows. But as open doors and windows invariably create a draught in a room when the need for a blow of fresh air is most urgent, they are usually kept closed. Modern architects, in so far as they admit the essential need for free ventilation, plan houses on the supposition that all the windows will be kept open day and night throughout the year irrespective of weather conditions. Ordinary folk are not equal to such a feat of endurance at present. It is estimated that tuberculosis, which is a preventable disease, carries off more than a tenth of the population of Great Britain and one seventh of the human race. And doctors despair of effecting any radical cure in the complaint while housing conditions remain what they are.

The following is a typical case showing the relationship of bad housing conditions to tuberculosis:

T. C., age 35 years, miner, two-roomed house, ground floor, occupied by himself, wife, and five children. The case is advanced, and the

man has undergone 18 months of sanatorium treatment. He is under observation at the dispensary, and there is practically no prospect of his being able to resume work again. Records of the family indicate that:

Son, age 12 years, has pulmonary and glandular tuberculosis.

Daughter, age 9 years, has a cough, and is under observation at the dispensary.

Son, age 7 years, has tuberculous spinal disease.

Daughter, age 3½ years, died from tuberculous meningitis.

Son, 8½ months, died from bronchial pneumonia.

The wife is a munition worker, and the father, since his return from the sanatorium, does the cooking during his wife's absence.

It is safe to assert that all the private and public money expended on dispensary and sanatorium treatment is lost in connection with cases that originate in one or even four- or five-apartment houses where the kitchen is also used as the living room.

The report of Dr. Newsholme, Chief Medical Officer of the Local Government Board, on Child Mortality at the ages 0—5 years old, presented in March, 1917, bears damning testimony to the gravity of the so-called problem.

Measles, whooping cough, diphtheria, scarlet fever, and tuberculosis are infectious and preventable. 18.4 per cent. caused by diarrhoeal diseases are commonly due to food poisoning during hot weather. Bronchitis and pneumonia equal 16.7 per cent., and are both due to infection, commonly favoured by uncleanness and by indiscretion in clothing or by *foulness of the air of dwelling-rooms*; it is also due to infection from relatives suffering from "ordinary colds," and the prevention of infection from such a source involves a higher standard of personal precaution than is at present maintained in most families.

The following gives some particulars as to the highest death rate from all causes 0—5 years per 1,000 births in relation to overcrowding—i.e., of more than two persons per occupied room:

	Death Rate per 1,000 0—5 years. (Census 1911).	Percentage of overcrowding
Shoreditch ...	241	36.5
Finsbury ...	216	39.9
Bermondsey ...	201	23.4
Burnley ...	257	9.5
Wigan ...	254	12.9
Middlesbrough ...	251	13.4
St. Helens... ..	242	17.0
Ince-in-Makerfield	288	16.5
Hindley ...	235	10.4
Manchester ...	214	7.2
Rhondda ...	207	5.6

On the subject of the "circumstances of environment favouring excessive child mortality,"

Dr. Newsholme expresses words of wisdom, which should be specially noted by working women and their advocates.

He says: "The working-class mother is often supplied with stale, impoverished milk, *may have no pantry* . . . is handicapped at every stage in the cleanly preparation of her infant's food.

"Infants and nursing mothers are very rapidly influenced by their environment. The environment is complex. The mother is the main element in the environment of the infant. If she is overworked and suffering from chronic fatigue, her infant must suffer."

The mortality returns relative to the density of population to the acre shows striking contrasts:

336 persons to the acre	...	27.1 per 1,000
107 " " " "	...	20.0 " "
41 " " " "	...	16.5 " "
35 " " " "	...	11.5 " "

It is interesting to compare the conditions of healthy development amongst the younger generation in places like Bournville and Port Sunlight and the neighbouring cities of Birmingham and Liverpool respectively. Boys of eight years in Bournville were 2.1 inches taller and 5.1lbs. heavier than boys in the Floodgate Street slum area of Birmingham; and the boys of seven years in Port Sunlight were on the average 2.7 inches taller and 7.5lbs. heavier than boys of the same age in Liverpool schools. As an example of the moral effects of improved housing conditions the Head Constable of Liverpool has supplied the following figures (amongst others) with regard to crime in relation to people living in certain of the areas dealt with by the Housing Committee, both before and after demolition:

	Adlington Street Area				
	1894	1904	1910	1911	1912
Drunkenness	81	34	12	—	2
Assaults	40	4	1	—	—
Other offences	81	46	21	2	2

The figures are of real value because the Housing Department takes pains to secure as tenants those who have been dispossessed through its operations. The figures, therefore, indicate real personal regeneration.

One of the most disagreeable features of a large number of the habitations of the people of London is the block dwelling, of which there are over 600, thickest in the east and west central zones and along the riverside districts south of the Thames.

The erection of these block buildings are associated with the well-known philanthropists of the last century, amongst them Miss Octavia Hill, Lord Shaftesbury, Mr. Peabody, Sir Sydney Waterlow, and Archdeacon Sinclair. Instead of relieving the congestion, however, the evil is rather aggravated. In reducing the number of persons to the acre, the increase has arisen from 1,000 to as many as 3,000 to the acre.

Zymotic disease is unduly prevalent in these buildings. The larger proportion of the infectious diseases treated by the Metropolitan Asylums Board come from these teeming structures. Some years ago the trustees of the Peabody Estates voted £10,000 as a donation to the Prince of Wales Hospital Fund on the ground that the provision of sufficient hospital accommodation was a matter of great importance to those for whose benefit the Trust was created.

And as Mr. George Haw pointed out at the time, the tenants themselves subscribe through various agencies towards the maintenance of hospitals. These block tenements, five and six storeys high, entail an enormous strain on the women and children. In raising the body up an amount of work is done equal to moving the body twenty times the distance along the level ground. As a rule people only go into the block buildings as a last measure. "The cottage has produced great men and women, but forty years of block buildings have not produced any character of note."

The solution of London's Housing Problem will not be found in the Metropolitan Boroughs proceeding with housing schemes within the boundaries of their own areas of administration. Those parts of the Metropolis having an excessive density to the acre should ultimately be cleared and more public gardens provided for the health and enjoyment of the remaining inhabitants.

What is needed is for some joint board to be established representative of the London County Council, and the county councils of Middlesex, Essex, Kent, Hertfordshire, and Surrey to provide and regulate the housing accommodation in the

outer ring of Greater London. It is also necessary to institute a system of uniform railway, tram, and 'bus fares from all the surrounding districts of London, so as to encourage people to live away from the centre and relieve the pressure on particular localities, making it incumbent on the county councils in each of the surrounding districts to make provision for the accommodation of an adequate proportion of the houses required for the growth of population.

The same method should be adopted throughout all the cities and towns, especially in manufacturing areas. Nothing is more appalling in the annals of human existence than the miserable condition of such places as Runcorn, Widnes, Braseley, Coatbridge, and many towns and urban districts in England, Wales, and Scotland. Whenever an open space existed between one blast furnace and another, or a series of slag heaps, it appears to have been considered quite appropriate to dump a row of workmen's cottages, and over all hangs a perpetual shadow of fire and smoke.

The imperative need for the City clerk, the mining operative, and the factory hand, for all of us, is the one common urge for fresh air and sunlight, and the pursuit of such activities that compel a daily contact with open-air conditions.

It is now accepted as desirable not to build more than twelve houses to the acre, whether erected in groups of two or four. Each house should have at least one-eighth of an acre garden space; but in rural districts the amount of garden land should not be less than one-quarter of an acre.

Allotments should be provided whenever possible, and as near the house-plot as the lay-out of the estate will permit.

If this arrangement with regard to site areas and the number of houses to the acre is possible in Greater London it should be generally possible in every other congested city and town district. It is understood that the Local Government Board will not assist municipal authorities with a grant for housing schemes if such schemes provide for more than twelve houses to the acre.

Just now there is a controversy waging as to the most desirable type of dwelling for a working-class family, and the minimum amount of accommodation and conveniences necessary for the occupants of the house.

The standard maintained by my council is that a dwelling intended for the occupancy of a family of four or five should have at least three large bedrooms, a big living-room, a large scullery, and a separate bathroom, and similar accommodation with a parlour or sitting-room. And the whole of the habitable apartments of the house must provide a sufficiency of air space to promote health and comfort in accordance with scientific principles.

There is a great need for a house constructed on lines that will enable the housewife to perform her domestic duties without the expenditure of energy now absorbed in the present class of dwelling. And every appliance necessary in a household should be provided and arranged so that drudgery can be reduced to the lowest possible minimum.

It should be borne in mind that the institution of an adequate living wage considered in relation to a family of five or six must bring an inevitable increase of work to wives and mothers, who, under the present circumstances of home life, complain that "they are never done."

As far as the possession of a parlour is concerned, it is doubtful if every woman desires it, particularly those who are mindful that the addition of an extra room involves toil in dusting and cleaning.

In many instances the parlour is not used as a sitting-room or a withdrawing room. The door is kept shut for the most of the week, and is not used so frequently on Sunday as is generally supposed.

I know a family of six living in a flat in North-West London which contains a small kitchen with a sink at one corner of it, a medium-sized bedroom, and a small bedroom, with a skylight, which opens off the kitchen. The four children are all girls, and up to quite recently all the family have crowded in the three apartments, while the parlour, the largest room of the house, has been kept for friends

and neighbours, who only come at intervals. The wish for a parlour by many women who to-day are occupying four-apartment houses is in some measure due to the notion that a front room, like a Sunday suit, is a visible sign of respectability.

The parlour, where it is provided, will certainly be a small apartment. It is suggested by one "expert" that a floor area of 100 feet is enough for it. Make allowance for a moderate quantity of furniture—and "an artisan's wife's great pride" in her parlour more often has reference to the treasures contained in it—what amount of space is left for the occupants of such a room? It will be a grave sacrifice of sound health and vigour of mind if the working women of the country endorse the planning of small living-rooms and bedrooms so that parlours may be included in the new houses to be built after the war. The ideal is rather to provide a very large living-room, with windows at each end to enable the sun and light to stream in. Such a room will enable the furniture usually associated with the parlour to be placed in the front portion of it: ample space would be available for the cabinet, bookcase, piano, grandfather clock, and other items, whether for use or ornament.

In this type of room the children will be able to study at their leisure, and this provision is exceedingly important in view of the assured wide extension of continuation education, without having to retire to a fireless parlour or to their bedrooms.

The scullery should be large enough to enable a fixed wash-tub, dresser-mangle, cooking-stove, and copper to be supplied, so that it can be used exclusively for domestic purposes.

For examples of plans that provide all the essential requirements—including a perfect system of ventilation—I must refer readers to the *Housing Journal* for last month.

Some consideration must be devoted to the question of rents. Before the outbreak of war thousands of tenants were paying anything from a fifth to a third of the weekly wages for bare housing ac-

commodation. Rents from 6s. to 10s. a week out of an income of 18s. to 40s. were a common experience.

The amount of rent paid by the working class is no indication of the economic value of the property occupied by them. The law of supply and demand acts more ruthlessly on small dwellings than in any other industrial undertaking; it is the perpetual pressure on house-room which enables a large class of property owners to levy what rent they please on the unfortunate occupants for rooms and tenements.

The late William Thompson, of Richmond, a pioneer in housing reform, estimated that in rural villages 6d. per room per week, urban districts 1s., towns 1s. 3d., and in London suburbs 1s. 6d., would be reasonable rentals.

In 1894 cottages with four bedrooms, living room and kitchen, erected by the Richmond Corporation, cost £254, and let at 7s. 6d. per week. A house costing £125 in 1904, with all necessary charges, could be let at about 5s. 6d. per week; a similar type cost in 1914 £155, and would let at 7s. 6d. per week. Houses built in 1913-14 cost £237, but in 1915 cost £316.

Making every allowance for the abnormal prices operating during the present time, it is very doubtful whether the cost of materials and labour will revert even to the price level of the early days of 1914.

Some landlords are now asking for powers to increase rents $12\frac{1}{2}$ per cent., and a further increase of $12\frac{1}{2}$ per cent. when peace is declared. For years after the war is over the enhanced cost of necessaries will continue to some extent, and war wages or bonuses may suffer some reduction. While it is not anticipated that there will be a huge volume of unemployment when hostilities cease, it is not expected that work will be available to the extent of the present demands for labour. Altogether it is clear that the mass of the people will not be in a position to afford a higher rental. Houses cannot be built at a cost which will enable them to be let at a reasonable charge. There is no alternative but for the Government to assist Local Authorities with funds from

the National Exchequer. It is held that the money should be loaned for housing schemes free of interest. If that principle is adopted it will do more than any other to facilitate the preparation of schemes to be proceeded with immediately after the war ends, and practically solve the housing problem from a financial standpoint.

The Government is committed to the expenditure of vast sums of money out of revenue for the purpose of National Health, the advancement of elementary and secondary education, and industrial developments. A great part of finance, organisation, application of brain-power, and moral force will be more than wasted unless the housing question is dealt with in a drastic manner. Parliament has authorised that 10s. out of every sovereign spent on the treatment of tuberculosis shall be paid out of national funds. It would produce more effective results if the money were spent on the provision of sanitary homes for the people.

True statesmanship consists in preserving and promoting the public health. Those eager for the intellectual and spiritual advancement of mankind to a higher plane of existence, for their own personal uplifting, and the progress of their cause have no alternative but to co-operate in this positive purpose of social reconstruction. Action is needed in the direction of moving impediments. We have come to a deadlock. Strictly speaking, all individual and racial progress involves purity of blood or perfect physical health, and that it is absolutely impossible to secure in most, if not all, of the homes of the working class to-day.

Dr. C. W. Saleeby says "the very slightest poisoning of the tissues—such, for instance, as that consequent upon spending an hour or two in a badly-ventilated room—is more than sufficient in many people to abolish the organic sense of well-being and to produce that state of consciousness, misunderstood by itself, which leads a man to worry about external things, whereas the real cause of his worry is within him." Fatigue brought about by overwork operates on the blood

in precisely the same way. Ugliness, deformity, whether in buildings, human forms, minds, or character, act in a depressing way on all persons in varied degrees. The more sensitive a personality, the more difficult is it not to see and feel the influences of a distorted environment. It can only be done by shutting one's eyes or removing to some colony amongst kindred spirits and beautiful nature. But that is no escape for the enlightened soul, nor can the world of mankind be guided forward by withdrawing from its institutions and organised endeavours.

As a weak ring may be linked to a strong, perfect one, so every person is joined to the other in the world order. But we possess the consciousness of relationship, and so are held back from making anything like an advance to a higher order of living where personal achievement and service can be on a grander and richer scale.

There is not much to encourage us to take up the task of regeneration. On the one hand, the people anxious for their relatives in the fighting units, and the food question, are apathetic to our appeals for demonstrated demands to obtain better home conditions in the days to come. On the other hand, there is the stolid apathy of many municipal authorities and the opposition of vested interests in slum and tenement properties to contend with.

It is essential, however, to realise that we have large powers of organisation and genius to arouse public opinion. All earnest groups in the community must come together in a closer co-operation, so that the débris of a dilapidated civilisation may be swept away and the foundations laid for a new and nobler society.

To-day the evolution of personalities and the steady press forward of nations is menaced by great material obstructions. They must be destroyed.

"I do not exhort you to work, but to fight.

I do not exhort you to peace, but to victory.

Let your work be a battle, let your peace be a victory."

HOUSING OR "HOMING"?

By Dr. C. W. SALEEBY, F.R.S., Edin.

IT is a delight to try to set forth here, as I am desired, some considerations at which I have been hammering for a decade past; and especially because new necessities and new opportunities are rapidly furthering the realisation of my hopes. One of these new necessities, of particular urgency and importance, is the economy of food, and without further preamble we may consider, first, the development of the national, public, communal, or municipal kitchen, not only as a food measure, but, as I have urged for a long time past, as a contribution to the solution, not merely of the housing problem, which is petty, mechanical, scarcely worth solving, but rather of what we may call the homing problem, which is noble and vital.

PERMANENT NATIONAL KITCHENS

For more than two years past Germany has been using public kitchens as an emergency war measure. She could not have lasted without them.* The French experience has not been very successful. Our own Ministry of Food started an experimental kitchen early last year, which is doing valuable work at this moment. From the beginning of his reign Lord Rhondda has approved of these kitchens, and has done his best to encourage them; but from the first he made it clear, to me for one, that he regarded them as more than an emergency war measure, and was aiming at nothing less than their permanent establishment. This is a vastly better and bigger idea, which in no way interferes with the immediate usefulness of these kitchens, and with nothing less than which must we be satisfied. For observe that the purposes which these kitchens effect are scarcely less valuable in peace than in war. They economise food, fuel, labour, room, and transport; they are the true solution, as I have long

* See Mr. John Hilton's admirable article in the *Quarterly Review* for January.

insisted, of the smoke problem; they provide hot meals on her return home for the woman who works outside as well as within it, and hot meals for the children without prejudice to the mother's work. Consider what proportion of the average working woman's energy is spent upon the purchase, carriage, and cooking of food, and we soon discover that hosts of women would be released from something scarcely less than slavery if they could be relieved from the greater part of these duties. The national kitchen will do so.

Unfortunately, these purposes do not appeal very much to ordinary men, if, indeed, the present representatives of male municipal wisdom are to be so accounted. Their response to Lord Rhondda's invitation has hitherto been entirely inadequate. When they were summoned to a Conference at Grosvenor House a few months ago, they gave an exhibition which I shall never forget. That kind of thing is how to lose the war and the peace. Now at last, since the national safety requires that we shall have ten or twenty thousand national kitchens instead of two hundred, Lord Rhondda has appointed a new Director of National Kitchens in the person of Alderman C. F. Spencer, of Halifax, to whom I wish all success. But he must be helped by those whom he is out to help, and without whom he cannot succeed. Will not the women's organisations do their part now? Surely it must be for them partly to provide or train the many cooks who will be wanted—the amateur is as futile here as usual—to assist in the problem of distribution, and to teach their fellow-women to avail themselves of what these kitchens have to offer.

NATIONAL KITCHENS AND THE BIRTH-RATE

But now, why above all do I wish these kitchens to be permanent?

The war has awakened us to the vital importance of producing a strong and

healthy race if the Empire is to be developed and consolidated in the years to come. But when considering the practical steps which should be taken to increase, or even to maintain, the birth-rate in Great Britain, and to lower the present alarming rate of infant mortality, people rarely go to the root of the problem.

The primary obstacle to healthy family life is the totally inadequate housing accommodation prevailing in so many quarters, and among so many sections of the community. The reason for this inadequacy is, of course, economic. No matter who is behind the new building, this factor determines its type. Guinness and Peabody buildings, municipal enterprise, private enterprise, the efforts of the State at Rosyth or elsewhere—one and all concern themselves with provision for adults, simply because provision for children does not pay. In this sense, be it observed, no service to the future pays; no sacrifice of the present, no maternal pang, nothing that maintains our race can be said to pay.

But when the nation as a whole takes up the question of housing, we might expect a farther-sighted view to prevail. We do spend money on the future, as, for instance, in education, because we admit that on the whole to provide for its continuance is the duty of any nation; therefore, we may perhaps now begin to consider the propriety of building houses where there is room for children, and which women may thus turn into homes for the young future.

In all the many discussions of this subject, hitherto, the perpetuation of all the old features is taken for granted. Things are to be better, airier, cleaner, less unpleasant to look at, but nothing resembling a change of type is contemplated. Women are to be called in at the last when all essentials have been decided in order to state their views on cupboards and larders. In short, the women's problem—for housing is that if it is anything, or what does the word domestic mean?—is to be solved by men.

The national kitchen provides for the working classes just what the idling class

provide for themselves, if and when they have money enough. The typical, modern, expensive, completely equipped block of "mansions" in London to-day has a common kitchen and restaurant, whereas the individual suites of flats are without a kitchen altogether. Hence, while men in local power delay, women of the middle classes in Wimbledon and elsewhere are clubbing together to provide themselves with a similar blessing on their own account.

Let me make a new point further. The combination of smoke and fog in London, for instance, which I prefer to call "smog," and which blinds and blackens and chokes and kills us, is dependent on the smoke produced by myriads of kitchen fires. Abolish these, "smog" vanishes, public health is greatly served, dirt largely disappears, and woman in her home finds cleaning and cooking largely disposed of by the one act.

Women, therefore, would pronounce for the next move not in units, but in millions. Before we decide upon the type of the 300,000 houses we propose to build as soon as possible, let us call in women, in the first place and ask them, not "Do you want cupboards?" which, of course, they do, but "Do you want kitchens?" which, for the most part, directly they know what we mean, of course they do not.

In short, I suggest that we now have an unprecedented opportunity for making a great forward move in our national housing. Whilst others must think of the present—economy of food and women's labour, and so forth—I am thinking of the future. To include the national kitchen as an integral part of our new housing will be to serve the birth-rate and the lives of those born in two distinct and valuable ways.

First, not even a woman can eat her cake and have it. The more of her physiological income she spends on external work the less she has for internal work. This is a necessary truth which we fail to perceive, because a woman's latent resources are so immense, and she draws on them when she must. But she does not abrogate the law of the conservation of energy, nor one of its necessary

consequences, which Spencer called the principle of "Individuation *versus* Genesis," and which Geddes and Thomson have recognised in the preponderance of anabolism over katabolism in the female—that is, the natural or maternal female as compared with the male. Every device that lessens the external burden gives a better chance to the supreme burdens of gestation and lactation.

Second, if, by practically abolishing the private kitchen, we can save one room per house, we practically resolve my old antithesis between "housing and homing." We save at least one room per home for fine children instead of poor cooking, and we largely abolish that factor of the falling birth-rate which consists in the absence of house-room for the nation's children.

One, and only one, exception must be noted to my assertion that new housing schemes ignore the needs of the future. That exception is the Duchy of Cornwall Estate in South London. There the personal interest of their Majesties has shown itself in the provision of what are really homes, with room for children, even growing children of opposite sexes, under decent conditions. Among the new ideas which have been under consideration, though technical difficulties have not yet been overcome, is one the plan of which I had the honour of showing at the Royal Institution in 1914, in a course of lectures on the progress of eugenics. The idea is to provide movable fireproof partitions between adjacent houses, so that the number of rooms in each can be modified as the respective families increase or decrease in size. I could wish that His Majesty the King might now include model national kitchens in his fine scheme of domestic reconstruction.

It is evident that many types of building may be designed for as many particular circumstances. I have already alluded to the large municipal or national kitchen, occupying a corner site and catering for perhaps five or ten thousand persons a

day. Quite different, though still illustrating the same principle, is such a design as that of Holmesgarth at Letchworth Garden City, where Mr. Ebenezer Howard, the great pioneer of Garden Cities, was good enough to entertain me some years ago. There one finds a pleasant organised group of independent private houses, having a common kitchen and restaurant as a central part of it; the same idea as in our expensive blocks of Metropolitan "mansions," but, of course, carried out under Garden City conditions, which make the difference between mechanical convenience and vital beauty.

In the foregoing I have repeated the protest which I set afoot last August against the neglect of the voice of woman, who alone can turn a house of bricks into a home of life. Let it now be recorded that these reiterations have borne fruit. The Minister of Reconstruction has appointed a Committee of Women to consider a women's problem; nor can anyone doubt that this Committee will carry the matter far beyond the stage at which the male architects left it. The notion that men should design and build a house, while woman stands "on the mat," belongs to an age which died hard, but is dead at last; and the men who are likeliest to survive in the new age are those who learn first and best that the truths which this new age embodies have indeed wakened to perish never.

No better expressions of the spirit of this age do I know than, first, the poem to the young girl who preferred country walks to text-books, by the immortal poet whose words I have used in closing the foregoing paragraph; second, the lines on woman as maker of home in Ruskin's "Queen's Gardens"; and third, the words of our present King to the Convocation of York, words which we have been permitted to adopt as the motto of the National Council of Public Morals:

"The foundations of national glory are set in the homes of the people."

TOWN-PLANNING AND HOUSING IN WALES

By T. ALWYN LLOYD

Mr. Lloyd is well known as an architect and as Secretary to the Welsh Town-Planning and Housing Trust.

IN Wales, as indeed in all other parts of Great Britain, the crying need is for more houses; even apart from the forced building inactivity of the last three years there was an alarming shortage of houses before the war. It was computed in 1913 that in the county of Glamorgan alone the shortage was not less than 20,000 houses to meet the immediate needs of the workers engaged in that great industrial area. This computation did not take account of the remodelling of insanitary areas, of the demolition of existing slums and outworn country cottages, and, if the new houses represented by this necessary reconstruction be included, the shortage would be very considerably greater.

At the present time the demand for more housing accommodation is becoming increasingly urgent, and the recent Welsh Industrial Unrest Commission referred to the shortage of houses as one of the prime causes of unrest in the coalfield. In the new munition centres the prevailing problem of the rest of the country is much intensified; thousands of workers have to be brought long distances by special trains into these districts or, in the alternative, they must pack themselves into the previously over-packed dwellings near the works.

In the country districts the question, though numerically on a very different scale, is none the less serious. There is probably no part of the British Isles in which rural housing conditions are so bad as in Wales. Tuberculosis, disease, and human inefficiency of all kinds are still very prevalent. The Welsh anti-tuberculosis campaign inaugurated a few years ago revealed an appalling condition of

affairs in rural Wales; happily the active work of systematic eradication of the scourge continues.

But although the shortage of houses is the matter which presses most heavily on the minds of all reformers and good citizens, there is an even greater need, and that is the need for regional and town-planning in the urban areas and for rural planning in the country. The mere erection of large numbers of new houses, irrespective of their surroundings, will do little more than meet the immediate necessities; nothing short of a bold and far-sighted policy of town-planning and of rural development will meet the permanent wants of the community. Even judged from the comparatively low standard of commercial prosperity, the lack of good main-road communications, for instance, is crippling the legitimate growth of many valleys in the Welsh coalfield. The development of heavy motor transport and the consequent congestion of the narrow, tortuous county and district roads, apart from the physical difficulties to be encountered in the construction of railways and carriage-ways of adequate gradient, is providing a network of traffic problems. If these problems are not dealt with by the local authorities as a whole, by means of some joint conference or Board, the existing unsatisfactory state of affairs, caused largely by overlapping of functions, will continue to stand in the way of any sound system of intercommunication.

The progressive forces could give no better proof of their belief in progress and good government than by advocating and preparing a regional civic survey of the whole of such an area as the South

Wales coalfield. Though many local authorities, and indeed some individuals, have undertaken praiseworthy schemes of improvement, the "surveying" of the whole field, the marshalling of salient facts and figures, and the preparation of comprehensive regional development maps, supplemented by graphic illustration, have yet to be undertaken. Here is an opportunity for our Chambers of Commerce, our Employers' Federations, our great Trade Unions, and our municipalities to combine in a work of public service, for the benefit of the whole nation and particularly for the benefit of posterity, that unfortunate national heir upon whom so many of our present sins of omission and commission are being saddled!

The lack of town-planning is no less deleterious to the true functions of education. Schools and training centres have to be placed on any odd sites which remain unbuilt on, however shabby and unsuitable for the purpose they may be. They bear no relationship to the development of the town or to the distance from the homes of those who attend them. One often comes across buildings, good in themselves, which are entirely spoilt by being crowded on wrong sites in objectionable surroundings.

The town-plan would allocate to the most suitable positions sites for schools and such-like buildings.

Again, in the matter of open spaces and recreation grounds, the lack of town-planning facilities has resulted in the almost total neglect of these essentials to urban life; numbers of districts contain no single green patch or playground worthy of the name. Asphalted dreary yards are not playing-grounds. Considerable difficulties are often experienced even in obtaining a site for the necessary public cemetery. In the typical industrial town, chapels, public buildings, shops, gin-palaces, cinemas, the homes of the people and their attendant streets, are jostled together promiscuously in close proximity to the colliery workings and sidings. Town-planning would obviate these evils, and the Civic Survey is a necessary first step to that desired end.

Wales has its own peculiar planning difficulties, which originate in the physical formation of this land of hill and dale. Let us look at the map of South Wales. Except where the valleys open out at the sea coast of Monmouthshire, Glamorgan and Carmarthenshire, where are situated the coal-distributing ports and important trade centres of Newport, Cardiff, Swansea and Llanelly, the industrial area consists of narrow, winding valleys, where the coal measures are and where masses of the people have congregated. These physical peculiarities have hardly been taken into account at all in the planning, or rather lack of planning, of the valleys. Until quite recently there was no attempt to think out logical solutions of the problems of contour and altitude. The rough check-board type of development, originated by mid-Victorian builders on flat sites, has been adopted wholesale for these steep mountain slopes. Streets of impossible gradients running straight up the slopes are intersected by cross streets of quite unsuitable formation. In the former case, apart from the impracticability of the carriage-ways for traffic, other than tobogganing by small boys, the rows of houses with eaves and ridges running parallel with the slopes, all askew from the straight lines of doors and windows, present the most unsightly street effects. In the intersecting streets there are also rows along each side. Steep flights of steps lead up to the houses on the upper side, and their backyards are scooped out of the hill, while on the lower side there is usually a basement floor below the level of the street, having no through ventilation. The general impression as one journeys through these valleys is of a collection of rows of haphazard buildings abutting on mean streets. All is a jumble and confusion.

The amount of flat building land available is naturally very limited. The river, main road, railway, and colliery sidings take up the space in the bed of the valley, and the homes of the people have, of necessity, to be spread up the hillside. Quite frequently these houses are all built on the north side of the valley; thus sun-

light is excluded from the rooms for the greater part of the year. The land on the south side may be considered too valuable; it may be retained for special building sites or be held up by one landowner, or, as is frequently the case, be reserved for surface mineral workings or colliery extension.

Now town-planning, properly applied, would take account of and overcome most of these limitations which I have tried to describe. The contour and geological formation of the valley would be taken as a basis of the regional plan. The old parish road, which did useful service in the valley in its pre-industrial days, would be adequately widened and improved. The colliery workings and railway tracks and sidings would assume their due place, and adequate provision be made for extension, but these essentials should not be planned to the exclusion of all other considerations of amenity and of the convenience of those living in the vicinity. The hillsides should be laid out on a special system of road-planning suitable for such slopes, with narrow residential roads following the contours and with wider approach roads laid to easy gradients. The houses would be spaced out generously along the upper sides of the "contour" roads, with good gardens, the lower sides being open, with the back gardens of the houses fronting the road below running up to them. A considerable amount of open space and woodland would be set aside permanently for recreation and communal enjoyment. Every part of industrial Wales contains oases of natural beauty which should be preserved in this way.

Suitable sites would naturally be allocated on the town plan to schools, places of worship, shopping centres, and other buildings of a public character. Under any efficient system of urban control the unsightly slag-heaps and colliery waste which disfigure so many of the valleys could be regulated. The owners should be induced to make use for industrial purposes of the small coal and waste products from which these heaps are formed. There is here a profitable field for investigation, and if the existing hideous mounds could be planted with suitable trees, as has

been done in many parts of the Midlands, the results would be very advantageous to the appearance of the districts.

There are several mining valleys whose development is still in its infancy, and in these cases local authorities have a plain duty, no less than a splendid opportunity, to control future development on the right lines by means of the powers bestowed on them by the Town Planning Act of 1909. These powers are still not widely realised, and much educational work remains to be done in inducing local authorities to attend to their responsibilities in such matters.

In the building of the many thousands of post-war houses by our municipalities they will not, one hopes, repeat the shortcomings of the past. Many councils have erected, to the tune of thirty or forty houses to the acre, streets of dwellings little better as regards planning than the examples of the old speculative builder. Is it too much to expect that the local authorities will in the future set an example to and not lag behind public opinion in the matter of housing betterment? Schemes on "garden city" lines are much talked of just now, and the Local Government Board would perform a real service to the community if they insisted that no authority should build future housing schemes to a greater density than ten to the acre.

Already, to some extent, enlightened individuals and societies of a Public Utility nature have set rather better standards. While it is true that the terms "garden city" and "garden village" have been unfortunately exploited up and down the country, there are many good examples of garden villages which are such in fact as well as in name. Wales possesses its fair share of these, and plans are being made for a large practical extension of them after the war. It is the garden village method of building, combined with widespread town-planning, that is the solution of the after-war housing problem. Let us not be afraid of the exercise of idealism in our planning and of taste in the designing of our houses and in their furnishing.

One of the most hopeful signs of the times is that women are beginning to

take a keen and helpful interest in the question of house-planning. On this side, Wales has certainly led the way. About two years ago the Welsh Housing and Development Association commenced a women's house-planning investigation which has been very successful. The views of women of all classes in various parts of the Principality and elsewhere were canvassed, and the issue of the report on the campaign is now awaited with interest by housing reformers. But beside this useful side of its work, the Welsh Housing and Development Association has been responsible for very active propaganda during the last few years in connection with all matters of housing, town-planning, urban betterment and rural development. It co-operates closely with Trades Unions and other similar bodies.

Besides this Association, which devotes its whole energy to the housing propaganda, there is another important organisation which devotes itself to the carrying out of actual model housing experiments on garden village lines. This is the Welsh Town-Planning and Housing Trust, Limited, which was formed early in 1913. The Trust possesses ten estates in North and South Wales, varying in size from nine to 205 acres. Garden villages have already been established at Barry, Rhiwbina, and Burry

Port in South Wales, and at Wrexham, Machynlleth, Llanidloes, and Weston-Rhyn in North Wales. The policy of the Trust consists in acquiring control estates in industrial areas where there is a demand for houses. These sites are town planned, roads and sewers made, and the building areas then long-leased to specially formed Public Utility Societies in each district, which carry out the building operations. The Trust has a large programme of after-war housing in hand, and, provided that adequate financial assistance is available, many hundreds of new houses will be erected. Its garden villages will serve as practical object-lessons of what can be done by means of the new methods by those concerned in the housing of the people, whether they be Local Authorities or Societies of a Public Utility nature.

The best intellect and enthusiasm of the country should be available for the planning and construction of the homes and surroundings of our people. No nobler call to service could be made to our architects, engineers, builders, and reformers, men or women, than that the combination of their energies should result in the future towns and villages of our land being fit and comely places in which their fellow-citizens, and, better still, the children of their fellow-citizens, may pass their days.



THE HOUSING QUESTION

By SIR ARTHUR CHAPMAN

This article treats of the Powers and Duties of Local Authorities in connection with the Housing Question

IN the article on Local Self-Government which appeared in the last issue of THE HERALD OF THE STAR I ventured to point out that only those who would take the trouble to understand the questions that have to be dealt with by Local Authorities and endeavour to make themselves acquainted with the powers and duties entrusted to those bodies in

connection with them could hope to play an intelligent or useful part in improving the social conditions under which we are living by means of Local Administration. I propose in the present article to illustrate my meaning by showing in some detail what can and indeed ought to be done by every earnest-minded man or woman who is desirous of carrying out the duties

of citizenship in connection with one of the most important departments of the work of Local Authorities—viz., the Housing of the Working Classes.

This question of housing is one that has engaged the attention of the general public more or less during the last half - century, but it was not until March 1884 that a Royal Commission of which the late King Edward VII. was a member was appointed to inquire into the subject; since that time much has been done by the Local Authorities under the Public Health and Housing Acts which were the outcome of that Commission's report, to put an end to some of the worst of the evils in connection with the dwellings of the poorer classes which were universally acknowledged at that time to be a disgrace to our national civilisation. The reports issued periodically by the Local Government Board show conclusively that as a result of the legislation that has been passed by Parliament in recent years overcrowding has decreased, a smaller number of persons are found in one-roomed dwellings, some of the most deadly of the slums in our large towns have been cleared or improved, a very considerable number of houses both in towns and rural districts that have been condemned as unfit for human habitation have been demolished and new ones erected in their place, whilst at the same time the increased provision of better and cheaper transit, especially by electric trams, electric trains and motor-buses, have enabled large numbers of working people to migrate from some of the most crowded centres into healthy surroundings within a reasonable distance from the places in which they are employed.

It would be impossible under the circumstances to ignore the fact that much good has resulted from what has already been achieved and that speaking generally the public conscience is to-day more alive to the necessity of dealing drastically with the question of providing proper and sufficient housing accommodation for the working classes than it has ever been before; on the other hand, it would be entirely misleading to suggest

that what has already been accomplished is anything like what might or ought to have been done in the space of time that has elapsed, or that the present state of things is not one of which in many parts of England and Wales we have not reason to be ashamed considering the vital importance of the issues involved, whether viewed from the standpoint of the moral or the material welfare of the nation. It is still a lamentable fact that there is an insufficiency of proper house accommodation for the working classes in many of our large towns and rural districts, that many of the houses which are being used ought to have been demolished long ago, that in many parts of the country no serious attempts have yet been made to deal with the provision of a proper water supply or to insist upon an efficient system of drainage, with the result that hundreds of thousands of those who labour are still condemned to live closely packed in insanitary and unhealthy dwellings, and that thousands of children who might otherwise grow up into law-abiding, useful citizens, either die soon after they are born or are being reared in surroundings of the most demoralising character which do not give them a dog's chance. How is this to be accounted for in view of the fact that in recent years many persons, such as Members of Parliament, Government officials, Ministers of all denominations, Doctors, Trade Union leaders, as well as those who have been actively engaged in the administration of Local Government, have been aware of the actual state of things and, realising the serious menace to the health and happiness of the great masses of the people that is involved in it, have very often at great cost and inconvenience to themselves tried to remedy it by bringing pressure to bear upon Local Authorities to make use of the powers that have been conferred upon them by Parliament for the purpose of dealing with it?

The only explanation is that the problem of providing a sufficient number of new houses, and of either demolishing or completely renovating the old ones that are unfit for human habitation, is one that bristles with difficulties which can only

be overcome by the force of an overwhelmingly strong public opinion which in the majority of our towns and rural districts has not hitherto been forthcoming. The question, *e.g.*, is much complicated by our land legislation and by the fact that until quite recently the State has necessarily relied entirely—and at the present time must rely largely—upon the efforts of private individuals, whether landlords or speculative builders, to supply what has been needed in the matter of house accommodation for the working classes. In the 44th Annual Report of the Local Government Board for 1914-1915 it is stated that of the 5,652,096 dwelling-houses shown in the report of the Commissioners of Inland Revenue for 1913-1914 as exempt from inhabited house duty, not more than about 20,000 had been erected by Local Authorities under Part III. of the Act of 1890; only those who have attempted to put into force the various Acts in connection with housing can have any idea of the extent to which the vested interests of some of those private owners who have taken a selfish view of their responsibilities have stood in the way of reforms which threatened to touch their pockets; there are happily many good private owners and landlords who are alive to their responsibilities, who accept the recommendations of Local Authorities with a good will and do their utmost to carry them out either by altering and improving existing buildings or when their means permit it building new ones; on the other hand, it is common knowledge that there are still many who are either indifferent to or absolutely ignorant of their responsibilities, men who as private owners live in comfort and luxury on incomes derived from slum properties which are a national disgrace, or as landlords who, whether absentees or not, are either unwilling or unable to do what is properly required of them. I am afraid that these people will continue to act in this manner until there is a crusade throughout the length and breadth of the land to drive home to the mass of intelligent men and women the insidious and demoralising effect of the housing conditions in many parts of the country upon so many millions

of our working-class population, and the responsibilities of the public for their existence. It is true, as stated above, that a certain number of influential people are keenly alive to the importance of the question, but it is no exaggeration to say that the great majority of persons, to whatever class they may belong, whether rich or poor, are unhappily still either indifferent to or hopelessly ignorant of the terrible evils that are the outcome of the bad and inadequate housing conditions that still prevail in many of our large towns and country districts. They entirely fail to realise the poisonous, blighting influence that these conditions have not only upon the health but also on the moral character of those who live under them, the dangers that they entail as shown by the death-rate of adults, the appalling mortality of infants, the spreading of infectious diseases, or the inducements they offer to drunkenness, poverty, and crime. It is, after all, not surprising that this should be so when one remembers how difficult it is for those of us who live in comfortable houses, fitted up with every convenience, to realise what those who are less fortunate than ourselves in these respects are obliged to suffer, or how natural it is that those who have never known anything but squalor and inconvenience should be willing to put up with them without protest.

In the meantime the war is likely to materially affect the whole question, inasmuch as it has obliged the Government to consider the necessity of taking steps which may eventually have far-reaching results upon the administrative machinery which is at present in force, and may materially modify the attitude of the State towards the question of relying upon private enterprise to provide the greater part of the accommodation that is from time to time required. The reports issued upon the subject of the provision of housing accommodation for the working classes by the Local Government Board prior to the outbreak of the war show that though an increased number of Local Authorities were on the point of undertaking new schemes of considerable magnitude there was still a great dearth of

accommodation in many parts of the country, and much remained to be done in the matter of scrapping or entirely renovating many of the old houses. This state of things has been greatly aggravated by the war conditions, which have necessitated, for financial reasons, the postponement of any provision of working-class dwellings by Local Authorities except in those places where large masses of workers have been temporarily assembled in connection with the extension of works engaged in the production of materials of war, whilst the shortage of labour, the increased cost of certain building materials, and the increased difficulty of financing building operations have tended to restrict to vanishing point the building of such dwellings by private enterprise. The result has been that, speaking roughly, there has been practically no building of working-class accommodation except in munition areas during the last $3\frac{1}{2}$ years, and the country must consequently for some time to come look forward to a greatly increased demand for dwellings of this class, with little or no addition to the number that existed before August, 1914. The Government are evidently alive to the imperative necessity of remedying this state of things as soon as possible, in order to obviate the dangers that will most assuredly arise unless drastic measures of some kind or other are taken to deal with it before the period of demobilisation after the war begins. Large masses of men who have been fighting abroad will, when they come back, require house accommodation, and it is not pleasant to think of what their feelings will be if they find that there is none available. With this object in view, the Government have already requested the Local Authorities to send in returns showing the number of new houses that will probably be required in their areas, and it is understood that they are contemplating the possibility of their being obliged to erect themselves something like two hundred thousand houses. They are also introducing a Bill into Parliament for the purpose of strengthening the powers of County Councils, and unless

rumour is entirely incorrect, they have asked the Minister of Reconstruction to consider the whole question with a view to its being put upon a more satisfactory footing. It is highly important that they should be supported in their action to meet the immediate needs of the present situation by all earnest-minded men and women who believe that the peace and contentment of the working classes is of vital importance to the welfare of all classes of the community, and that they should be encouraged by public opinion to eventually take such steps as will greatly accelerate the improvement that is so urgently required in connection with the housing problem. It is in order that readers of this article may be in a position to undertake this patriotic duty intelligently and efficiently that I shall endeavour to explain as clearly and concisely as possible the administrative machinery which is at present in force for the purpose of either improving or increasing the housing accommodation of the working classes, to point out in what respects that machinery has failed to achieve the purpose for which it was instituted, and to suggest in what way it may and ought possibly to be improved or altered so as to meet the new conditions which will prevail after the war is over.

The principal Acts dealing with the question of housing, of which there are many, are the Housing of the Working Classes Act, 1890, and the Housing, Town Planning, etc., Act, 1909.

The present housing authorities (apart from County Councils) are the Councils of Boroughs and Urban and Rural Districts.

The Statutory Duties of such authorities are as follows :

(a) " If satisfied of the truth of a representation " made by its Medical Officer of Health that there is an unhealthy area within its districts, and of the sufficiency of its own resources, to declare such area to be an unhealthy area, to make a scheme for the improvement thereof, and to carry out the scheme when duly confirmed. (The scheme must usually make provision for the accommodation of persons displaced.)

(b) From time to time to inspect the district, with a view to ascertaining whether any dwelling-houses are unfit for human habitation, and if any dwelling-house appears to be so unfit to make a closing order, and subsequently (if it is considered that the owner is making no attempt to improve the premises) a demolition order.

(c) To prepare, and after confirmation carry out, schemes of reconstruction in the following cases: (I.) Where an obstructive building or an unfit dwelling has been demolished and the Local Authority considers it beneficial to use the site as an open space, or for the erection of dwellings, or to exchange it for another site suitable for dwellings; (II.) where it is considered necessary to improve an area too small to be dealt with as an unhealthy area.

The Powers of such authorities, which are not obligatory, are:

(a) To demolish buildings which are obstructive from the point of view of the healthiness of adjacent buildings.

(b) To acquire land or appropriate land already vested in them for the erection of houses, and to erect houses thereon and convert and improve other houses.

(c) To purchase or lease houses, or take over the management of houses provided by private subscription or otherwise.

(d) To sell or exchange lands in order to obtain others more suitable for houses.

(e) To lease land to a lessee for the erection of houses.

(f) With the consent of the Local Government Board, to provide and maintain in connection with housing accommodation shops and recreation grounds.

(g) To lay out and construct streets or contribute towards the cost.

(h) To make a town-planning scheme in regard to any land in course of development or which appears likely to be used for building purposes.

Every Local Authority must employ a District Medical Officer of Health, who need not be a whole-time officer. His principal duties with regard to housing are:

(a) Upon receipt of complaints from

two justices or twelve ratepayers, to inspect unhealthy areas and obstructive buildings.

(b) From time to time to inspect his district with a view to ascertaining whether dwellings are unfit for human habitation, and to keep all necessary records.

(c) To make representations to his Council as to unhealthy areas, obstructive buildings, dwellings unfit for human habitation and the like.

(d) To provide the County Medical Officer of Health with all information in his power which the County Officer of Health may reasonably require from him for the purpose of carrying out his duties.

County Councils are given certain powers of a supervisory character in connection with the Health and Housing Acts, but as the exercise of them is unfortunately dependent to a large extent upon the action, or rather inaction, of some other authorities or upon the approval of the Local Government Board, their value is by no means as great as it should be.

(I) They must appoint a Public Health and Housing Committee to deal with all questions of public health and housing.

(II) By Section 68 of the Act of 1909 they are required to appoint a County Medical Officer who shall only be removable with the consent of the Local Government Board. The duty of this officer is to inform himself as far as practicable respecting all information (for example, housing) affecting or likely to affect injuriously the public health of the county, for this purpose visiting the several districts of the county as occasion may require; he is also required, if the reports of the district medical officer do not contain adequate information regarding the steps taken to put into force the Housing of the Working Classes Act, to obtain such further information as the circumstances may demand, and he is also to include in his own report a section on the administration of those Acts within the county.

(III) They may exercise powers conferred in the first place upon district

councils, but only when a complaint is made to the Local Government Board.

(a) As respects any rural district by a county council or parish meeting of any parish in the district or by four inhabitant householders of the district.

(b) As respects any county district not being a rural district by a county council or four inhabitant householders of the district that the Local Authorities have failed to exercise their powers under Part 2 or Part 3 of the 1890 Act. The Board, after inquiry, may order the Local Authority to perform their duties, and in the event of non-compliance with the Order may, with the consent of the County Council, make an order directing them to carry out the work mentioned in the original order against the district council.

(IV) The County Council may in the same way, on complaint being received, after inquiry resolve that the powers of the district council under Part 3 of the 1890 Act be transferred to themselves, and if they are of opinion that it is expedient for them to exercise such powers they may, after giving notice to the district council, apply to the Local Government Board for an order.

(V) By Section 72 of the 1909 Act they may promote the extension of and, subject to the provisions of that section, assist societies on a co-operative basis having for their object the provision of workmen's dwellings.

(VI) They may acquire or erect buildings in connection with small holdings, provide teachers' houses under Section 19 of the Elementary Education Act, 1870, and houses for road-men, whilst the Standing Joint committee may provide houses for county police.

It is only possible within the limits of an article to point out a few of the principal drawbacks to this machinery, but they will, I think, be sufficient to show that some radical changes will have to be made in it if the question of housing accommodation is to be put upon the satisfactory footing that all thoughtful people are agreed that it should be.

(1) The words "If satisfied of the truth of a representation made by a Medical Officer of Health" in the clause

which deals with statutory duties of the Local Authorities as distinguished from the powers is far too vague and permissive in character. Anyone who has had any experience of local authorities knows quite well that those words will enable a Local Authority to do nothing at all if it is so minded.

(2) The area of the Local Authorities, especially the small boroughs, the urban and rural district councils, is far too small to ensure that independence and detachment from local interests which is so essential in dealing with a question in which vested interests are so much involved. Is it reasonable to suppose that members of such authorities will be willing, except in extreme cases, to take such action as will injuriously affect their friends or neighbours?

(3) The position of the District Medical Officer is most unsatisfactory. In rural or small urban districts there is not enough work or enough pay for a whole-time fully qualified Medical Officer of Health, and consequently there were, in 1915, 1,125 Medical Officers of Health engaged in private practice, as against only 221 whole-time men for all Local Authorities other than London and the administrative counties; moreover, these officers have no security of tenure. Can a Medical Officer be reasonably expected to report adversely upon houses which may belong to his patients or to those who employ him? To quote from a Local Government Board's Report, "An officer who is subject to reappointment or who can be dropped at intervals of one or a few years finds it difficult to carry out his duties, and, apart from this motive for inertia, the officer's efforts can always be thwarted by a council which refuses to serve the statutory notice required to enforce the provisions of the Public Health and Housing Act or refuses to take defaulters before the court of summary jurisdiction."

(4) The powers of county councils, being almost entirely dependent upon the action or inaction of some other authority or upon the approval of the Local Government Board, are very illusory. They

should have a real power not merely to call attention to the fact that minor authorities are not carrying out their duties, but to see that those duties are carried out and, if necessary in case of default, to carry them out themselves; they should be kept fully informed of everything which takes place within their area under the head of public health and housing, and when they have reason to believe that there is any neglect or default, the County Council should be able to take action without any cumbrous procedure or lengthy correspondence with a Government Department.

I do not propose to attempt to do more than outline a few of the reforms that are advisable to remedy the defects that I have pointed out in connection with the administration of the housing question. I would, at any rate, suggest for the guidance of those who have hitherto paid no attention to the subject, (I) that the whole administrative organisation in connection with the housing of the working classes should eventually be based upon some such lines as those at present in force in connection with education.

(II) That the County Council should be the supervising and controlling authority for all health matters, including housing, within its area.

(III) That the County Council should have the power to co-opt a limited number of people, including women with expert knowledge, on to its Health and Housing Committee.

(IV) That the County Council should be in a position to establish in the place of small Urban or District councils District Committees consisting of members of the County Council, together with representatives of each parish, which committees should be responsible to the County Council for carrying out the public health work, including housing, in their area, and for keeping the County Council fully informed as to the needs of the area with regard to such work.

(V) That the County Council should appoint the officers of these committees, who should be the District Medical Officers of Health for one or more dis-

tricts. They should be whole-time officers and should be subordinate to the County Medical Officer of Health as part of the county staff.

(VI) That the councils of boroughs and large urban districts should retain all the public health powers and duties which they now exercise subject to their appointing whole-time Medical Officers of Health with security of tenure, and to their keeping the County Medical Officer of Health fully informed with regard to their administration and to a power in the County Council to take immediate action in case of default.

(VII) That the cost of the public health and housing services administered directly by a county council should be met by a county rate on the whole area served, all public health rates being relieved by substantial Treasury grants in aid.

It may be some time before any Government will venture to introduce the changes in the administration of the Health and Housing Acts that I have suggested. They will only be able to do so if the force of public opinion is sufficiently strong to enable them to overcome the opposition which is certain to be forthcoming from vested interests and from the minor Local Authorities and those who are in any way directly or indirectly associated with them. It is therefore essential that all those who realise how much the health of the nation depends upon the improvement of the present housing conditions should do whatever they can, by public meetings, dissemination of literature, or otherwise, to educate the people in their localities to understand what is required. If some such action as this is taken all over the country, we may reasonably hope that before many years have elapsed a great advance will be made in the provision of a sufficient number of suitable dwellings for the working classes. I can only hope that such information as I have given in this article, meagre as it necessarily is, may possibly enable some, at any rate, of those who read it to take an intelligent part in this very important piece of work.

UP-TO-DATE HOUSING IN ROME

By E. GIANNINI (Translated by A. Mussa)

The photographs illustrating this article have been kindly sent, at the request of Signor Emilio Turin, by l'Instituto Romano di Beni Stabili, and some of them are from an album, "La Casa Moderna," published by that Society.

THE subject of "Up-to-date Housing" deserves the attention not only of those who are experts, but also of those to whom it matters most that their habitations should be sanitary because they have to live in them. The rich are able to choose, and they do so, but the lower classes are obliged to inhabit quarters suited to their purses, and it is precisely to these houses that the attention of qualified societies should be drawn, and of these the most qualified is the "Roman Free Estates Society for Comfortable Housings" (*Instituto Romano di Beni Stabili*), because of its object and the amount of its capital, and its work for the future of the city, destined to be provided with habitations answering to the requirements of its ever-growing population.

The buildings which have fallen into the hands of the Society were the result of mistaken speculations, besides being insanitary and faultily built, and were all alike, and intended for the Italian middle classes. These buildings, which did not answer to the needs of this class, either for position or comfort, became inhabited instead by the working classes. These families being unable to pay the high rents, sublet as many rooms as they were able, to the great detriment of the sanitation of the building and the morality of the inhabitants. The result of all this led the Free Estates Society to try and solve the problem by the construction of "Up-to-date Houses" (*La Casa Moderna*). But in order to construct, it was necessary to destroy, and in order to destroy, it was necessary to remove the

inhabitants; and there was the consequent demand for new buildings to receive the evicted families. These buildings were undertaken by contractors prompted by desire for gain, and whose only concern was to make the biggest profit out of every square yard of ground. We can easily imagine the result as regards the spiritual and physical health of all concerned. The Society aims at "The Up-to-Date Home" which shall take the place of these miserable habitations, and not only be healthy and comfortable, but also a real home for its members and a means of education for their children. As, however, there exist three classes of citizens who are obliged to live temporarily in houses belonging to others, it is necessary that a modern dwelling-house should take into account the physical and moral needs as well as the habits and financial condition of these three classes of human beings. In other words, three types of habitations are indispensable.

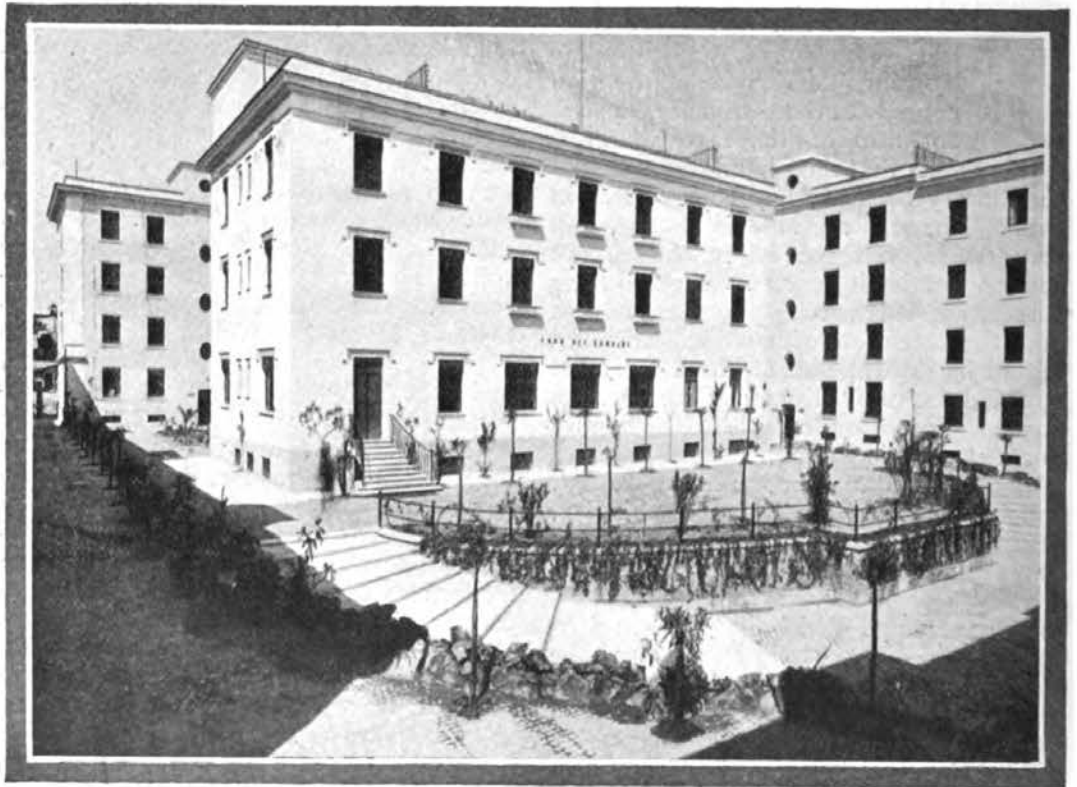
The homes of the well-to-do classes should be pretty, comfortable, and answering in every detail to the requirements of this fortunate class. The home of the middle class should share with the former the necessary qualifications of air, light and sun, and should give all the tenants those indispensable conveniences which are given separately to each individual in the well-to-do classes. Therefore, while the well-to-do classes will have certain comforts and conveniences within the privacy of their homes, the middle classes will have to look for them among advantages which the edifice offers to the whole

lot. And, to my mind, this is of great advantage in favour of the brotherhood of mankind, so little felt, and so necessary for real greatness and true and lasting peace.

The landlord will thus be able to cooperate in a work of active beneficence not humiliating to the receiver, if he is able to give his tenant a dwelling to which he can become attached; and at the same time he will be assisting his own interests,

healthy and convenient; but, having built the house, it became necessary to instruct the inhabitants, and with this object in view the Society opened a school in each building of the district.

A "School at Home" (*la Scuola in Casa*) for those children who had not yet reached the required age for the Public Schools (*Scuole Comunali*) would be, according to the Society, a fruitful source of good behaviour, which through the



CASA DEI BAMBINI

for a tenant who is fond of his home will take greater care of it.

Aspiring to these ideals, the "Roman Free Estate Society" initiated its work of improvement in the poorest district of Rome, that of San Lorenzo, where the voracious speculation of sub-letting had frightfully increased the indiscriminate mixture of humanity, dirt and immorality, often the cause of crime.

The edifices rose up: airy, sunny,

children would reach the family, and through the family the whole edifice.

And thus rose the "Children's House," which, previous to the Society initiative, had never been started either in Italy or abroad, and which has yielded extraordinary results, and attracted the attention of those distinguished for their philanthropy and knowledge.

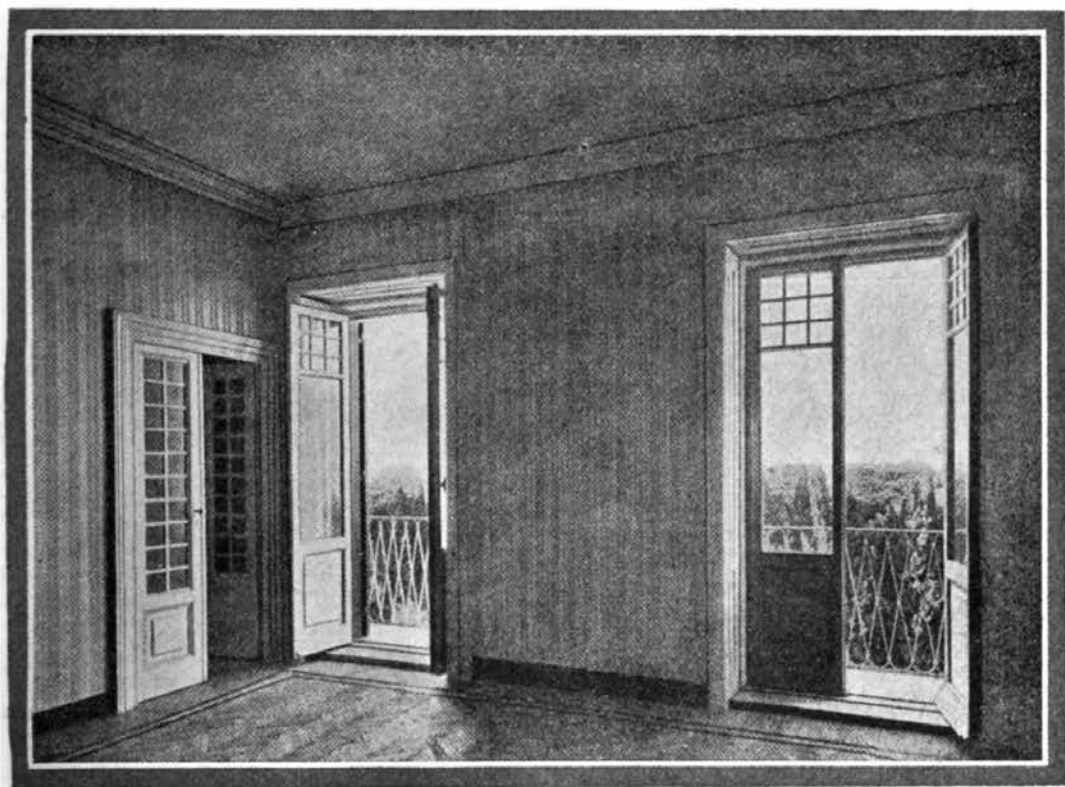
The school, which is provided with a bath and shower-baths, consists of a room

in the centre of a grass-grown courtyard, and wherever it is possible a small garden is planted.

Besides the custodian, each school has a doctor and matron; the latter is expected to reside in the building, thus becoming a friend of the families and one for whom they feel deep affection, and consequently to the great advantage of their habits and moral principles. The wise management

Precepts of order, morality, and cleanliness, constantly inculcated, even by printed notices on the walls, whose transgression was followed by eviction from the edifice, gradually brought the tenant to acquire these habits of cleanliness which in time become second nature, to the great advantage of his spiritual and material welfare.

Every year, on the anniversary of the



UNA STANZA AL 4° PIANO

of Signora Maria Montessori, who was able to apply methods of scientific teaching in these schools, was most fortunate for them, and to-day their boast is to have kept many fathers from gambling and from the public-house, to have permitted mothers to earn an extra wage through being able to undertake daily work outside the family, and to have improved the manners and methods of the parents through the children.

feast of St. Laurence, one month's rent is cancelled as a reward to those tenants who have best helped the matron in the task of educating the children and who have taken the best care of their own house and paid attention to their behaviour. The object is to encourage and incite the tenants to keep up their good habits. Twelve old edifices have already been transformed and grouped into four large separate blocks for economical and

administrative purposes. Their cleanliness and order contrasts with the neighbouring buildings left by the town authorities (*autorità comunale*) in indescribable neglect.

It appears from statistics that this highly civilising undertaking of the Society has enormously increased the value of its property, besides strengthening and augmenting its income, and has proved the truth affirmed by the Society that only when an organisation labours honestly for the benefit of others can it accomplish an undertaking which for magnitude and durability will be effectively profitable.

But the work of the Society is now hampered by the lack of houses, which lack the Society could supply by the prompt construction of temporary habita-

tions, if only the town authorities would agree to this measure. In the meanwhile the Society has begun to build new tenement houses in the Quartiere Trionfale for 145 families. These houses present an innovation which, besides having a refining influence upon the inhabitants, will put a stop to the bad custom of hanging a quantity of dirty rags and linen out of the windows. The innovation consists of a window-box outside each window, in which the owners will be able to grow flowers, receiving a prize for the best-grown window-box. These buildings of the Quartiere Trionfale are provided with everything: cellars, baths, wash-houses, children's house; and even an "after-school" room has been added by the Society, out of consideration for the great advantages gained by looking after

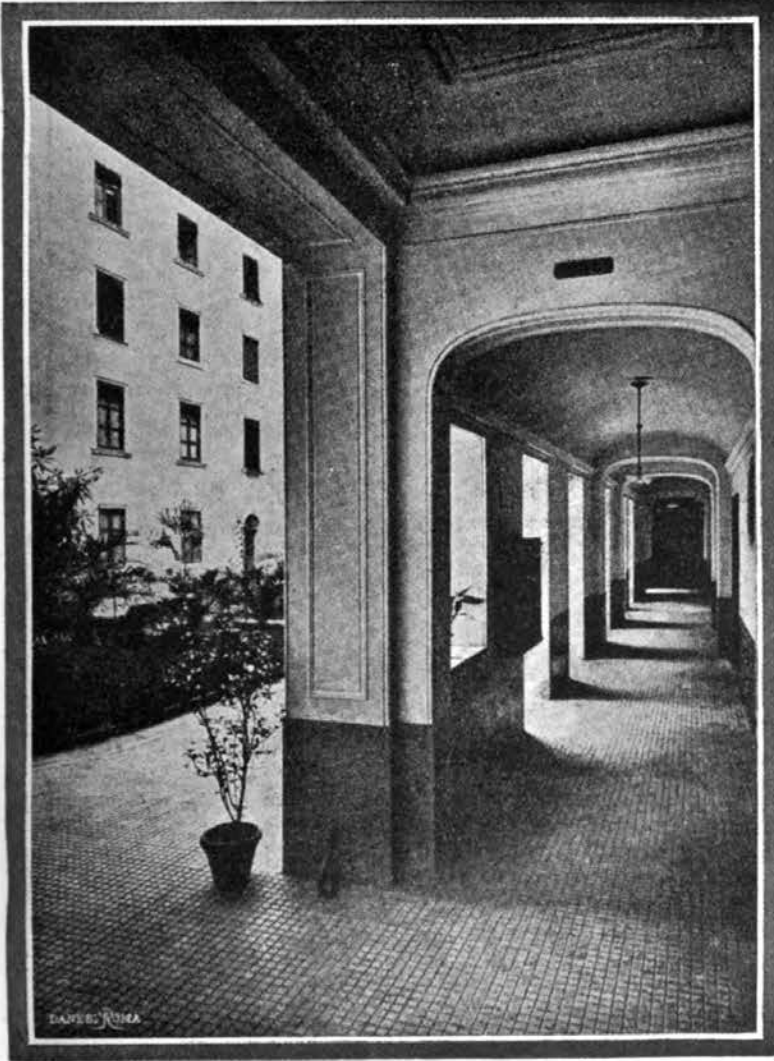


CASE POPOLARI NEL QUARTIERE DI S. LORENZO.
FESTA ANNUALE PER LA PREMIAZIONE DEGLI INQUILINI
DEL QUARTIERE DI S. LORENZO CHE EBBERO MAGGIORE CURA DELLA PROPRIA
ABITAZIONE.

the children when they come home from school, instead of leaving them to run wild for the rest of the day. A garden, with a gymnasium, completes this wisely-conceived edifice of the Society. But the Society, comprehending ever

Room, where for a trifling sum the women of the tenement may do their sewing. It will also open a Medical Dispensary, besides a small Infirmary (or Ward) to isolate children with any contagious diseases.

When the Society has added a Common Kitchen (which is already working in Germany in houses of a particular type) it may consider that it has provided for all the indispensable requirements of the present day. But this last innovation, which would bring irrefutable economical advantages and would mean the gain of an extra room in each lodging for the proprietors, is too great an innovation to be easily made practicable in the dwellings of the people. However, the Society wishes to try this experiment, and will endeavour to do so just where it will probably receive the greatest opposition—that is, in the houses of the middle classes. This class the Society declares by experience to have always been against the discipline which is required in any



CORTILE

more and more the common needs of the people, and desiring to improve their conditions and favour their moral and material well-being, intends to make the experiment in the buildings of the Quartiere Trionfale of a Sewing Machine

organisation and action for the improvement of the mass, contrary to the lower classes, who always answer willingly to such discipline. To improve the conditions of the middle classes in the most efficient way possible was the endeavour

of the Society when it decided to build a new edifice in the vicinity of *Barriera Trionfale* for them. It was built in 1908 with a judicious discernment of the needs and conditions of the tenants; and provided with a Children's House, a Reading Room, a Parlour for Conversation, an Infirmary, a Bath, Telephone, Gas and Electric Lighting, etc., answering for the greater part to the hopes of the Society, but leaving, however, something more to be desired. The Infirmary proved most useful; the bath was much appreciated (in the popular districts it had but little success); the Reading Room was much frequented. The Children's House did not receive the same welcome nor have the same fortunate results as in the *Quartiere San Lorenzo*, neither did the matron have the same influence with the tenants which she immediately acquired in the more popular districts. But in the course of time great

improvements will arise from the praiseworthy undertaking of the Society, which is endeavouring to strike at the root of evil with such flattering success.

We, who judge this attempt from a Theosophical point of view, see in the Society the hand of the Occult Hierarchy destined to turn the materialistic forces of the world into uplifting spiritual forces. The nobly utilised capital of the Roman Free Estate Society is a proof of this. Becoming thus the driving-force for better social conditions, it has continued to increase instead of diminishing, as invariably happens to forces not applied to the good of humanity.

May the example shown by this Society incite many who own capital to use their riches in a manner worthy of beings forming part of a whole—that is, Humanity, for whose sorrow, ignorance, and shortcomings all are in a measure responsible.



FROM A SOLDIER'S LETTER.

“WE have had many exciting battles, but perhaps the most wonderful was the battle of Bethlehem. We advanced along the Hebron-Bethlehem road, and took up a position on the hill-tops, overlooking Bethlehem and Jerusalem. Our advance and the placing of our outposts was carried out in a heavy storm, and a thick white mist obscured everything twenty yards ahead of us. The enemy were known to be entrenched close by, defending Solomon's Hole, the only water obtainable. Our proximity was unsuspected, however, as we were believed to be forty miles back, quietly defending the Army's right flank. Now divisional headquarters was situated in a little tower on the crest of a hill overlooking Bethlehem. We pushed forward and bumped the enemy and got through him. Just as our leading brigades began to enter Bethlehem the clouds and mists rolled away, leaving a small port-hole through which we, with the battle headquarters, could see Bethlehem lighted up by the sun, and a rainbow rose from the town. For a few moments we watched dumfounded; then the mists closed up again. 'An omen,' we said, and called it the Vision of Bethlehem. That evening we marched through Bethlehem and entered Jerusalem the next day.”

WOMEN ON THE HOUSING QUESTION

By E. BESWICK

Fascinating as the communal system of house-building is to the economist, the genius of the English working people seems ever to incline towards the ideal of the self-contained "Home." The working women who spoke so ably at the meeting where these notes were taken voiced this view strongly.

ON Saturday, March 2, the Women's Labour League held a conference on the Housing Question in the smaller Kingsway Hall. It was a meeting deeply suggestive of the times in which we are now living, and a complete surprise to people not well in touch with labour in this country. Most of the delegates were women—working women from all parts of London—keenly interested in what is, after all, one of the most important questions of the time, as it concerns health, morals and home life after the war. Everybody knows that housing, especially in large towns, is very bad indeed, and is responsible for much illness, immorality and degeneration; but everybody does not know that the people most concerned by these bad conditions are alive to them, and not only alive, but determined to alter them. One is so accustomed to think: "Oh, they are good enough for them. Anything with a roof, or an apology for a roof, will do to house the lowest classes, and for the typical working man—well, a house a little more decent will do." Evidently from the tone of Saturday's meeting, it will *not* do. Women have at last risen to the occasion, and have determined that nothing short of the best that can be got is good enough for them; and they will get it. The whole temper of the discussion at the end of the meeting was to the effect that they, workmen's wives (one speaker emphasised the point that now working men's wives and working women were two different things) are determined that they will no longer silently put up with bad houses.

In the new housing system, essentials—such as air, light and cleanliness—must be seen to, and the latest appliances for minimising the work and so giving the working men's wives a little leisure to think and read must be given.

The chairman, Mrs. Furniss, told us that thousands of copies of a Housing pamphlet which was published at Christmas had been sold, and answers to many of the questions printed therein had been sent to the offices of the League. These answers came from all over the country, both from branches of the League and from private people. These suggestions were being kept to form a body of evidence which will shortly be placed before the Government. From all sides came appreciation of an attempt to improve the present bad housing conditions.

Mr. T. Alywin Lloyd, of the Welsh Town Planning Trust, first gave a very interesting lecture. He pointed out that at this stage of the scheme one ought rather to emphasise basic principles and not dwell too much on minor details. It was strange, he said, that women have put up a hard fight to enter the professions of doctors and lawyers, but have never bothered about becoming architects, though that profession has been open to them all along.

The new houses to be built should form part of a Housing Scheme for which the municipalities should be responsible. Private enterprise was of very little use, for the town or extension to the town should be planned as a whole and not as individual houses. Thus the town itself

would be part of a scheme, and you would not get such conglomerations of houses, called towns, as you have at present. The Town Planning Act of 1909 had made it possible for the municipalities to do this now. The chief drawback to this was that the Act was voluntary; municipalities might take it up or leave it. Therefore, as many women were now voters and eligible for places as municipal officers, they ought to see to it that their own municipality should undertake this scheme as fully as possible. The Government makes a grant of money for the purpose, and after the war will probably grant more, and we had quite enough to go on with if we made our local authorities do all that they might.

One suggestion must be barred absolutely, and that is that private enterprise should be paid by the Government. This was fatal.

With regard to the kind of thing needed in the new housing schemes, one of the most important was the need for wider main connecting streets, but narrower roads and pavements in residential streets, the space there saved to be used for front gardens. At present there are 25 to 40 houses to the acre, but there ought only to be 12.

Another point on which everybody agreed was that baths were an absolute necessity. Mr. Lloyd thought that baths might as a last resort be put in the scullery, but all the delegates were strongly of the opinion that that would not do. A bathroom was required; on that they were firm. Whether the house had two or four rooms, or more, there must be room for a bathroom, with a washing basin with hot and cold taps as well as a bath, so that no water need be carried into the bedrooms; and they wished it to be on the bedroom floor.

Rooms must be larger and more airy and built so that the sun could get into the chief or living room. At present builders seemed to think that houses must always be built with the comparatively rarely used parlour on the main road, whether that meant that the parlour faced north, south, east or west. In mining districts you often had the back-

yard cut out of the mountains, and from the much-used kitchen you looked out at the side of the mountain, giving the room the appearance of a dungeon. All this was bad, and must be changed completely.

No houses were to be built with less than three bedrooms, and then there must be some law to see that there was no overcrowding.

There are many schemes in hand today for improved housing, and as the need was so great—for many men were driven to search for comfort outside their over-crowded homes, and could only use them to eat and sleep in—it was thought that all schemes with a high ideal should be given a trial. Men had failed entirely in realising the Vision of the City Beautiful, but it was to be hoped that women would have a clearer view.

Mrs. Swales, the next speaker, was extremely practical in all that she said, and carried the delegates well with her. She gave one the impression of speaking from a wide experience, and summed up excellently the causes of discomfort and trouble to the housewife. The bathroom again came strongly to the fore, with hot and cold water taps there as well as in the scullery, for, as she pointed out, it is only those who have had to be without a bathroom for husband and children who realise the immense discomfort and unhealthiness that is the result. Flats, with one bath for all, she condemned. A good suggestion was that of tiling the walls of the scullery, which was to be the workshop of the house, and to have a copper in it, with the scullery door so placed that the steam on washing days did not come through it into the kitchen and get all over the house, yet near enough to the kitchen for the mother to keep an eye on her cooking and children as she washed up. A plate and cup rack over the deep sink in the scullery saved much work. Most of the sinks were bad at present, and greatly needed improving and deepening. A good big kitchen with a good oven, and a window seat for the children to sit on while the mother worked, was a very important factor, for that was the chief

room of the house; the room where the family life was lived.

Corners in houses could easily be rounded out, for corners were difficult to clean and a constant source of danger to children. Skirting-boards and doors ought to be plain and not grooved, and well polished so that they would be easy to clean. In the kitchen there should be plenty of closed cupboard shelves but no dresser. Dressers were for people who kept servants who could always be dusting the things on them. The working woman wants cupboards.

As for the bedrooms, they must be large and airy with stained floors, good windows (preferably casement) and large hanging and linen cupboards in the walls, so that wardrobes, which take up so much room, would not be required.

A good suggestion was that of a lean-to shed against the wall of the house where the children could play when it rained. Every house needed a larder, in an airy place and not near a fire, as they mostly are in London. Fire-screens should be built as part of the fireplace, and then we should not have people fined for not having money to buy them to save their children from burning.

Mrs. Swales preferred the word "rest" room to "parlour"; women must have more leisure, and they need a room to rest in. One of the drawbacks to the use of the parlour at present is the lack of coal. Coal, she thought, ought to be supplied to the houses as water is. We do not make the water, neither do we put the coal in the earth; and coal does not really belong to private people, but should be supplied free as water is. No one would waste it; they would have nice big fires—that's all. Then the rest room could become a real "rest" room and not a mere show room, as it too often is at present.

The whole tone of the meeting was: We want the best and all the latest labour-saving appliances that are known,

placed in the most hygienic houses, so that we may work happily to make husband and children a happy home as all women like to work; but not be compelled to drudge hopelessly.

In the discussion afterwards some of the delegates were in favour of central heating, but Mr. Lloyd thought that was only possible where the houses were more or less grouped together. Heating by electricity was also suggested, but again this was thought at present to be too expensive and impracticable.

Communal kitchens, said Mrs. Swale, were quite good, but the typical British woman preferred to do her own cooking, and ought to have a decent oven. Taps and door-knobs of untarnishable material ought to be used and the walls covered with washable paint or distemper of some kind. It was suggested that some scheme ought to be brought forward for improving the houses already built, and also guarantee obtained that the better houses to be built should be used by the people for whom they were designed, and not fall into the hands of richer "week-enders" if situate in the country. Often, when houses had been pulled down and better ones built, the people turned out were not able to go back because a richer class of people had taken the new houses. We must see that this does not happen.

In every way the Conference was a most hopeful sign of the times, for true it is that "the hand that rocks the cradle rules the world"; and when the owner of that hand wakes up to the realisation of duties to the State, and the rights that the performance of those duties gives them, as those mothers did on Saturday, we may expect a quick improvement. To get the best that can be got, and its natural converse, to give the best that can be given, was the ideal striven after. We wish them "God speed" in their work in the name of the coming civilisation.

THE HOME OF THE WORKING WOMAN

By A. D. S. FURNISS

Mrs. Furniss is the Hon. Secretary of the Housing Sub-Committee of the Women's Labour League

OF all the problems of Reconstruction, that of the housing of the people is perhaps the most acute. It is estimated that 1,000,000 working-class houses will be required after the war, and that building on a large scale will have to be undertaken immediately after peace is declared. To anyone who is in the least familiar with working-class conditions the problem takes on a practical form, and the question arises :

“ In what way will the standard of the new houses compare with the old? Are we going to see the old mistakes perpetuated, the old faults maintained, which have made the lives of our womenfolk a long tale of drudgery; or are we going to have a new type of house altogether, a house designed with insight and imagination, with a view to the comfort of the woman whose business it is to make of it a home? ”

If such a new standard of housing is contemplated, it seems that, to make it effective, it is essential that the advice of working women should be obtained. She alone can speak on the subject with the authority which is born of long experience; she knows the inconvenience of most of the recent houses provided for the workers; she sees how much of the fatigue and labour involved in house-keeping might be avoided; it is time her voice was heard. She has been thinking out the problem for years, and has arrived at very definite conclusions, but till recently she has had no opportunity afforded her to give expression to her thoughts and ideas. The Women's Labour League has now given her this

opportunity, and the inquiry started by the League, based on the questions :

“ What is wrong with your house? ” and “ What sort of house do you want in the future? ”

has evoked an immediate response from all parts of the country. A leaflet entitled *The Working Woman's House* was published at the end of December, 1917. It contains a short account of the objects of the inquiry, two alternative cottage plans, and a Questionnaire dealing with such subjects as: the self-contained house *v.* the flat, the cooking and washing arrangements, the scullery, kitchen, living room, and parlour, the bathroom, etc. Conferences and meetings, both large and small, have been held in all parts of the country, and from the results the League has already a vast body of evidence proving that working women are not only ready to voice their opinions, but are prepared to use their new powers as voters to enforce their demands.

They see plainly the futility of expecting them to bring up healthy children in damp, ill-contrived cottages, with inadequate bedroom accommodation and without convenient washing arrangements. “ Why, ” they say, “ should you, when at last you give us a bath in our homes, expose us to the inconvenience of a bath in the scullery, where all the work of the house is carried on? ” A hot-water supply is more important to the working woman than it is to her sister of the middle classes, for she cannot afford the luxury of a maid to heat the water and prepare the bath. When every bath involves the lighting of the copper and the

subsequent baling of water from the copper to the bath, the nightly splash for the children is impossible, and she has the fatigue of piecemeal washing to keep them clean and tidy.

Again, a scullery and living-room are supposed to be sufficient for a working-class family. "Why provide a parlour?" says the architect. "It is never used." The working woman has strong views on this point. Give her some form of central heating, and she affirms that the parlour will be in constant use. And even without central heating, she knows by experience the importance to her of the parlour. Where but outside the home, in the streets or lanes, can her growing boys and girls find their amusements, if there is no room to which they can ask their young friends in the evenings; where can she and her husband entertain their guests with comfort, if there is only one living-room? "It is all very well," she says, "for single people or childless couples to have one room; for them it is possibly more convenient; but let anyone try to manage a large family with only one room for eating, working,

entertaining friends, possibly for studying. It can be done, but only at the expense of the comfort of the housewife."

In the England of the future there will surely be no room for haphazard building, such as we have had in the past. Our present towns, with their crowded centres and their ugly, soulless suburbs, are already far too large, our villages too remote from all the opportunities of education and amusement, which are essential to social life. We need new towns, placed in the country districts, with wide, tree-planted streets, with factories "as beautiful as cathedrals," with playgrounds and open spaces where children can grow up in close contact with Nature; and our villages so planned that the best traditions of the countryside may be obtained and the country people learn that life means something more than ceaseless toil.

If it is true that the spirit of the nation is developed in the homes of the people, the new world which is to arise in the period of Reconstruction should be built up on a National Housing scheme worthy of a great nation.



Hast thou in any way a Contention with thy brother, I advise thee to think well what the meaning thereof is. If thou gauge it to the bottom, it is simply this: "Fellow, see! thou art taking more than thy share of Happiness in the world, something from *my* share! which, by the Heavens, thou shalt not; nay, I will fight thee rather."—Alas, and the whole lot to be divided in such beggarly matter, truly a "feast of shells," for the substance has been spilled out; not enough to quench one appetite; and the collective human species clutching at them!—Can we not, in all such cases, rather say: "Take it, thou too-ravenous individual; take that pitiful additional fraction of a share, which I reckoned mine, but which thou so wastest; take it with a blessing; would to Heaven I had enough for thee!"—CARLYLE.

THE CASE FOR INDIA

(Continued from our March Number.)

The Thirty-second Indian National Congress, Calcutta, 1917. Address of the President, Annie Besant. We believe the next pages now appear for the first time in England.

THE AWAKENING OF THE MERCHANTS

OF the many forces that have created New India, the awakening of the Merchants into political life is perhaps the most potent, and the most pregnant with happy possibilities. Sir Dorab Tata, in the Industrial Conference in Bombay, 1915, advocated the yoking together of Politics and Industry. It is now coming about. Hitherto the merchants had remained immersed in their own occupations, but they were awakened by the War to the necessity of taking part in politics by finding that those very occupations were threatened with disaster by the attitude of the Government; as, for instance, the refusal to lend a helping hand to industries which had been connected closely with German trade and were menaced with ruin by the War; by the refusal to aid the efforts made to replace necessities, hitherto supplied by Germany; by the founding or financing of factories for their production at home; by the restrictions put on trade under pretext of the War, that prevented the legitimate expansion of promising branches of industry; by the absence of effort to relieve the stringency of the money market, wealthy merchants being unable to obtain cash to meet their liabilities here, because their English debtors could not transmit the money they owed; some were even obliged to sell the depreciated Government paper at heavy loss in order to maintain their credit; in other cases War Bonds were offered to them in lieu of cash for goods supplied. The details have varied in different centres, and the wealthy and independent merchants of Bombay have suffered less than the merchants of Madras, with whose difficulties I am naturally more familiar.

There, added difficulties constantly arise from the favouritism shown by the Presi-

dency Bank to English, as compared with Indian, clients, and the absence of Indians from its Directorate, complained of for years. The anxiety felt by the merchants was largely increased by the depreciation of Government paper, and apart from the heavy losses of capital incurred when necessity forced holders to sell for cash, an uneasy feeling arose as to the stability of the Government, when its securities fell so low.

Another disturbing cause was the alienation during many years of lands and minerals to foreigners, the Government looking on with indifference.

The copra and coir industry of the West Coast had passed into German hands; struck away from them by the War, there was danger of its being absorbed by the English; happily the firm of Tata and Sons stepped in and rescued it, and it remains an Indian industry. Ten years ago, the working of the blend known as monazite, an ingredient in munitions, was absorbed by Germany. Indian mica mines became German property. Undressed hides were exported wholesale to Germany, although Mysore had shown that they could be dressed and tanned better in Indian than in European factories, and only a little encouragement and help were needed to ensure their dressing and tanning, if not also their working, here. Instead of that, the undressed hides were bought up by Government at a price fixed by themselves, and were largely exported to be dressed, tanned, and worked abroad. The Viceroy, speaking in the Supreme Council on September 5 last, stated that large orders had been given to "tanners in India," and that experimental work in tanning had yielded results which promised success on a commercial scale; he expressed the hope that, after the War, the tanning industry would undergo a

great expansion for general purposes. But hide merchants are distressed by an order that hides are to be purchased at War prices, the British War Office buying them to provide with leather goods the civilian population in Britain. But what has the War Office to do with providing boots for civilians, and why should India be drained for civil as well as for military purposes? If the tanning experiments are being carried on with India's money by experts paid by India, and not by British capitalists, then the outcome should be the property of India and enrich the people of the country, not British merchants and manufacturers settled here.

The War has turned the attention of Government to the wisdom of utilising India's immense natural resources, and the Viceroy speaks of organising these resources with "a view to making India more self-contained, and less dependent on the outer world for the supplies of manufactured goods." We heartily endorse this view. This has long been the cry from Indians, for India, with her varieties of soil and climate, can produce all the materials she needs, and with her surplus goods she can, as Phillimore said of her in the seventeenth century, "with the droppings of her soil feed distant nations." But the East India Company first, the British Government next, and lately exploiting bodies of Imperialist Traders, have vehemently insisted that India should supply raw materials, export them for manufacture abroad, and purchase, preferably within the Empire, the goods manufactured out of them. As Macaulay pointed out, the marvellous expansion of English industry was contemporaneous with the impoverishment of India. The reversal of this policy by the present Viceroy will earn India's undying gratitude, if he fosters Indian industries and not English industries in India. A witness before the Industries Commission stated that India should raise products for use outside; that is, as the East India Company put it, become a plantation for the supply of raw materials. The Viceroy must pardon us, if previous experience has made us anxious on this point. We cannot forget that a century ago the traces

of iron were found in the Central Provinces, and that nothing was done to extract the metal—England then being the world's shop for iron to her own huge profit, and not desiring a rival. It was left for Tata to seize the opportunity, and his shares of Rs. 30 are now sold at Rs. 1180. He started a great industry, and Tata's steel is sought so largely that he cannot meet the demand. Had the iron been raised and worked here during these long years, we should not now be dependent on Britain for our machinery, the want of which cripples the efforts to found new industries and to expand old ones, in order to supply the demand caused by the necessary absorption of factories in Great Britain for War work.

The Viceroy remarks truly that previous "efforts were more sporadic than systematic," but proceeds:

The marked success which has followed the organisation of research and demonstration work in scientific agriculture, and the assistance which has been given to the mineral industries by the Geological Survey, are striking examples that encourage a bolder policy on similar lines for the benefit of other, and especially the manufacturing, industries.

Here, again, we must pause to remark that some of these experiments in scientific agriculture result in efforts to meet the demands of England, rather than those of India. India works up short-stapled cotton. Especially in her hand-loom industry, short-stapled cotton suits her. Lancashire wants long-stapled, and cannot get enough from the United States and Egypt. Therefore, India should substitute long- for short-stapled cotton. We confess we do not see the *sequitur*. Nor do we find, in our study of English trade, that England, which is set up as an example to be copied, has followed self-denying ordinances, and has regulated her production so as to help foreign countries to her own detriment.

However, the War has done for India, in awakening the interest of the Government in her industries, that which the attempts of Indian patriots have failed to do. The War brought about the Industries Commission, and the need for munitions has forced industrial organisation for their production. It is for Indian mer-

chants to see, by seizing and utilising the political weapon, that the organisation and encouragement of industries by Government—unless it be a Home Government, under their own control—does not reduce Indians to a more subordinate position than they now hold. It is this danger which is playing a great part in the fear which has caused the Awakening of the Merchants. The tea industry, for instance, is in the hands of English planters, and while incomes drawn from other agricultural profits have been taxed, incomes derived from tea—which is certainly an agricultural profit—have wholly escaped till lately. If this policy be pursued, and the fostering of industries with Indian money places the industries in foreign hands, Indians will, even more than now, be dubashes, and clerks, and other employees of English-captained firms, and will depend ever more and more on wages, driven lower and lower by increasing competition.

The industrial prospects in India are by no means discouraging, if Indians exert themselves to hold their own. Mr. Tozer, in his *British India and its Trade*, says :

The cotton and jute manufactures, already conducted on a large scale, offer scope for still further development. Sugar and tobacco are produced in large quantities, but both require the application of the latest scientific processes of cultivation and manufacture. Oil seeds might be crushed in India instead of being exported; while cotton seeds, as yet imperfectly utilised, can be turned to good account. Hides and skins, now largely exported raw, might be more largely tanned and dressed in India. Again, the woollen and silken fabrics manufactured in India are mostly coarse fabrics, and there is scope for the production of finer goods. Although railways make their own rolling stock, they have to import wheels and axles, tyres, and other iron work. At present steel is manufactured on a very small scale, and the number of iron foundries and machine shops, although increasing, is capable of greater expansion. Machinery and machine tools have for the most part to be imported. Millions of agriculturists and artisans use rude tools which might be replaced by similar articles that are more durable and of better make. Improved oil presses and hand-loom should find a profitable market. Paper-mills and flour-mills might be established in greater numbers. There are openings also for the manufacture of sewing machines, fireworks, ropes, boots and shoes, saddlery, harness, clocks, watches, aniline and alizarine dyes, electrical appliances, glass and glassware, tea chests,

gloves, rice, starch, matches, lamps, candles, soap, linen, hardware, and cutlery.

Obviously, India might be largely self-sufficing, and, as of old, export her surplus. But now her imports are rising, and under the present system her exports do not enrich her as they should.

Imports were steadily rising before the War, but dropped with it (amounts given in pounds sterling) :

1911-12	£	92,383,200	Piece Goods	28,592,000
12-13	„	107,332,490	„	35,536,000
13-14	„	122,165,203	„	38,758,000
14-15	„	91,952,600	„	28,643,000
15-16	„	87,560,168	„	25,175,000

The previous five years also show generally rising imports (amounts given in rupees) :

1906-7	Rs.	135,50,85,676
7-8	„	162,71,55,234
8-9	„	143,89,75,796
9-10	„	154,48,36,214
10-11	„	169,05,72,729

Exports exceeded imports, and the War has made difficulties in the way of realising payment. (Amounts given in pounds sterling.)

1911-12	£	147,879,060
12-13	„	160,899,289
13-14	„	162,807,900
14-15	„	118,323,300
15-16	„	128,356,619

Indian merchants have seen the swift expansion of Japanese trade, and know that it is fostered by the Japanese Government both by protection and with bounties. They have to compete with it in their own land. Is it any wonder that they desire an Indian Government? They see Japanese goods underselling them and flooding their own markets. Is it any wonder that they desire a Home Government, that will put duties on these foreign goods and protect their own products?

The furious uprising of the European Associations, ever indifferent to politics which only concern Indian interests, has shown them that their trade rivals dread the transfer of power, because they fear to lose the unfair privileges and advantages which they have always enjoyed, since the humble traders of the seventeenth century became the masters of India. They are not accustomed to a struggle on equal terms, and the prospect dismays them. They want privilege, not

justice and a fair field. Much of their fear and anger, the need felt by Sir Hugh Bray for English dominance for the protection of English interests, lie in the fact that they dread the budget of a Home Government, even more than they dread a fair trade competition.

The Indian merchants now realise that in the trade-war after the end of the present War, they will go down unless they have power in their own country. Trade, commerce, industry, organised by the countrymen of the European Chambers of Commerce and Trade Associations, mean ruin to the Indian merchants, traders, and manufacturers. The favouritism of Governments and English Banks has spelt hard struggle during the period when organisation was wanting. When it is accompanied by organisation created and ruled by the foreigners, it will spell ruin. Mr. J. W. Root has rightly observed that to give Great Britain, under present circumstances,

the control over Indian foreign trade and internal industry that would be secured by a common tariff would be an unpardonable iniquity. . . . Can it be conceived that were India's fiscal arrangements placed to any considerable extent under the control of British legislators, they would not be regulated with an eye to British interests? Intense jealousy of India is always cropping up in everything affecting fiscal or industrial legislation.

Indian merchants are fully alive to this danger, and to avert it they are welcoming Home Rule.

The merchants also realise that fiscal autonomy can only come with political autonomy. Only the illogical demand fiscal autonomy and reject Home Rule. A budget framed by an Indian Finance Member would aim at a much increased expenditure on education, sanitation, and irrigation—an expenditure that would result in increased capacity and increased health for the citizens and increased productiveness for the land. Railways would be constructed out of loans raised for the particular project, not out of revenue. Administration charges would be reduced by the reduction of salaries and greater economy. They have increased in a decade by Rs. 160 millions.

On the revenue side, the taxation on land would be lightened, so that cultivators might make a decent living by their labour. Exports of Indian monopolies, such as jute and indigo, would be heavily taxed. Imports would be taxed according to India's needs, and heavy duties laid on bounty-fed products. Imported liquors would carry a prohibitory duty, and they were imported in 1910-11 to the value of Rs. 1,89,81,666. Provisions, which were imported to the value of over 3 crores of rupees, might also be heavily taxed, being a luxury. Sugar rose in five years from 10 crores of rupees to 14 crores, and should be heavily taxed, so as to encourage its growth here. Cotton piece goods have risen from 37 crores to 41 crores, and India should supply herself, as well as with silk piece goods, risen from 1½ crores to 2½ crores. Army expenditure at the moment cannot be reduced, but later, territorial armies would be raised and large reserves gradually formed. For a time English troops would remain, as in the South African Union, but the short service system would be abolished and recruiting charges reduced.

Even so hasty a glance over the economic condition of India makes very plain the reasons for the awakening of Indian merchants, and their entry into the Home Rule Camp.

THE AWAKENING OF THE WOMEN

The position of women in the ancient Aryan civilisation was a very noble one. The great majority married, becoming, as Manu said, the Light of the Home; some took up the ascetic life, remained unmarried, and sought the knowledge of Brahman. The story of the Rānī Damayanti, to whom her husband's ministers came when they were troubled by the Rājā's gambling; that of Gāndhārī, in the Council of Kings and Warrior Chiefs, remonstrating with her headstrong son; in later days, those of Padmavati of Chittoor, of Mīrābai of Mārwar, the sweet poetess, of Tārābai of Thoda, the warrior, of Chānd Bibi, the defender of Ahmednagar, of Ahalya Bai of Indore, the great Ruler—all these and countless others are well known.

Only in the last five or six generations has the Indian woman slipped away from her place at her husband's side, and left him unhelped in his public life. Even now they wield great influence over husband and son, but lack thorough knowledge to aid. Culture has never forsaken them, but the English education of their husbands and sons, with the neglect of Sanskrit and the Vernacular, have made a barrier between the culture of the husband and that of the wife, and has shut the woman out from her old sympathy with the larger life of men. While the interests of the husband have widened, those of the wife have narrowed. The materialising of the husband has tended also, by reaction, to render the wife's religion less broad and wise, and by throwing her on the family priest for guidance in religion, instead, as of old, on her husband, has made the religion entirely one of devotion; and lacking the strong stimulus of knowledge, it more easily slides down into superstition, into dependence on forms not understood.

The wish to save their sons from the materialising results of English education awoke keen sympathy among Indian mothers with the movement to make Hinduism an integral part of education. It was, perhaps, the first movement in modern days which aroused among them in all parts of India a keen and living interest.

Then the troubles of Indians outside India roused the ever-quick sympathy of Indian women, and the attack in South Africa on the sacredness of Indian marriage drew large numbers of them out of their homes to protest against the wrong.

The Partition of Bengal was bitterly resented by Bengali women, and was another factor in the outward-turning change. When the editor of an Extremist newspaper was prosecuted for sedition, convicted and sentenced, five hundred Bengali women went to his mother to show their sympathy, not by condolences, but by congratulations. Such was the feeling of the well-born women of Bengal.

The Indentured Labour question, involving the dishonour of women, again moved them deeply, and even sent a

deputation to the Viceroy composed of women.

These were, perhaps, the chief outer causes; but deep in the heart of India's daughters arose the Mother's voice, calling on them to help her to arise, and to be once more mistress in her own household. Indian women, nursed on her old literature, with its wonderful ideals of womanly perfection, could not remain indifferent to the great movement for India's liberty. And during the last few years the hidden fire, long burning in their hearts, fire of love to Bharatamātā, fire of resentment against the lessened influence of the religion which they passionately love, instinctive dislike of the foreigner as ruling in their land, have caused a marvellous awakening. The strength of the Home Rule movement is rendered tenfold greater by the adhesion to it of large numbers of women, who bring to its helping the uncalculating heroism, the endurance, the self-sacrifice, of the feminine nature. Our League's best recruits and recruiters are among the women of India, and the women of Madras boast that they marched in procession when the men were stopped, and that their prayers in the temples set the interned captives free. Home Rule has become so intertwined with religion by the prayers offered up in the great Southern Temples, sacred places of pilgrimage, and spreading from them to village temples, and also by its being preached up and down the country by Sādhus and Sannyāsins, that it has become in the minds of the women and of the ever-religious masses inextricably intertwined with religion. That is, in this country, the surest way of winning alike the women of the higher classes and the men and women villagers. And that is why I have said that the two words, "Home Rule," have become a Mantram.

THE AWAKENING OF THE MASSES

This is another startling phenomenon of our times, due of late to the teaching of Sādhus and Sannyāsins and the campaign of prayer, just mentioned, but much more to the steady influence of the educated classes permeating the masses for very many years, the classes which, as we

shall see, have their roots struck deep in the villages. It must be remembered that the raiyat, though innocent of English, has a culture of his own, made up of old traditions and legends and folk-lore, coming down from time immemorial. He is religious, knows the great laws of Karma and Reincarnation, is industrious and shrewd. He cares very little for who is the "Sirkar," and very much for the agents who come to collect his tax, or to meddle with his fields. In the old days, which for him still live, the Panchayat managed the village affairs, and he was prosperous and contented, save when the King's tax-gatherer came, or soldiers harried his village. These were inevitable natural evils, like drought or flood; and if a raid came or an invasion, they felt they were suffering with their King, and in the tax they were sharing with their King, whereas they are crushed now in an iron machinery, without the human nexus that used to exist.

Home Rule has touched the raiyat through his village life, where the present order presses hardly upon him in ways that I shall refer to when dealing with agricultural conditions. He resents the rigid payment of tax in money instead of the variable tax in kind, the King's share of the produce. He resents the frequent resettlements, which force him to borrow from the money-lender to meet the higher claim. He wants the old Panchayat back again; he wants that his village should be managed by himself and his fellows, and he wants to get rid of the tyranny of petty officials, who have replaced the old useful communal servants.

We cannot leave out of the causes which have helped to awaken the masses, the influence of the Co-operative Movement, and the visits paid to villages by educated men for lectures on sanitation, hygiene, and other subjects. Messrs. Moreland and Ewing, writing in the *Quarterly Review*, remarked:

The change of attitude on the part of the peasant, coupled with the progress made in organisation mainly through the Co-operative propaganda, is the outstanding achievement of the past decade, and at the same time the chief ground for the recent confidence with which agricultural reformers can now face the future.

In many parts of the country, where Conferences are carried on in the vernacular, the raiyats attend in large numbers, and often take part in the practical discussions on local affairs. They have begun to hope and to feel that they are a part of the great National Movement, and that for them, also, a better day is dawning.

The submerged classes have also felt the touch of a ray of hope, and are lifting up their bowed heads, and claiming, with more and more definiteness, their place in the Household of the Mother. Movements, created by themselves, or originating in the higher castes, have been stirring in them a sense of self-respect. The Brāhmanas, awakening to a sense of their long-neglected duty, have done much to help them, and the prospect of their future brightens year by year.

By a just karma the higher castes are finding that attempts are being made by official and non-official Europeans to stir this class into opposition to Home Rule. They play upon the contempt with which they had been treated, and threaten them with a return of it, if "Brahmana Rule," as they call it, is gained. Twenty years ago and more, I ventured to urge the danger to Hindu Society that was hidden within the neglect of the submerged, and the folly of making it profitable for them to embrace Islam or Christianity, which offered them a higher social status. Much has been done since then, but it is only a drop in the ocean needed. They know very well, of course, that all the castes, not the highest alone, are equally guilty, but that is a sorry comfort. Large numbers of them are, happily, willing to forget the past, and to work with their Indian fellow-countrymen for the future. It is the urgent duty of every lover of the Motherland to draw these, her neglected children, into the common Home.

Mr. Gandhi's capital idea of a monster petition for the Congress-League scheme, for which signatures were only to be taken after careful explanation of its scope and meaning, has proved to be an admirable method of political propaganda. The soil in the Madras Presidency had been well prepared by a wide distribution of popular literature, and the Propaganda Committee

had scattered over the land in the vernaculars a simple explanation of Home Rule. The result of active work in the villages during the last year showed itself in the gathering in less than a month of nearly a million signatures. They have been taken in duplicate, so that we have a record of a large number of people interested in Home Rule, and the hosts will increase in ever widening circles, preparing for the coming Freedom.

WHY INDIA DEMANDS HOME RULE

India demands Home Rule for two reasons, one essential and vital, the other less important but weighty: First, because Freedom is the birthright of every Nation; secondly, because her most important interests are now made subservient to the interests of the British Empire without her consent, and her resources are not utilised for her greatest needs. It is enough only to mention the money spent on her Army, not for local defence but for Imperial purposes, as compared with that spent on primary education.

I. THE VITAL REASON

(a) *What is a Nation?*

Self-Government is necessary to the self-respect and dignity of a people; Other-Government emasculates a Nation, lowers its character, and lessens its capacity. The wrong done by the Arms Act, which Rājā Rāmpāl Singh voiced in the Second Congress as a wrong which outweighed all the benefits of British Rule, was its weakening and debasing effect on Indian manhood. "We cannot," he declared, "be grateful to it for degrading our natures, for systematically crushing out all martial spirit, for converting a race of soldiers and heroes into a timid flock of quill-driving sheep." This was done not by the fact that a man did not carry arms—few carry them in England—but that men were deprived of the *right* to carry them. A Nation, an individual, cannot develop his capacities to the utmost with-

out liberty. And this is recognised everywhere except in India. As Mazzini truly said:

God has written a line of His thought over the cradle of every people. That is its special mission. It cannot be cancelled; it must be freely developed.

For what is a Nation? It is a spark of the Divine Fire, a fragment of the Divine Life, outbreathed into the world, and gathering round itself a mass of individuals, men, women and children, whom it binds together into one. Its qualities, its powers, in a word, its type, depend on the fragment of the Divine Life embodied in it, the Life which shapes it, evolves it, colours it, and makes it One. The magic of Nationality is the feeling of oneness, and the use of Nationality is to serve the world in the particular way for which its type fits it. This is what Mazzini called "its special mission," the duty given to it by God in its birth-hour. Thus India had the duty of spreading the idea of Dharma, Persia that of Purity, Egypt that of Science, Greece that of Beauty, Rome that of Law. But to render its full service to Humanity it must develop along its own lines, and be Self-determined in its evolution. It must be Itself, and not Another. The whole world suffers where a Nationality is distorted or suppressed, before its mission to the world is accomplished.

(b) *The Cry for Self-Rule*

Hence the cry of a Nation for Freedom, for Self-Rule, is not a cry of mere selfishness demanding more Rights that it may enjoy more happiness. Even in that there is nothing wrong, for happiness means fulness of life, and to enjoy such fulness is a righteous claim. But the demand for Self-Rule is a demand for the evolution of its own nature for the Service of Humanity. It is a demand of the deepest Spirituality, an expression of the longing to give its very best to the world. Hence dangers cannot check it, nor threats appal, nor offerings of greater pleasures lure it to give up its demand for Freedom. In the adapted words of a Christian Scripture, it passionately cries: "What shall it profit a Nation if it gain the whole world

and lose its own Soul? What shall a Nation give in exchange for its Soul? " Better hardship and freedom, than luxury and thralldom. This is the spirit of the Home Rule movement, and therefore it cannot be crushed, it cannot be destroyed, it is eternal and ever young. Nor can it be persuaded to exchange its birthright for any mess of efficiency-pottage at the hands of the bureaucracy.

(c) *Stunting the Race*

Coming closer to the daily life of the people as individuals, we see that the character of each man, woman and child is degraded and weakened by a foreign administration, and this is most keenly felt by the best Indians. Speaking on the employment of Indians in the Public Services, Gopal Krishna Gokhale said :

A kind of dwarfing or stunting of the Indian race is going on under the present system. We must live all the days of our life in an atmosphere of inferiority, and the tallest of us must bend, in order that the exigencies of the system may be satisfied. The upward impulse, if I may use such an expression, which every schoolboy at Eton or Harrow may feel that he may one day be a Gladstone, a Nelson, or a Wellington, and which may draw forth the best efforts of which he is capable, that is denied to us. The full height to which our manhood is capable of rising can never be reached by us under the present system. The moral elevation which every Self-governing people feel cannot be felt by us. Our administrative and military talents must gradually disappear owing to sheer disuse, till at last our lot, as hewers of wood and drawers of water in our own country, is stereotyped.

The Hon. Mr. Bhupendranath Basu has spoken on similar lines :

A bureaucratic administration, conducted by an imported agency, and centring all power in its hands, and undertaking all responsibility, has acted as a dead weight on the Soul of India, stifling in us all sense of initiative, for the lack of which we are condemned, atrophying the nerves of action and, what is most serious, necessarily dwarfing in us all feeling of self-respect.

In this connection the warning of Lord Salisbury to Cooper's Hill students is significant :

No system of Government can be permanently safe where there is a feeling of inferiority or of mortification affecting the relations between the governing and the governed. There is nothing

I would more earnestly wish to impress upon all who leave this country for the purpose of governing India than that, if they choose to be so, they are the only enemies England has to fear. They are the persons who can, if they will, deal a blow of the deadliest character at the future rule of England.

I have ventured to urge this danger, which has increased of late years, in consequence of the growing self-respect of the Indians, but the ostrich policy is thought to be preferable in my part of the country.

This stunting of the race begins with the education of the child. The Schools differentiate between British and Indian teachers; the Colleges do the same. The students see first-class Indians superseded by young and third-rate foreigners; the Principal of a College should be a foreigner; foreign history is more important than Indian; to have written on English villages is a qualification for teaching economics in India; the whole atmosphere of the School and College emphasises the superiority of the foreigner, even when the professors abstain from open assertion thereof. The Education Department controls the education given, and it is planned on foreign models, and its object is to serve foreign rather than native ends, to make docile Government servants rather than patriotic citizens; high spirits, courage, self-respect, are not encouraged, and docility is regarded as the most precious quality in the student; pride in country, patriotism, ambition, are looked on as dangerous, and English, instead of Indian, Ideals are exalted; the blessings of a foreign rule and the incapacity of Indians to manage their own affairs are constantly inculcated. What wonder that boys thus trained often turn out, as men, time-servers and sycophants, and, finding their legitimate ambitions frustrated, become selfish and care little for the public weal? Their own inferiority has been so driven into them during their most impressionable years, that they do not even feel what Mr. Asquith called the "intolerable degradation of a foreign yoke."

(d) *India's Rights*

It is not a question whether the rule is good or bad. German efficiency in Ger-

many is far greater than English efficiency in England; the Germans were better fed, had more amusements and leisure, less crushing poverty than the English. But would any Englishman therefore desire to see Germany occupying all the highest positions in England? Why not? Because the righteous self-respect and dignity of the free man revolt against foreign domination, however superior. As Mr. Asquith said at the beginning of the War, such a condition was "inconceivable and would be intolerable." Why then is it the one conceivable system here in India? Why is it not felt by all Indians to be intolerable? It is because it has become a habit, bred in us from childhood, to regard the sahib-log as our natural superiors, and the greatest injury British rule has done to Indians is to deprive them of the natural instinct born in all free peoples, the feeling of an inherent right to Self-determination, to be themselves. Indian dress, Indian food, Indian ways, Indian customs, are all looked on as second-rate; Indian mother-tongue and Indian literature cannot make an educated man. Indians as well as Englishmen take it for granted that the natural rights of every Nation do not belong to them; they claim "a larger share in the government of the country," instead of claiming the government of their own country, and they are expected to feel grateful for "boons," for concessions. Britain is to say what she will give. The whole thing is wrong, topsy-turvy, irrational. Thank God that India's eyes are opening; that myriads of her people realise that they are men, with a man's right to freedom in his own country, a man's right to manage his own affairs. India is no longer on her knees for boons; she is on her feet for Rights. It is because I have taught this that the English in India misunderstand me and call me seditious; it is because I have taught this that I am President of this Congress today.

This may seem strong language, because the plain truth is not usually put in India. But this is what every Briton feels in Britain for his own country, and what every Indian should feel in India for his.

This is the Freedom for which the Allies are fighting; this is Democracy, the Spirit of the Age. And this is what every true Briton will feel is India's Right the moment India claims it for herself, as she is claiming it now. When this right is gained, then will the tie between India and Great Britain become a golden link of mutual love and service, and the iron chain of a foreign yoke will fall away. We shall live and work side by side, with no sense of distrust and dislike, working as brothers for common ends. And from that union shall arise the mightiest Empire, or rather Commonwealth, that the world has ever known, a Commonwealth that, in God's good time, shall put an end to War.

II. THE SECONDARY REASONS

(a) *Tests of Efficiency*

The Secondary Reasons for the present demand for Home Rule may be summed up in the blunt statement: "The present rule, while efficient in less important matters and in those which concern British interests, is inefficient in the greater matters on which the healthy life and happiness of the people depend." Looking at outer things, such as external order, posts and telegraphs—except where political agitators are concerned—main roads, railways, &c., foreign visitors, who expected to find a semi-savage country, hold up their hands in admiration. But if they saw the life of the people, the masses of struggling clerks trying to educate their children on Rs. 25 (28s. 0½d.) a month, the masses of labourers with one meal a day, and the huts in which they live, they would find cause for thought. And if the educated men talked freely with them, they would be surprised at their bitterness. Gopal Krishna Gokhale put the whole matter very plainly in 1911:

One of the fundamental conditions of the peculiar position of the British Government in this country is that it should be a continuously progressive Government. I think all thinking men, to whatever community they belong, will accept that. Now, I suggest four tests to judge whether the Government is progressive, and, further, whether it is continuously progressive. The first test that I would apply is what measures it adopts for the moral and material improvement of the mass of the people, and under these

measures I do not include those appliances of modern Governments which the British Government has applied in this country, because they were appliances necessary for its very existence, though they have benefited the people, such as the construction of railways, the introduction of post and telegraphs, and things of that kind. By measures for the moral and material improvement of the people, I mean what the Government does for education, what the Government does for sanitation, what the Government does for agricultural development, and so forth. That is my first test. The second test that I would apply is what steps the Government takes to give us a larger share in the administration of our local affairs — in municipalities and local boards. My third test is what voice the Government gives us in its Councils—in those deliberative assemblies where policies are considered. And, lastly, we must consider how far Indians are admitted into the ranks of the public service.

(b) *A Change of System Needed—
Officials*

Those were Gokhale's tests, and Indians can supply the results of their knowledge and experience to answer them. But before dealing with the failure to meet these tests, it is necessary to state here that it is not a question of blaming men, or of substituting Indians for Englishmen, but of changing the system itself. It is a commonplace that the best men become corrupted by the possession of irresponsible power. As Bernard Houghton says: "The possession of unchecked power corrupts some of the finer qualities." Officials quite honestly come to believe that those who try to change the system are undermining the security of the State. They identify the State with themselves, so that criticism of them is seen as treason to the State. The phenomenon is well known in history, and it is only repeating itself in India. The same writer—I prefer to use his words rather than my own, for he expresses exactly my own views, and will not be considered to be prejudiced as I am thought to be—cogently remarks:

He (the official) has become an expert in reports and returns and matters of routine through

many years of practice. They are the very woof and warp of his brain. He has no ideas, only reflexes. He views with acrid disfavour untried conceptions. From being constantly preoccupied with the manipulation of the machine he regards its smooth working, the ordered and harmonious regulation of glittering pieces of machinery, as the highest service he can render to the country of his adoption. He determines that his particular cog-wheel at least shall be bright, smooth, silent, and with absolutely no back-lash. Not unnaturally in course of time he comes to envisage the world through the strait embrasure of an office window. When, perforce, he must report on new proposals he will place in the forefront, not their influence on the life and progress of the people, but their convenience to the official hierarchy and the manner in which they affect its authority. Like the monks of old, or the squire in the typical English village, he cherishes a benevolent interest in the commonalty, and is quite willing, even eager, to take a general interest in their welfare, if only they do not display initiative or assert themselves in opposition to himself or his order. There is much in this proviso. Having come to regard his own judgment as almost divine, and the hierarchy of which he has the honour to form a part as a sacrosanct institution, he tolerates the laity so long as they labour quietly and peaceably at their vocations and do not presume to intermeddle in high matters of State. That is the heinous offence. And frank criticism of official acts touches a lower depth still, even *lèse majesté*. For no official will endure criticism from his subordinates, and the public, who lie in outer darkness beyond the pale, do not in his estimation rank even with his subordinates. How, then, should he listen with patience when in their cavilling way they insinuate that, in spite of the labours of a high-souled bureaucracy, all is perhaps not for the best in the best of all possible worlds—still less when they suggest reforms that had never occurred even to him or to his order, and may clash with his most cherished ideals? It is for the officials to govern the country; they alone have been initiated into the sacred mysteries; they alone understand the secret working of the machine. At the utmost the laity may tender respectful and humble suggestions for their consideration, but no more. As for those who dare to think and act for themselves, their ignorant folly is only equalled by their arrogance. It is as though a handful of schoolboys were to dictate to their masters alterations in the traditional time-table, or to insist on a modified curriculum. . . . These worthy people [officials] confuse manly independence with disloyalty; they cannot conceive of natives except either as rebels or as timid sheep.

(To be continued.)

BOOKS WE SHOULD READ

1. *Mahatma Gandhi*, Re. 1 As. 8.
2. *The Soul of India*, As. 4.
3. *The Story of a Blunder*, As. 8.
4. *Pictures of Indian Life*, Re. 1 As. 8.
5. *Mr. Gandhi's Speeches and Writings*.
Re. 1 As. 8.

These five booklets are valuable for the peeps they give us into Indian thought at this critical time. The first two are by the much-admired poetess, Mrs. Sarojini Naidu; the third is by Mr. K. Vyasa Rao, with a foreword by the veteran statesman, Dr. Sir S. Subramanya Aiyar; the fourth is a biography of Babu Shishir Kumar Ghose, founder of the *Amrita Bazar Patrika*, and is "a mine of Indian political information"; the fifth, *Mr. Gandhi's Speeches*, throws light on South African affairs. The first four are published by Messrs. Ganesh and Co., of Madras, and all afford men of the West an opportunity to hear how Indians write amongst themselves.

The Round Table Year Book for 1918 (6d.) carries on while the *Young Age* pauses to take breath for want of funds. It is especially for Lotus Circles, Round Table Knights, Servants of the Star Groups, "all in the service of the King," but it is so well written and bright and lively that it is also worth the atten-

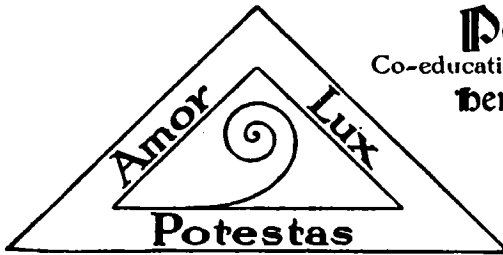
tion of a wider and older class of readers. The only fault is that it is too small. It can be obtained at the T.P.H., Upper Woburn Place, W.C. 1.

A Proposal for the Establishment of a New Town (1918) can be obtained for twopence from H. C. Lauder, 127, Central Buildings, Westminster, S.W. The authors desire to counteract those of our present social and economic relations which do not work towards brotherhood and goodwill, by founding a town as an object-lesson in social reconstruction and as a fruitful field for experiments in management generally. All houses will be built and owned by the town, and a permanent company is to be formed to float a pioneer organisation, with a capital of £25,000, to search for suitable sites.

Efforts to improve existing social conditions are multiplying in a very satisfactory manner, and show that our people are awakening rapidly to the possibilities of the hour. Men and women weighed down by a bad environment have no time for thought, much less opportunity to cultivate those qualities of heart and head which will enable them to recognise and work with the Great Teacher when He is amongst us. A. J. W.



THESE are thy wonders, Lord of Power,
Killing and quickening, bringing down to Hell
And up to Heaven in an hour;
Making a chime of a passing bell.
We say amiss
This or that is;
Thy Word is all, if we could spell.
—GEORGE HERBERT.



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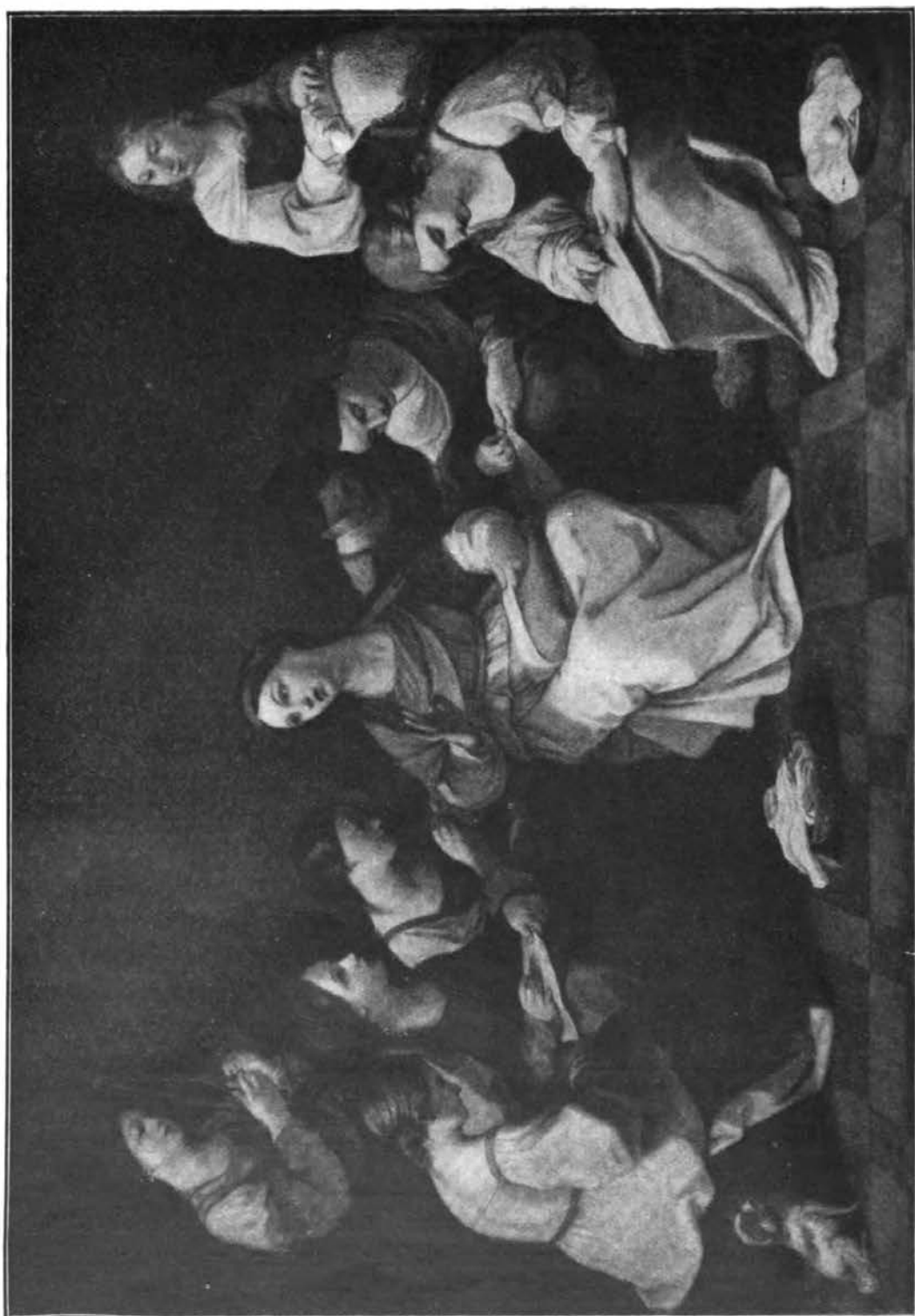
Contents

	PAGE
<i>Frontispiece</i> : The Youth of the Virgin.	226
In the Starlight.	227
Notes on the Times.—	
II. America and the War.	229
The Case for India.	232
The Home and Citizenship.	240
Les Femmes Françaises Pendant la Guerre.	244
Women and Freemasonry.	248
Women in Italy.	252
Woman and the Church.	253
Star Hymn.—II.	254
Women and Drama.	255
Woman's Influence in India.	259
Women in Co-operation	261
Women in Politics.	264
Woman's Part in Education.	269
Principles of Life.—II.	271

As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand.

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THE YOUTH OF THE VIRGIN. BY GUIDO RENI.

(Sometime in the Hermitage of Petrograd.)

[THE MEDICI SOCIETY, LTD., 7, GRAFTON STREET, W. 1.]



IN THE STARLIGHT

By LADY EMILY LUTYENS

It should be clearly understood that the contents of "In the Starlight" are the personal views of the writer. Neither the Head nor the Order is at all responsible for them. But the writer feels she is more useful to her readers in expressing freely her own thoughts and feelings than if she were to confine herself to bare chronicles of events and to conventional ethical expressions.

IN face of the great events happening in France, events which must to a great extent decide the future of the world, one can but keep silence about lesser things. These are the hours which test individuals and nations, and patient heroism is as much required of those who silently wait as of those who fight and work. In the darkest hour let us, Brothers of the Star, remember that "the Most High ruleth in the kingdom of men," and that inexorably His great purpose is being worked out. Whether the fulfilment of that purpose brings to us individually, or as a nation, good or ill is of comparatively little importance. The future of humanity, the good of the world, is at stake, and we who are pledged servants of the Great Hierarchy should know how to merge our little wills into the Great Will. To the extent to which we are able to adopt this attitude will be the measure of our usefulness at the present time. We can, if we will, individually and collectively, become channels of the Master's force, radiating out peace and strength to this troubled world. But to do this we must build up strong centres of peace in our own hearts first; and, secondly, when we meet together as Brothers "in His Name." We *could* do so much, and yet we accomplish so little, because we have not yet

learnt to put our own personalities on one side, and to live only for the work. This is a time of special strain for everyone, and because of this strain our own special weaknesses press very heavily upon us, and the personality of each is more than usually aggressive. Because we are units in the Great Life of the Logos, we reflect in our own little Universe the storm and stress taking place in the larger Universe, and we have to learn to rise above the battlefield of our own natures to that spiritual region where the One Will rules. The oftener we can do this in meditation, prayer or thought, the greater our power will become of helping the world through its present crisis. "The night is far spent, the day is at hand," and we must claim our heritage in that new day, by living clearly, consciously, in its ideals *now*. Every fresh sorrow and tragedy which breaks over the world to-day is but a fresh cry sent out of the darkness to the Saviour of the World to come. But the destruction of the old forms is not yet complete; too much of the old evil spirit of militarism, pride and egoism remains, and would act as a barrier to His teaching and influence if He came to-day. The world is not yet ready for its To-morrow, but we can help to make it more ready by anticipation. This Order is still weak in

numbers; it might be strong in power if each Brother could learn to realise himself as a citizen of Christ's kingdom upon earth and to draw upon the strength the Master promised to all who seek to serve His brethren in His name. This may not be the time for outer propaganda—at least for the countries which are at war; it is undoubtedly a time for building up inner strength and realising the "unity of the Spirit in the bond of peace," so that directly the war is over we may be ready to spring forward as one body, though working through many lands and races, and bring to the stricken peoples the healing message of peace and good-will. Till that glad Day comes our duty is plain: "Stand fast in the faith; quit you like men; *be strong.*"

* * *

This month we are specially concerning ourselves with the work being done by women in various branches of industry. The month of May in Roman Catholic countries is dedicated to the

Blessed Virgin, and through Her should be sacred to the cause of Womanhood. The future of the world is going to depend more and more upon women, not only as regards politics and industry, but because women are going to mould the thought of the world as they have never done before. This is partly due to the fact that a whole generation of men has been swept away, and the future will belong to women and children. Women will have a much larger share in education and legislation, and will naturally, therefore, play a larger part in moulding the thought of the coming generation. A great privilege, but also a great responsibility, will be theirs. In considering this question, therefore, of the relation of women to the future, in these pages, we would dedicate this number of our magazine to Mary the Mother, type and symbol of that aspect of God which broods in love over His children, and travails in the pain of the world for the bringing forth of the Perfect Man.



“**L**IFE'S more than breath and the quick round of blood,
It is a great spirit and a busy heart.
The coward and the small in soul scarce do live.
One generous feeling, one great thought, one deed
Of good ere night, would make life longer seem
Than if each year might number a thousand days
Spent as is this by nations of mankind.

“We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.”

PHILIP JAMES BAILEY

NOTES ON THE TIMES

II.—AMERICA AND THE WAR

By *E. A. WODEHOUSE*

IT is interesting—taking our stand upon the postulate that everything has a meaning—to try and trace the hidden purpose of some of the things that have happened in this war. It would be, perhaps, too much to say that everything which happens is for the best, because men and nations are obviously fallible; they often miss opportunities which they were meant to take, and in the same degree they must often fail to respond to the intentions of whatever great Purpose may be directing the world through its present hour of crisis. But, at the same time, it would be equally true to say that much which seems at first sight mistaken is really part of a deeper plan; and, at any rate, that, when mistakes are made and opportunities missed, there is *Something* behind which is capable of turning even these untoward happenings to good account. The safest plan, when in doubt, is therefore to assume this purposive direction, to maintain our trust in its wisdom and efficiency, and to realise that, if only we view the march of events in its largest perspective, all things ultimately work together towards a foreseen end.

During the earlier part of the war there was much discussion amongst the Allies as to the part played by the United States of America. It was felt that America was sacrificing her dignity in withholding so long from the conflict, and that, so far from being a country of ideals, this higher mission was being betrayed to a readiness to make money out of the war rather than share in its risks and hardships. There is no doubt that, during the first three years of war, immense wealth flowed into American coffers from the Allied nations—so much so that it has been said, probably truly, that New York, and no longer London, is now the financial centre of the world and controls its money markets. To many this fact summarised the policy

of America. She was out to make money, and cared nothing really about the deeper human issues at stake.

No one, except the enemy, would hold this view now. Already the coming in of America has had a striking effect upon the Alliance—not merely in the obvious direction of the immense aid which she can bring in the way of men and materials, but in clarifying the issues and re-establishing an idealism which had shown signs, in the other Allied nations, of becoming blurred in the stress of conflict, and of sinking to the level of the conventional war-aims of the past. No one can go back in mind to the epoch-making speeches of President Wilson, at the time of America's entrance into the war and since that date, without recalling the sense of tremendous moral relief which they brought with them. They reminded the Allies that the cause for which they were fighting was one of ideals, and that nothing else really mattered; they at once raised the issue to the height from which it had temporarily declined; and the President of the United States became, as he has since remained, the representative spokesman of the deeper spirit of the Alliance.

Looking back now, we can see how great were the difficulties in the way of an earlier participation in the war; how a nation, composed of so many diverse elements, had to be unified before it could strike with effect; and how this unification could only come by an appeal to principles large enough to transcend all such accidental diversities. The result has been that America, having had to wait until the sheer force of human principles welded her population into one, now stands for those principles with a strength and definiteness which would not have been possible before. They have become her reason for fighting; and, as such, she is pledged

to them. In this respect, also, she has involved her Allies in the pledge. For, in so far as they look to America and rely upon her aid for the successful conclusion of the war, they are automatically pledged to her war-aims. These aims, of course, are really their own also; but, as I have said, a war-worn people, in the heat and dust of the struggle, often loses sight of its higher aims, and it needed a fresh and hitherto untried people to reinstate them and proclaim them with all the force and conviction of rediscovery.

This has been one great contribution of America to the Alliance; and I do not think it could have been made with the same effect earlier in the war. To begin with, America herself was not ready to make it as one people; in the second place, the psychological need for it, amongst the Allied nations, was not so urgent at an earlier date. It was when their own idealism was running a trifle sluggishly, owing to war-weariness, that they most needed this full and invigorating stream. It came when it was most wanted—when it could be really welcomed and could exert a real influence on men's thought.

That is one reason which seems to suggest that the moment of American intervention was not ill-chosen. Another is connected with Russia.

The Russia with which we were allied was an autocratic Russia; and, however useful she may have been from the purely military point of view, there is no doubt that the presence of an extreme autocracy, of evil reputation, in the ranks of the Allies, did much to blur its ideal aims. It could not be said that the Alliance, as a whole, was fighting for democracy and freedom, so long as Imperial Russia remained in its midst. Then came the Russian Revolution. At the moment it looked as though all the disadvantages of the Russian alliance, in point of principle, had vanished, while all its practical military advantages remained. But the Russian Revolution took its natural course. The disruptive forces released did the natural work of such forces—the work they have ever done in the history of peoples; and to-day Russia, as a military power, is extinct. Almost simultaneously

with the first crumbling of Russian might, America came into the war. She then came in, in the eyes of the whole Alliance, as the successor or substitute of Russia; and none can deny that, from the ideal point of view, she was a much more comfortable and consistent Ally. With the dropping out of Russia and the entrance of America the Allied Cause at once clarified itself. It could now stand openly and without fear of contradiction for what it was supposed to represent—namely, the cause of democracy and free peoples against autocracy and military domination. In this way, also, there seems to have been some meaning in the date of America's entry into the war.

I am inclined to think, however, that there is a further meaning than this—one that stretches forward into the future.

It seems to me that, in view of the great Reconstruction which must follow after the war, it was almost necessary that America should come in in such a way and at such a time as to give her a preponderating position in the Alliance. Had she come in earlier, her position would not have been the same. As it is, she has made her entry when she was already the financial pivot of the Alliance, and so, from the point of view of all material concerns, the centre of the Allied cause—the source from which it derived its material nourishment. Then, again, she came in when, from the military standpoint, her assistance was most urgently needed, so much so that all the Allied hopes of ultimate victory now rest, in one way or another, on American help. Thirdly, as has been pointed out, she came in fresh, on a full tide of idealism, at a time when the idealism of the Allies was running rather low. And, finally, she has had the advantage of profiting by all the mistakes which inexperience had caused the Allies to make in the earlier days of the war, and has thus been able to achieve an economy and directness of effort which, although in some ways characteristically American, was, in a large measure, derived from the hardly-bought experience of others. However this may be, there can be no doubt that the American people, since its entrance into the war, has shown

a vigour and one-pointedness of effort and a willingness to organise on the largest scale, regardless of all minor interests, which have won universal admiration. Perhaps it cannot be said that America is teaching us how to organise for war. That would not be true. But it can certainly be said that there never was an apter pupil than the United States, nor one so capable of profiting by the lessons of others. What has particularly struck the world, in American war preparations, has been the lack of compromise and the swiftness of decision. Immense changes have been introduced, as it were, at one stroke. Certain things have been seen to be necessary, and they have been done instantaneously. There has been a complete absence of what is popularly known as "shilly-shallying"—in striking contrast to much which we in England, at least, have cause to lament.

The effect of all this has been, undoubtedly, to give America a position to-day which the small-minded in other countries have shown a disposition to resent. President Wilson has been accused of a desire to "take over" the war and "run" the Alliance. It has been rumoured that the common opinion of Americans is that they are going to win the war for us. These are petty and separatist notions, for the Alliance, if it is to be of any use, is one; it stands for one cause, and it wins or loses together. What is true, however, is that America to-day holds the keys of the situation, and that the ultimate staying power of the Alliance is largely bound up with her. The final bulwark against war-weariness and the pacifism of the war-weary in the countries which have been longer in the war is the resolution of our latest ally to fight on until the war is won. The stronger elements in those countries can be relied upon; the weaker cannot. And the great support of the stronger elements, in the hour of difficulty which must sooner or later come, will be the knowledge that they have America with them. And this will be felt more and more as the war goes on.

Events, then, have conspired to give America a certain position in the war, as

it now stands; and I have ventured the suggestion that this is a necessary position in view of the great work of Reconstruction which must come after the war. I say this because I believe that it is America which must play the leading part in that Reconstruction, the simple reason being that America is the country in which new ideas move more freely than in any other land. It has been said that we, in Europe, resent any idea which is new, whereas in America it is welcomed precisely because it is new. Perhaps this is natural; an old country, tied up with traditions, is in a different position from a new country, still in the making. Then, again, there are climatic and temperamental differences—a host of differences, for all of which it would not be easy to find a name. But, taken altogether, few would deny that, where a great process of reshaping the general life of mankind has to be initiated, we are more likely to have the pattern set in America than we are, for instance, in England or in France. A great new spiritual movement, should one arise, would undoubtedly find a freer atmosphere for expansion in America than it would in countries cramped by age-long ecclesiastical traditions. So, too, with social and economic reforms. I have a strong feeling that, when the days of Reconstruction dawn, the older countries will find themselves following the lead of America, and that from America will come the great impulse of reform. And I cannot help thinking that the circumstances which brought America into the war, when and how they did, were part of a deeper design which is destined to make the American people the predominating influence at the time when freshness and vigour of thought and willingness to discard old lumber and to embrace the ideals of the New Age will be most needed.

This does not mean a predominating influence in the old, bad sense—the sense in which Pan-Germanism thinks of "predominating influence." It means only the providing of the readiest channel through which the Spirit of the New Age can find shape and expression. That Spirit is to-day the only "predominating influence" which matters.

THE CASE FOR INDIA

By ANNIE BESANT

Presidential Speech at the Indian National Congress, continued from our April Number. In view of Mr. Montagu's return from India this month, every one of us should endeavour to become acquainted with the opinions of the people of India. The important Village Panchayat system will be treated of in our June number.

WHY INDIA DEMANDS HOME RULE

NON-OFFICIAL ANGLO-INDIANS

THE problem becomes more complicated by the existence in India of a small but powerful body of the same race as the higher officials; there are only 122,919 English-born persons in this country, while there are 255,000,000 in the British Raj and another 70,000,000 in the Indian States, more or less affected by British influence. As a rule, the non-officials do not take any part in politics, being otherwise occupied; but they enter the field when any hope arises in Indian hearts of changes really beneficial to the nation.

FORTUNE HUNTERS

John Stuart Mill observed on this point :

The individuals of the ruling people who resort to the foreign country to make their fortunes are of all others those who most need to be held under powerful restraint. They are always one of the chief difficulties of the Government. Armed with the prestige and filled with the scornful overbearingness of the conquering nation, they have the feelings inspired by absolute power without its sense of responsibility.

Similarly, Sir John Lawrence wrote :

The difficulty in the way of the Government of India acting fairly in these matters is immense. If anything is done, or attempted to be done, to help the natives, a general howl is raised, which reverberates in England, and finds sympathy and support there. I feel quite bewildered sometimes what to do. Everyone is, in the abstract, for justice, moderation, and suchlike excellent qualities; but when one comes to apply such principles so as to affect anybody's interests, then a change comes over them.

Keene, speaking of the principle of treating equally all classes of the community, says :

The application of that maxim, however, could

not be made without sometimes provoking opposition among the handful of white settlers in India who, even when not connected with the administration, claimed a kind of class ascendancy which was not only in the conditions of the country but also in the nature of the case. It was perhaps natural that in a land of caste the compatriots of the rulers should become—as Lord Lytton said—a kind of “white Brāhmanas”; and it was certain that, as a matter of fact, the pride of race and the possession of western civilisation created a sense of superiority, the display of which was ungraceful and even dangerous, when not tempered by official responsibility. This feeling had been sensitive enough in the days of Lord William Bentinck, when the class referred to was small in numbers and devoid of influence. It was now both more numerous, and—by reason of its connection with the newspapers of Calcutta and of London—it was far better able to make its passion heard.

During Lord Ripon's sympathetic administration the great outburst occurred against

THE ILBERT BILL IN 1883.

We are face to face with a similar phenomenon to-day, when we see the European Associations—under the leadership of the *Madras Mail*, the *Englishman* of Calcutta, the *Pioneer* of Allahabad, the *Civil and Military Gazette* of Lahore, with their Tory and Unionist allies in the London Press and with the aid of retired Indian officials and non-officials in England—desperately resisting the reforms now proposed. Their opposition, we know, is a danger to the movement towards Freedom, and even when they have failed to impress England—as they are evidently failing—they will try to minimise or smother here the reforms which a statute has embodied. The Minto-Morley reforms were thus robbed of their usefulness, and a similar attempt, if not guarded against, will be made when the Congress-League Scheme is used as the basis for an Act.

THE REACTION IN ENGLAND

We cannot leave out of account here the deadly harm done to England herself by this un-English system of rule in India. Mr. Hobson has pointed out :

As our free Self-Governing Colonies have furnished hope, encouragement, and leading to the popular aspirations in Great Britain, not merely by practical success in the art of Self-Government, but by the wafting of a spirit of freedom and equality, so our despotically ruled Dependencies have ever served to damage the character of our people by feeding the habits of snobbish subservience, the admiration of wealth and rank, the corrupt survivals of the inequalities of feudalism. . . . Cobden, writing in 1860 of our Indian Empire, put this pithy question : " Is it not just possible that we may become corrupted at home by the reaction of arbitrary political maxims in the East upon our domestic politics, just as Greece and Rome were demoralised by their contact with Asia ? " Not merely is the reaction possible, it is inevitable. As the despotic portion of our Empire has grown in area, a large number of men, trained in the temper and methods of autocracy, as soldiers and civil officials in our Crown Colonies, Protectorates, and Indian Empire, reinforced by numbers of merchants, planters, engineers, and overseers, whose lives have been those of a superior caste living an artificial life removed from all the healthy restraints of ordinary European Society, have returned to this country, bringing back the characters, sentiments, and ideas imposed by this foreign environment.

It is a little hard on the I. C. S. that they should be foreigners here, and then, when they return to their native land, find that they have become foreigners there by the corrupting influences with which they are surrounded here. We import them as raw material to our own disadvantage, and when we export them as manufactured here Great Britain and India alike suffer from their reactionary tendencies. The results are unsatisfactory to both sides.

THE FIRST TEST APPLIED

Let us now apply Gokhale's first test. What has the Bureaucracy done for " education, sanitation, agricultural improvement, and so forth " ? I must put the facts very briefly, but they are indisputable.

EDUCATION

The percentage to the whole population of children receiving education is 2.8, the percentage having risen by 0.9 since Mr. Gokhale moved his

Education Bill six years ago. But even this percentage is illusory. It is recognised by educationists that children taught for less than four years lose what they had learned during that time. In the *Educational Statistics* (British India) for 1914-15, we find that 6,333,668 boys and 1,128,363 girls were under instruction, 7,462,031 children in all. Of these 5,434,576 had not passed the Lower Primary Stage, and of these 1,680,561 could not even read. If these be deducted from the total, we have only 2,027,455 children receiving education useful to them, giving us the appalling figure of .83 per cent. The money spent on the 5½ millions might as well be thrown into the Bay of Bengal. The percentage of children of school-going age attending school was 20.4 at the end of 1915. In 1913 the Government of India put the number of pupils at 4½ millions ; this has been accomplished in 59 years, reckoning from Sir Charles Wood's Educational Despatch in 1854, which led to the formation of the Education Department. In 1870 an Education Act was passed in Great Britain, the condition of Education in England then much resembling our present position ; grants-in-aid in England had been given since 1833, chiefly to Church Schools. Between 1870 and 1881 free and compulsory education was established, and in 12 years the attendance rose from 43.3 to nearly 100 per cent. There are now 6,000,000 children in the schools of England and Wales out of a population of 40 millions. Japan, before 1872, had a proportion of 28 per cent. of children of school-going age in school, nearly 8 over our present proportion ; in 24 years the percentage was raised to 92, and in 28 years education was free and compulsory. In Baroda education is free and largely compulsory, and the percentage of boys is 100 per cent. Travancore has 81.1 per cent. of boys and 33.2 of girls. Mysore has 45.8 of boys and 9.7 of girls. Baroda spends an. 6-6 per head on school-going children, British India annas three. Expenditure on education advanced between 1882 and 1907 by 57 lakhs. Land revenue had increased by 8 crores, military expenditure by 13 crores, civil by 8 crores, and

capital outlay on railways was 15 crores. (I am quoting G. K. Gokhale's figures.) He ironically calculated that, if the population did not increase, every boy would be in school 115 years hence, and every girl in 665 years. Brother Delegates, we hope to do it more quickly under Home Rule. I submit that in Education the Bureaucracy is inefficient.

SANITATION AND MEDICAL RELIEF

The prevalence of plague, cholera, and, above all, malaria, shows the lack of sanitation alike in town and country. This lack is one of the causes contributing to the low average life-period in India—23.5 years. In England the life-period is 40 years, in New Zealand 60. The chief difficulty in the way of the treatment of disease is the encouragement of the foreign system of medicine, especially in rural parts, and the withholding of grants from the indigenous. Government Hospitals, Government Dispensaries, Government doctors, must all be on the foreign system. Ayurvedic and Unani medicines, Hospitals, Dispensaries, physicians, are unrecognized, and to "cover" the latter is "infamous" conduct. Travancore gives grants-in-aid to 72 Vaidyashālas, at which 143,505 patients—22,000 more than in allopathic institutions—were treated in 1914-15 (the Report issued in 1917). Our Government cannot grapple with the medical needs of the people, yet will not allow the people's money to be spent on the systems they prefer. Under Home Rule the indigenous and the foreign systems will be treated with impartiality. I grant that the allopathic doctors do their utmost to supply the need, and show great self-sacrifice, but the need is too vast and the numbers too few. Efficiency on their own lines in this matter is therefore impossible for our bureaucratic Government; their fault lies in excluding the indigenous systems, which they have not condescended to examine before rejecting them. The result is that in sanitation and medical relief the Bureaucracy is inefficient.

AGRICULTURAL DEVELOPMENT

The census of 1911 gives the agricultural population at 218.3 millions.

Its frightful poverty is a matter of common knowledge; its ever-increasing load of indebtedness has been dwelt on for at least the last thirty odd years by Sir Dinshaw E. Wacha. Yet the increasing debt is accompanied with increasing taxation, land revenue having risen, as just stated, in 25 years, by 8 crores—80,000,000—of rupees. In addition to this there are local cesses, salt tax, etc. The salt tax, which presses most hardly on the very poor, was raised in the last budget by Rs. 9 millions. The inevitable result of this poverty is malnutrition, resulting in low vitality, lack of resistance to disease, short life-period, huge infantile mortality.

ONE MEAL A DAY

Gopal Krishna Gokhale, no mischievous agitator, repeated in 1905 the figures often quoted :

Forty millions of people, according to one great Anglo-Indian authority—Sir William Hunter—pass through life with only one meal a day. According to another authority—Sir Charles Elliot—70 millions of people in India do not know what it is to have their hunger fully satisfied even once in the whole course of the year. The poverty of the people of India, thus considered by itself, is truly appalling. And if this is the state of things after a hundred years of your rule, you cannot claim that your principal aim in India has been the promotion of the interests of the Indian people.

It is sometimes said : " Why harp on these figures? We know them." Our answer is that the fact is ever harping in the stomach of the people, and while it continues we cannot cease to draw attention to it. And Gokhale urged that " even this deplorable condition has been further deteriorating steadily." We have no figures on malnutrition among the peasantry, but in Madras City, among an equally poor urban population, we found that 78 per cent. of our pupils were reported, after a medical inspection, to be suffering from

MALNUTRITION.

And the sparseness of frame, the thinness of arms and legs, the pitiably weak grip on life, speak without words to the seeing eye. It needs an extraordinary lack of imagination not to suffer while these things are going on.

THE PEASANT

The peasants' grievances are many and have been voiced year after year by this Congress. The Forest Laws, made by legislators inappreciative of village difficulties, press hardly on them, and only in a small number of places have Forest Panchayats been established. In the few cases in which the experiment has been made the results have been good, in some cases marvellously good. The paucity of grazing grounds for their cattle, the lack of green manure to feed their impoverished lands, the absence of fencing round forests, so that the cattle stray in when feeding, are impounded, and have to be redeemed, the fines and other punishments imposed for offences ill-understood, the want of wood for fuel, for tools, for repairs, the uncertain distribution of the available water — all these troubles are discussed in villages and in local Conferences. The Arms Act oppresses them, by leaving them defenceless against wild beasts and wild men. The union of Judicial and Executive functions makes justice often inaccessible, and always costly both in money and in time. The village officials naturally care more to please the Tahsildar and the Collector than the villagers, to whom they are in no way responsible. And factions flourish, because there is always a third party to whom to resort, who may be flattered if his rank be high, bribed if it be low, whose favour can be gained in either case by cringing and by subservience and tale-bearing. As regards the condition of agriculture in India and the poverty of the agricultural population, the Bureaucracy is inefficient.

RESOURCES

The application of Mr. Gokhale's first test to Indian handicrafts, to the strengthening of weak industries and the creation of new, to the care of waterways for traffic and of the coast transport shipping, the protection of indigo and other indigenous dyes against their German synthetic rivals, etc., would show similar answers. We are suffering now from the supineness of the Bureaucracy as regards the development of the resources of the country, by its careless indifference to the usurping

by Germans of some of those resources, and even now they are pursuing a similar policy of *laissez faire* towards Japanese enterprise, which, leaning on its own Government, is taking the place of Germany in shouldering Indians out of their own natural heritage.

In all prosperous countries crafts are found side by side with agriculture, and they lend each other mutual support. The extreme poverty of Ireland, and the loss of more than half its population by emigration, were the direct results of the destruction of its wool industry by Great Britain, and the consequent throwing of the population entirely on the land for subsistence. A similar phenomenon has resulted here from a similar case, but on a far more widespread scale. And here, a novel and portentous change for India, "a considerable landless class is developing, which involves economic danger," as the *Imperial Gazetteer* remarks, comparing the census returns of 1891 and 1901. "The ordinary agricultural labourers are employed on the land only during the busy seasons of the year, and in slack times a few are attracted to large trade centres for temporary work." One recalls the influx into England of Irish labourers at harvest time. Professor Rādhākamaḷ Mukerji has laid stress on the older conditions of

VILLAGE LIFE.

He says :

The village is still almost self-sufficing, and is in itself an economic unit. The village agriculturist grows all the food necessary for the inhabitants of the village. The smith makes the ploughshares for the cultivator and the few iron utensils required for the household. He supplies these to the people, but does not get money in return. He is recompensed by mutual services from his fellow-villagers. The potter supplies him with pots, the weaver with cloth, and the oilman with oil. From the cultivator each of these artisans receives his traditional share of grain. Thus almost all the economic transactions are carried on without the use of money. To the villagers money is only a store of value, not a medium of exchange. When they happen to be rich in money, they hoard it either in coins or make ornaments made of gold and silver.

These conditions are changing in consequence of the pressure of poverty driving the villagers to the city, where they learn

to substitute the competition of the town for the mutual helpfulness of the village. The difference of feeling, the change from trustfulness to suspicion, may be seen by visiting villages which are in the vicinity of a town and comparing their villagers with those who inhabit villages in purely rural areas. This economic and moral deterioration can only be checked by the re-establishment of a healthy and interesting village life, and this depends upon the re-establishment of the Panchayat as the unit of government, a question which I deal with presently. Village industries would then revive and an inter-communicating network would be formed by Co-operative Societies. Mr. C. P. Ramaswami Aiyar says in his pamphlet,

“CO-OPERATIVE SOCIETIES AND PANCHAYATS” :

The one method by which this evil [emigration to towns] can be arrested and the economic and social standards of life of the rural people elevated is by the inauguration of healthy Panchayats in conjunction with the foundation of Co-operative institutions, which will have the effect of resuscitating village industries and of creating organised social forces. The Indian village, when rightly reconstructed, would be an excellent foundation for well-developed co-operative industrial organisation.

Again :

The resuscitation of the village system has other bearings, not usually considered in connection with the general subject of the inauguration of the Panchayat system. One of the most important of these is the regeneration of the small industries of the land. Both in Europe and in India the decline of small industries has gone on *pari passu* with the decline of farming on a small scale. In countries like France agriculture has largely supported village industries, and small cultivators in that country have turned their attention to industry as a supplementary source of livelihood. The decline of village life in India is not only a political, but also an economic and industrial, problem. Whereas in Europe the cultural impulse has travelled from the city to the village, in India the reverse has been the case. The centre of social life in this country is the village, and not the town. Ours was essentially the cottage industry, and our artisans still work in their own huts, more or less out of touch with the commercial world. Throughout the world the tendency has been of late to lay considerable emphasis on distributive and industrial co-operation based on a system of village industries and enterprise. Herein would be found the origins of the arts and crafts guilds and the garden cities, the idea underlying all these being to inaugurate a reign of

Socialism and Co-operation, eradicating the entirely unequal distribution of wealth amongst producers and consumers. India has always been a country of small tenantry, and has thereby escaped many of the evils the Western nations have experienced owing to the concentration of wealth in a few hands. The communistic sense in our midst, and the fundamental tenets of our family life, have checked such concentration of capital. This has been the cause for the non-development of factory industries on a large scale.

The need for these changes—to which England is returning, after full experience of the miseries of life in manufacturing towns—is pressing.

Addressing an English audience, G. K. Gokhale summed up the general state of India as follows :

Your average annual income has been estimated at about £42 per head. Ours, according to official estimates, is about £2 per head, and according to non-official estimates, only a little more than £1 per head. Your imports per head are about £13: ours about 5s. per head. The total deposits in your Postal Savings Bank amount to 148 million sterling, and you have in addition in the Trustees' Savings Bank about 52 million sterling. Our Postal Savings Bank deposits, with a population seven times as large as yours, are only about 7 million sterling, and even of this a little over one-tenth is held by Europeans. Your total paid-up capital of joint-stock companies is about 1,900 million sterling. Ours is not quite 26 million sterling, and the greater part of this again is European. Four-fifths of our people are dependent upon agriculture, and agriculture has been for some time steadily deteriorating. Indian agriculturists are too poor, and are, moreover, too heavily indebted, to be able to apply any capital to land, and the result is that over the greater part of India agriculture is, as Sir James Caird pointed out more than twenty-five years ago, only a process of exhaustion of the soil. The yield per acre is steadily diminishing, being now only about 8 to 9 bushels an acre against about 30 bushels here in England.

In all the matters which come under Gokhale's first test, the Bureaucracy has been and is inefficient.

GIVE INDIANS A CHANCE

All we say in the matter is : You have not succeeded in bringing education, health, prosperity, to the masses of the people. Is it not time to give Indians a chance of doing, for their own country, work similar to that which Japan and other nations have done for theirs? Surely the claim is not unreasonable. If the Anglo-Indians say that the masses are

their peculiar trust, and that the educated classes care not for them, but only for place and power, then we point to the Congress, to the speeches and the resolutions eloquent of their love and their knowledge. It is not their fault that they gaze on their country's poverty in helpless despair. Or let Mr. Justice Rahim answer :

As for the representation of the interests of the many scores of millions in India, if the claim be that they are better represented by European officials than by educated Indian officials or non-officials, it is difficult to conceive how such reckless claim has come to be urged. The inability of English officials to master the spoken languages of India and their habits of life and modes of thought so completely divide them from the general population that only an extremely limited few, possessed with extraordinary powers of insight, have ever been able to surmount the barriers. With the educated Indians, on the other hand, this knowledge is instinctive, and the view of religion and custom so strong in the East make their knowledge and sympathy more real than is to be seen in countries dominated by materialistic conceptions.

And it must be remembered that it is not lack of ability which has brought about bureaucratic inefficiency, for British traders and producers have done uncommonly well for themselves in India. But a Bureaucracy does not trouble itself about matters of this kind; the Russian Bureaucracy did not concern itself with the happiness of the Russian masses, but with their obedience and their paying of taxes.

THE SYSTEM, NOT THE MEN

Bureaucracies are the same everywhere, and therefore it is the system we wage war upon, not the men; we do not want to substitute Indian bureaucrats for British bureaucrats; we want to abolish Bureaucracy, Government by Civil Servants.

OTHER TESTS APPLIED

I need not delay over the second, third, and fourth tests, for the answers *sautent aux yeux*.

The second test, Local Self-Government: Under Lord Mayo (1869-72) some attempts were made at decentralisation, called by Keene "Home Rule" (!), and his policy was followed on non-financial lines as well by Lord Ripon, who tried to infuse into what Keene calls "the germs

of Home Rule" "the breath of life." Now, in 1917, an experimental and limited measure of local Home Rule is to be tried in Bengal. Though the Report of the Decentralisation Committee was published in 1909, we have not yet arrived at the universal election of non-official Chairmen. Decidedly inefficient is the Bureaucracy under test 2.

The third test,

VOICE IN THE COUNCILS

The part played by Indian elected members in the Legislative Council, Madras, was lately described by a member as "a farce." The Supreme Legislative Council was called by one of its members "a glorified Debating Society." A table of resolutions proposed by Indian elected members, and passed or lost, was lately drawn up, and justified the caustic epithets. With regard to the Minto-Morley reforms, the Bureaucracy showed great efficiency in destroying the benefits intended by the Parliamentary Statute. But the third test shows that in giving Indians a fair voice in the Councils the Bureaucracy was inefficient.

The fourth test, the Admission of Indians to

THE PUBLIC SERVICES

This is shown, by the Report of the Commission, not to need any destructive activity on the part of the Bureaucracy to prove their unwillingness to pass it, for the Report protects them in their privileged position.

We may add to Gokhale's tests one more, which will be triumphantly passed, the success of the Bureaucracy in increasing the cost of administration. The estimates for the revenue of the present year stand at £86,199,600 sterling. The expenditure is reckoned at £85,572,100 sterling. The cost of administration stands at more than half the total revenue :

Civil Departments Salaries and Expenses	£19,323,300
Civil Miscellaneous Charges	5,283,300
Military Services	23,165,900
	<hr/>
	£47,772,500

The reduction of the abnormal cost of

government in India is of the most pressing nature, but this will never be done until we win Home Rule.

It will be seen that the Secondary Reasons for the demand for Home Rule are of the weightiest nature in themselves, and show the necessity for its grant if India is to escape from a poverty which threatens to lead to National bankruptcy, as it has already led to a short life-period and a high death-rate, to widespread disease, and to a growing exhaustion of the soil. That some radical change must be brought about in the condition of our masses, if a Revolution of Hunger is to be averted, is patent to all students of history, who also know the poverty of the Indian masses to-day. This economic condition is due to many causes, of which the inevitable lack of understanding by an alien Government is only one. A system of government suitable to the West was forced on the East, destroying its own democratic and communal institutions and imposing bureaucratic methods which bewildered and deteriorated a people to whom they were strange and repellent. The result is not a matter for recrimination, but for change. An inappropriate system forced on an already highly civilised people was bound to fail. It has been rightly said that the poor only revolt when the misery they are enduring is greater than the dangers of revolt. We need Home Rule to stop the daily suffering of our millions from the diminishing yield of the soil and the decay of village industries.

ADMINISTRATIVE REFORMS

These fall under the heads of :

- (1) Reforms in the Government of India.
- (2) Reforms in the Governments of Provinces.
- (3) Reforms in Local Self-Government.

I prefer to take these in reverse order, building up the scheme of Government from its foundation, so that it may appear as a coherent whole, its parts interdependent. But I will say at the outset, to pre-

clude mistake, that no scheme of Local Self-Government can succeed unless the changes asked for last year in the Congress-League scheme are granted. That scheme is our irreducible minimum for reforms worthy of the name. The long and futile tinkering at Local Self-Government since the days of Lord Ripon has conclusively proved that you can no more have a reality of Local Self-Government with unrepresentative Provincial Legislative Councils, or with such Councils as we have now—save in Bengal—with an official and nominated majority of members, with a complete British Executive, or a four to one British-majority-Executive, in which the solitary Indian member lends cover to objectionable measures which he is powerless to prevent, than you could have a healthy body with a diseased or undeveloped brain. Healthy brain, directing and controlling, must go with a healthy body. A foreign Executive, distrustful of Indian capacity to govern, busies itself more with official checks and controls than with the powers of the local membership. We are tired of this grandmotherly legislation. If the Anglo-Indians think us babies—very well. Let the babies crawl by themselves, get up and try to walk and then tumble down, until by tumbles they learn equilibrium. If they learn to walk in leading-strings they will always develop bow-legs. But let me remark, in passing, that wherever the Indians have been tried fairly, they have

ALWAYS SUCCEEDED.

If the Governments of India and Great Britain, under official pressure, begin with Local Self - Government, and demand success in that department—or in any departments before they agree to the Congress-League scheme, at least—it means that they are marking time and are not making any real step forward. And let me say to the Governments of India and Britain, with all frankness and goodwill, that India is demanding her Rights, and is not begging for concessions. It is for her to say with what she will be satisfied—I appeal to the statement of the Premier of Great Britain in support of my assertion—and not for any other

authority to say to her : " Thus far, and no further." In this attitude the Democracy of Great Britain supports us ; the Allies, fighting, as Mr. Asquith said, " for nothing short of freedom," support us ; the great Republic of the United States of America supports us. Britain cannot deny her own traditions, contradict her own leading statesmen, and shame the free Commonwealth, of which she is the glorious head, in the face of the world.

UNFIT FOR DEMOCRACY?

We have been assured time after time, even to weariness, that India is totally unfit for democratic institutions, having always lived under absolute rule of sorts. But that is not the opinion of historians, based on facts, though it may be the opinion of the Indian Civil Service, based on prejudices. As well said, in the Address presented to H.E. the Viceroy and the Rt. Hon. Mr. Montagu by the Home Rule Leagues :

The argument that democracy is foreign to India cannot be alleged by any well-informed person. Maine and other historians recognise the fact that democratic institutions are essentially Aryan, and spread from India to Europe with the immigration of Aryan peoples ; Panchayats, the " village republics," had been the most stable institution of India, and only vanished during the last century under the pressure of the East India Company's domination. They still exist within the castes, each caste forming within itself a thorough democracy, in which the same man may have as relations a prince and a peasant. Social rank does not depend so much on wealth and titles, as on learning and occupation. India is democratic in spirit, and in institutions left to her from the past and under her control in the present.

We have further the testimony of eminent Englishmen.

Sir John Lawrence said as long ago as 1864 :

The people of India are quite capable of administering their own affairs, and the municipal feeling is deeply rooted in them. The village communities, each of which is a little republic, are the most abiding of Indian institutions. Holding the position we do in India, every view of duty and policy should induce us to leave as much as possible of the business of the country to be done by the people.

Sir Bartle Frere, in 1871, wrote :

Anyone who has watched the working of Indian society will see that its genius is one to represent, not merely by election under Reform Acts, but represent generally by provisions, every class of the community, and when there is any difficulty respecting any matter to be laid before Government, it should be discussed among themselves. When there is any fellow-citizen to be rewarded or punished, there is always a caste meeting, and this is an expression, it seems to me, of the genius of the people, as it was of the old Saxons, to gather together in assemblies of different types to vote by tribes or hundreds.

As Mr. Chisholm Anstey said :

We are apt to forget in this country, when we talk of preparing people in the East by education, and all that sort of thing, for Municipal Government and Parliamentary Government (if I may use such a term), that the East is the parent of municipalities. Local self-government, in the widest acceptation of the term, is as old as the East itself. No matter what may be the religion of the people who inhabit what we call the East, there is not a portion of the country from west to east, from north to south, which is not swarming with municipalities, and not only so, but, like to our municipalities of old, they are all bound together as in a species of network, so that you have ready-made to your hand the framework of a great system of representation.

I might multiply these quotations, but to what end? The wise know them ; the other-wise will not accept them, pipe we never so forcefully.

(To be concluded)



THE HOME AND CITIZENSHIP

By I. M. PAGAN

THE vote has come as a boon to millions of women in our country, but to many it comes also as something of a burden. How is the busy mother of a family to find time to fit herself to exercise it properly? Some find it difficult to do more than glance at the war news in the newspapers, and even did time permit of much reading, the reports of candidates' speeches are likely to be cut short. Also Parliamentary summaries are clipped as never before, on account of paper shortage; and political meetings are few and far between, busy war-workers having little time for attending them. How, therefore, are these new duties to be faced with any confidence? The ultra conscientious may feel that if they have no time to prepare and study, and no opportunity to listen, they have no right to exercise the citizen's privilege; but let them beware of setting the burden thus lightly down without looking into their own fitness a little more carefully. After all they are not asked to legislate personally, but only to choose a legislator whom they believe to be capable and upright. And, to begin with, the government of an empire is only, on a larger scale, the task that comes to every man who is called upon to administer a province. Kingship itself is only an amplification of the typical task of the parent. To see that the children are fed, clothed and educated, and that to each is given his own appropriate place in the corporate life, that place being in accordance with the character and capacity of the individual is the first thing; and there is scarcely any element really required in State-craft that is not also required in the right administration of the home; scarcely one difficulty that crops up among the turbulent youngsters as

they pass through the curiously varied phases that characterise physical, emotional and mental development that cannot be paralleled by the changes in public opinion, the curious outbreaks of hero-worship, enthusiasm, fanaticism, lawlessness or rebellion that are to be observed in the life-history of any country, district or province. Further, those of us who believe in reincarnation realise that we have all borne this burden of responsibility for the welfare of others in life after life. Every parent has a share in it, and though the form in which it has to be faced may vary, the root-principles that ought to guide us remain unchanged.

In the first place, the authorities responsible for the well-being of the flock have to realise that different treatment is required for the baby, from what is suitable for the lively youngster of eight or nine. It is no bad plan at that age and older to let those who are inclined to squabble fight things out among themselves; always taking care that an ideal of life in the family *without* silly squabbles is held up, and that the outbreak of hostilities is regarded as a failure, which, if repeated, will have to be inquired into, and its root—some real or fancied injustice, probably—abolished. In fact, contemporaries or equals can safely be allowed a tussle very early—and are easily made to see that they have done something rather silly and childish, too—something that *really* grown-up people who differ about any point would arrange by other methods—in home life at any rate; and when such minor trials of strength are so conducted as to disorganise the rest of the family life, they have to be forcibly stopped. A wrestle in the open is one thing—and even a moderate degree of scuffling on the hearth-rug not altogether

to be deprecated as a way of letting off steam; but there are times and seasons when the big brother is studying, or the baby asleep, and silence becomes the golden rule. Then, too, anything like bullying has to be sternly repressed; and food for the emotions in the form of thrilling tales or popular ballads, and, above all, of religious teaching of a rousing and inspiring type must be provided. The school fare which exercises the mind and memory should get a chance of assimilation and digestion through the sympathetic interest of the parents, who see that the books, while not neglected, are not made into an oppressive and ever-present nightmare. The watchful mother who has noted the effect of educational legislation on half-a-dozen of her offspring is not without some right to speak on the subject, and it is generally she who is the first to observe that a new step forward has been taken, and a change of treatment and environment is required by one or another of the flock. In a well-managed household the mutual aid and constant co-operation are very beautiful, the kindly patience and understanding of the juniors by the seniors being particularly striking. How wonderful to be seven years old and allowed to take baby out!—and to do it sagely, carefully, regulating the step to fit that of the tiny toddler, beguiling him away from the rougher and dirtier parts of the road, where a fall would be disastrous; clutching him firmly at the crossings where the motors pass! If such wisdom can be developed at that age—and sometimes much earlier—cannot we strive after some echo of it in our civic life? When we have realised the sense of brotherhood as we ought in relation to the members of the individual household, there are still the relationships to the neighbours around to be mastered and understood; and these in some degree will give us a grasp of foreign policy. Tommy must be taught that when new neighbours arrive it is not judicious to begin acquaintanceship by making ugly faces at the first small boy desecrated across the garden fence; such conduct frequently leading to stone-throwing of a kind which may result in

broken windows and strained relations, or even to the unwelcome intervention of the police! Further, it is found that to visit a neighbouring orchard, in innocent pursuit of a stray ball, may lead to serious trouble with the owner thereof, especially if it is the season for windfalls, and the fruit lies thick upon the ground. An apple is so very like a ball when one is in a hurry, so that it is safer to observe the customary etiquette and either send an ambassador about the business or go round oneself—after washing one's hands and face for the credit of the family—to ring the front door-bell and explain the mishap. A gracious, though watchful, escort will then be provided, and the missing ball retrieved amid jubilation all round. No preliminary skirmishing or threatening ever pays. Make the new neighbour welcome; see whether you can help him in the difficult time of installation; explain any difficulties as to water-supply, drainage and education, and you may secure his co-operation in all sorts of desirable improvements, even perhaps procuring a nearer pillar-box or tramway line and an efficient number of lamp-posts along the lonelier parts of the road. He that would have friends must show himself friendly, and the better the quality of the friendship you offer the more capable and efficient—and at the same time unobtrusive—your help is in the hour of need the more likely it is that the neighbour will think twice about endangering it by inconsiderate and selfish exactions in the way of trespass or destruction of property.

These principles are grasped by any woman; and the next step is the difficult one of achieving a sympathetic understanding of those who find insistence on them oppressive, tame and dull; who feel—as Master Tommy undoubtedly will feel, in certain moods—that the very perils of the short cut to the orchard are an additional attraction, and that where there are no dangers to be faced the game of life has lost its zest. So the really efficient and understanding Mother has to see to it that the growing muscle and inventive brain of the future citizen has some sort of exercise which will give it

a fair chance, bringing before him at the same time the ideals and emotions which must be woven into the fibre of his being as a restraining and vivifying influence throughout life. Games played unselfishly, for the honour of the school; games with at least a spice of danger about them, like football and cricket, where amid a certain amount of rivalry and excitement and competition there is yet the constant necessity for the cool head and temper well under control; even boxing, with its greater chance of the glory of a black eye or a broken head, may stand in our home parable for the achievements of the nation further afield; for engineering feats in rocky regions at home or abroad, involve inevitable dangers and discomforts to be faced by sea and land, if roads and bridges and viaducts are to link one place with another, and if the first possibilities of co-operation and neighbourliness are to be established on an international scale.

It is one of the penalties attached to being born in a racial nursery such as the British Isles that when a certain degree of intense vitality and virility is attained by our young men, we have got to let them go into the Empire to find scope for it; and luckily, the Empire needs them all. There are plenty of hard battles yet to be fought—hard and somewhat deadly battles—against the forces of nature, before the desirable amount of intercommunication can be established for mutual aid and understanding and co-operation all over the world. There were more lives lost in the building of the Forth Bridge than in many a border fight on the confines of British territory; and there was never the slightest difficulty in finding men to fill up the gaps. The danger was, in itself, an attraction to many. To have helped in the building of such a bridge is a ribbon on the breast of all those who did so; from the miners who brought up the ore, and the steelworkers who smelted and tempered it, to the painter who perches on its heights to-day and whistles as he keeps its coat in order. In the use of our vote we must do nothing to restrict legitimate heroic enterprise; in guiding education and in caring for the race we

must see that our wonderfully suitable little group of islands attains its utmost output in the way of splendid types of men and women, fit to collaborate in such achievements in every part of the world. The children of our breeding live and multiply even in adverse circumstances; yes! even when degenerate, diseased and deformed to such an extent that, in countries less favoured as to climate, they would be swept away by Summer heat or Winter cold. With us at present they are surviving in appalling numbers, and everything that watchful care and energetic measures can do must be done to check the evil tendencies which are pulling us down. For some generations voluntary abstention from alcohol will be necessary in an enormous number of families if they are to regain a healthy condition of body and brain; and the need for self-control in the matter of sex is even more clamant. Legislation on both subjects may be a tremendous help; but we must first educate ourselves as to what is the present condition and what has been tried and has failed elsewhere, before we are fit to vote on these thorny subjects.

Even in this matter of restrictive legislation our nursery has something to teach us. It is now a criminal offence to allow a baby to play about a room with a blazing fire in it and no fireguard. The fireguard may be a bother when you want to make toast, and it has to be periodically removed for stoking and other purposes; but the grown-ups are willing to tolerate it for the good of the little ones who cannot understand the dangers fully. Prohibition may be a nuisance and an annoyance to those who feel that they can keep their heads without it; and in the districts where such people live they are not afflicted by the sight of a public-house at every corner. But we have the babes to consider; and when a weak-willed and sorely tempted man has to pass a score of them on his way home from work—always attractively placed in the most conveniently and conspicuous situations, and often without any kind of rival to offer rest and refreshment on such easy terms, there is something far wrong.

Finally, let us look upon our past achievements with clear eyes, and while acknowledging our national shortcomings not lose sight of the true source of our strength. The British Empire has been built, not on force, but on love and loyalty. Our Islands have produced in greater numbers than any other region in Europe the type of girl who would follow her betrothed across the world—sometimes after years of waiting for him, while he struggled to make the necessary home; and settle there with him, miles from a doctor or a nurse, or any possibility of the help or companionship of any woman of her own race; and in such circumstances hundreds upon hundreds of them have borne and reared an English-speaking family, with British ideals and ways of thought; the love for the Motherland being kept alive by the home letters—written chiefly by the women—and by the common heritage of English literature which binds us and our colonies together. Into these wilds other countries have refused to let their daughters go. Loving French parents, for example, cling to the bodily presence of the children they have reared, and when they arrange a marriage, the dowry is often conditioned by the acceptance of a residence close at hand. The writer has met a Frenchman whose English wife rebelled against the demands of her parents-at-law, telling

them that it was the duty of her husband to give his brains and his ability to his country for colonial administration. She took her place by his side and helped him in every possible way through a strenuous and honourable colonial career; but her mother-in-law could never forgive her. She wished her son to spend his life easily and safely in an obscure little Government post in his native city. It was a cleavage of opinion that went deep. The Englishwoman felt she would have failed in wifely duty if she had allowed her husband's fine faculties to rust in that fashion; and she acted as a splendid spur as well as a helpmeet. What is wanted just now is a recrudescence of that spirit in all classes. Some of our growing girls are being cautioned as to the dangers that may await them through the thoughtless and idle sweethearting which wastes so much of their time and saps the energy of the men who are attracted by such types. Let us arouse in all our young folks something of that pride of race which would wish to see every manly and womanly quality come to its full height before there is any thought of such a thing; for premature mating, even under the best of conditions, inevitably spells racial deterioration, both of muscle and brain; and in the way in which it is carried on at present works out in every kind of moral and physical degeneracy.



“Awake, arise, seek the great Teachers and attend!”

“I am awake, I have arisen, I seek the Teachers and will not cease the search until I find.”

EGYPTIAN SAYING

LES FEMMES FRANÇAISES PENDANT LA GUERRE

Par *MARC HÉLYS*

"Marc Hélys" is a well-known writer in Paris, whose many books and articles in good French Reviews are greatly appreciated.

DIRONS-NOUS que la guerre nous a révélé la Femme Française? Nous autres, nous savions ce que l'on pouvait attendre d'elle, et les ressources infinies de son intelligence, de son cœur et de son courage. Mais les étrangers—et nos meilleurs amis même—ignoraient la plupart de ses plus solides vertus. Ils connaissaient son charme, et la grâce légère, parfois frivole dont il lui plaît trop souvent de voiler ses qualités les plus sérieuses. Nos romans—ceux d'exportation—lui avaient fait du tort dans le jugement du monde. Et plus encore les modes des deux années qui précédèrent la guerre: robes fendues et tango, perruques de couleur et maquillage outré, avant-coureurs de l'invasion, et installés chez nous par surprise. Mais à la déclaration de guerre, ils disparurent avec nos hôtes d'hier, ennemis cachés qui, parmi les douceurs de l'hospitalité française, préparaient la conquête de notre sol, après avoir réalisé—ils le croyaient!—celle de notre âme.

Rendue à elle-même et seule désormais vis à vis de l'épreuve, la Française s'est retrouvée toute entière et si vaillante! Lorsqu'après deux ans de guerre, on considère tout ce qu'elle a su accomplir, on se demande comment la France aurait pu se passer de son concours.

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D'abord dans les hôpitaux et dans les ambulances. La première pensée de la France fut pour ceux qui allaient combattre. Dès le lendemain de la mobilisation, à Paris, dans les grandes et dans les petites villes, on se prépara à recevoir les blessés et à les soigner. Il se trouva que partout, et là même où manquaient encore

les locaux destinés à loger nos malades, les infirmières étaient déjà prêtes. Pendant les années précédentes, une sorte d'intuition avait poussé les dames et les jeunes filles à suivre les leçons des dispensaires. Et celles-là même qui, le soir, dansaient le tango, avaient appris, le matin, à poser un bandage. Lorsque la guerre éclata, la Croix-Rouge seule comptait 20,000 infirmières diplômées. On ouvrit partout des cours supplémentaires; et nous devons avoir aujourd'hui au moins cinquante mille infirmières ou auxiliaires diplômées.

Les infirmières avaient été mobilisées en même temps que les soldats. Pas plus qu'eux, elles ne se sont reposées depuis le 2 août 1914. Plusieurs d'entre elles, honneur de la Croix Rouge, sont tombées sous les balles ou les obus allemands. Beaucoup d'autres ont contracté au chevet de leurs malades le mal dont elles sont mortes: fièvre contagieuse ou empoisonnement du sang causé par le contact d'une plaie infectée. Quelques-unes resteront mutilées ou infirmes le reste de leur vie.

Pendant l'hiver si rude de 1914-1915, alors que le service d'évacuation des blessés n'était pas aussi bien organisé qu'il l'est maintenant, des infirmières furent embarquées sur des péniches qui allaient chercher des blessés dans la région de Bar-le-Duc, afin de les ramener par les canaux vers le Centre et le Midi. L'espace limité ne permettait qu'un personnel très réduit. Il n'y avait que deux infirmières sur chaque péniche pour soigner 50 blessés et parfois davantage. Ces dames devaient accomplir toutes les besognes ménagères de leurs salles. Il faisait très froid. Quand elles avaient besoin de glace pour les

malades, elles en cassaient dans le canal avec une barre de fer, et la pêchaient ensuite au moyen d'un seau. Au cours de cette navigation fluviale, pendant une escale de la flotille blanche et rouge, le Maréchal Joffre vint sans se faire annoncer, visiter ces petits bateaux. Sur l'un d'eux, il trouva une des infirmières à quatre pattes, en train de laver le plancher. Sa compagne, les mains noires de pâte à fourneau, astiquait le poêle : "A la bonne heure, Mesdames, voilà ce qui s'appelle travailler," leur dit-il en souriant. Ces deux dames n'avaient jamais vu "Notre Joffre," mais à quelque chose dans l'air et dans la voix, elles reconurent "un chef." Et ce fut sans étonnement qu'elles apprirent qu'elles avaient été félicitées de leur activité par le généralissime.

Un service très dur encore fut celui des infirmeries et des cantines de gares sur le passage des trains d'évacuation de blessés. Les infirmières y fournissent souvent un service de 24 et 30 heures consécutives.

Les femmes à qui des raisons de santé, de famille ou d'aptitudes, n'ont pas permis de s'enrôler parmi les infirmières, sont allées régulièrement visiter les blessés dans les hôpitaux. Elles ont appris aux convalescents de menus travaux, et ont créé, sans s'en douter d'abord, l'œuvre devenue considérable du *Travail des blessés*. D'autres femmes ont fondé les *Cercles des soldats*; et en même temps que l'on créait des œuvres si utiles, on tricottait !

La première campagne d'hiver surprit l'armée française presque sans lainages. Si nos "poilus" ne souffraient pas trop du froid, ils le durent à l'activité et à l'ingéniosité des milliers de mains féminines qui travaillèrent pour eux. L'art du tricot, exercé jadis par nos grands-mères avec tant de dextérité, a pris une éclatante revanche de l'abandon où nous l'avions laissé tomber. Il fut, après les lettres des absents, le sujet de conversation le plus passionnant. Il eut la place d'honneur dans les journaux de modes; et de grands quotidiens virent monter leur tirage grâce à la publication de modèles nouveaux "de chandails," et de "passe-montagnes." On tricottait par-

tout, et jusqu'en métro et en tramway. Rien ne semblait plus choquant que des doigts occupés à broder ou à faire de la dentelle. Il y eut dans les écoles des classes de tricot. L'Histoire a gardé le souvenir des vaillantes quenouilles de France qui gagnèrent la rançon de Duguesclin : elle rappellera aux temps à venir les aiguilles à tricoter de la grande guerre, et comment elles ont bien mérité de la Patrie.

L'Histoire n'oubliera pas non plus les *Marraines*. Elles sont l'une des caractéristiques de cette guerre-ci. Auparavant, les femmes de chez nous n'avaient guère songé à étendre leur influence jusque dans les camps, et à devenir, inconnues, les amies et les consolatrices d'inconnus. Ce fut une idée charmante, née au lendemain de l'invasion, alors que tant de soldats originaires des départements envahis, se trouvaient isolés, sans nouvelles des leurs et sans ressources. Des femmes s'offrirent à les adopter temporairement pour "filleuls." Elles leur envoyèrent des douceurs, des cadeaux utiles. Elles leur écrivirent. Elles firent, presque sans y penser, tant de bien, que ce furent bientôt les officiers qui demandèrent des marraines pour ceux de leurs hommes qui ne recevaient jamais de lettres. Un soldat disait un jour que les petits colis avaient grandement aidé à soutenir le moral des troupes. "Et les lettres des Marraines, donc !" fit un autre. Et tous deux tombèrent d'accord pour dire qu'après la guerre, en souvenir et par reconnaissance, il faudrait donner à une avenue de Paris le nom d'Avenue des Marraines.

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Et que seraient devenus, sans les femmes, les réfugiés des pays et des régions envahis? En août et en septembre 1914, les trains en déversaient des milliers tous les jours dans nos gares. Et nuit et jour, ils trouvaient là des dames pour les accueillir. On les emmenait d'abord dans des refuges où d'autres femmes les recevaient. On les dirigeait ensuite vers quelque ville de province où les attendaient un semblable dévouement et des œuvres analogues. On logea des familles sur des péniches; et les dames qui

avaient eu l'idée de ces villages flottants y vécurent pendant deux ans près de leurs protégés.

Ce sont les femmes françaises qui assurèrent le service d'évacuation et d'hospitalisation des enfants des départements envahis et des régions bombardées. Elles vont les chercher jusque sous les obus. Et elles ont créé pour eux des œuvres admirables, ou bien elles ont adapté des œuvres anciennes aux besoins nouveaux. Il y a ainsi des milliers d'enfants placés à travers la France, en colonies ou dans les familles. Et tous soutenus par la charité. Outre nos enfants des départements du Nord et de l'Est et nos autres enfants doublement chéris des vallées alsaciennes, nous hospitalisons 15,000 petits Belges; et plus de 5,000 enfants serbes sont élevés dans nos lycées, dans nos écoles, et sont les enfants adoptifs de la France et des mères françaises.

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Il n'est pas exagéré d'affirmer que, pendant les premières semaines de la guerre, les femmes ont puissamment contribué à sauver la France, et Paris en particulier, d'un grand danger. L'arrêt soudain du travail avait laissé désœuvrées et sans ressources, 400,000 personnes à Paris, et 200,000 dans la banlieue. Sans doute, la Ville de Paris s'était hâtée de décréter le *secours de chômage*. Mais il fallait le temps matériel de la distribuer. Or, la faim n'attend pas, et elle est mauvaise conseillère. Alors les femmes intervinrent.

Les Parisiens n'ont pas oublié les longues banderolles blanches, où le mot *Ouvroir*, imprimé en lettres énormes, attirait de loin les yeux. On en voyait partout : aux balcons des grandes maisons de commerce, aux portes des lycées, au fronton des plus belles maisons particulières. Ce fut la forme pratique spontanément adoptée par la charité. La majeure partie de ces 600,000 chômeurs étaient des femmes. La couture, à elle seule, en fournissait plus de 50,000. Venaient ensuite trente mille chômeuses de la fleur et de la plume. Tous les métiers, depuis les métiers d'art jusqu'aux plus humbles, étaient suspendus.

Outre ces grands ouvroirs où l'on fabriquait surtout des objets assez grossiers, des femmes du monde et des artistes ouvrirent de petits ateliers fréquentés surtout par des personnes qui n'appartenaient pas à la classe ouvrière. Il y en avait un au "Jardin de Paris" pour les actrices nécessiteuses et le petit personnel des théâtres.

Un des traits caractéristiques du premier hiver de la guerre c'est le grand nombre de repas gratuits, et en général de cantines de toute espèce que l'on vit s'ouvrir dans Paris. Dès les premiers jours de la mobilisation, le souvenir des privations endurées pendant le siège de 1870 s'était imposé à l'imagination des Parisiens. Dès septembre on commença à distribuer des soupes. Mais à côté de ces repas populaires des arrondissements, de la Ville de Paris ou des œuvres de bienfaisance, des dames créèrent des cantines, des "tables familiales" destinées à soulager une autre catégorie de malheureux : artistes, institutrices, employées, et aux réfugiés autrefois dans l'aisance. Quelques-unes étaient gratuites; mais généralement on payait 0.50 le repas, qui était très bon et servi par les organisateurs de l'Œuvre.

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Les étrangers ont été émerveillés de l'ingéniosité et de l'énergie dont nos femmes ont fait preuve et de la part qu'elles ont prise dans le travail national. Des Américains qui avaient voyagé en France pendant la première année de la guerre ont exprimé, dans les journaux de leur pays, leur admiration pour les paysannes françaises. "Dans les champs bien cultivés, on ne voyait, ont-ils raconté, que des femmes et des enfants."

Les travaux de la campagne battaient leur plein, lorsqu'en 1914 les hommes furent appelés aux armées. Le lendemain de leur départ, les femmes se mirent vaillamment, presque gaiement, à la besogne. On annonçait déjà la fin prochaine de la guerre, car une ancienne prophétie courait :

Femmes moissonneront,
Vendanges commenceront,
Et les hommes les finiront.

Mais les femmes ont fait les vendanges,

les semailles et les foins, et quatre fois déjà elles ont manié la faux et rentré les récoltes. Grâce à ces braves filles de France, le pain n'a pas manqué chez nous. Elles n'ont pas marchandé leur peine à la terre de la Patrie. Elles labourent jusque sur la ligne de feu; et leur tranquille héroïsme étonne les soldats eux-mêmes. "Derrière l'échelon de munitions de notre batterie—raconte un officier anglais—il y a un champ de pommes de terre. Ce sont trois femmes qui le cultivent: la grand-mère, la mère et la petite-fille; l'homme et au front et le fils à l'instruction. Elles sont déjà au travail quand le réveil sonne chez nous. Elles sont encore là quand, le soir venu, nous attelons pour porter à la batterie sa ration d'obus. Mais une chose a frappé nos hommes plus que toute autre: ces femmes ont chacune, suspendu à leur cou, leur masque à gaz asphyxiants pour ne pas interrompre un instant leur travail quand l'ennemi lance une "vague" empoisonnée qui vient tout à coup jusqu'à elles; car leur champ est à six kilomètres seulement des premières lignes."

Dans les service civil, dans les administrations, les femmes remplacent partout les hommes. Elles ont admirablement réussi dans la fabrication des munitions. Quand elles travaillent aux pièces, elles gagnent même de meilleures journées que les hommes, car elles ne perdent pas leur temps à fumer et à parler politique; elles ne pensent qu'au gain.

Pendant que les hommes se battent dans les tranchées, à l'arrière les femmes ont commencé de livrer à l'Allemagne la bataille économique. Il est à remarquer que ce sont les femmes du monde qui en ont pris l'initiative et qui ont donné les premiers assauts.

Leurs efforts ont porté principalement sur l'article de Paris et sur le jouet. L'article de Paris n'était plus guère représenté sur les marchés du monde que par des contrefaçons allemandes—sauf, bien entendu, pour les objets de luxe où la France demeure sans rivale. Une œuvre qui se proposait de fournir du travail à des veuves de la guerre envoya en Amérique des objets charmants qui se vendirent très bien. Ce fut le commencement de la ré-

surrection de cette industrie élégante et vraiment française.

Quant aux jouets, on découvrit un jour avec stupéfaction qu'ils étaient tous *boches*, jusqu'aux poupées qui triomphaient le plus bruyamment à l'étranger sous le nom de "poupées parisiennes." *La Ligue du Jouet Français* se fonda, et on y vit travailler de commun accord grandes dames et camelots avec le concours d'artistes qui en ont modelés les têtes, on est arrivé à fabriquer des poupées vraiment françaises, à la physionomie spirituelle, à la silhouette élégante. Et on ne fait pas que des poupées. Quelle collection curieuse et intéressante on formerait en réunissant les jouets ingénieux que la guerre a inspirés.

En vue de la défense des intérêts économiques français, des femmes ont formé une "Ligue française d'acheteurs 'Patria,'" dont les adhérentes s'engagent à ne pas acheter de produits manufacturés allemands ou autrichiens, et à ne donner leur clientèle qu'aux marchands qui garantiront sur facture la provenance française ou alliée de leur marchandises. "Patria" publie un annuaire avec les noms des commerçants qui ont accepté ces conditions.

Mais l'œuvre la plus urgente aujourd'hui est peut-être la reconstitution des régions dévastées, des villes et des villages détruits. Plusieurs sociétés se sont formées pour y travailler; et ce sont ces sociétés composées surtout de femmes. Chacune d'elles s'est fait attribuer un certain nombre de villages, où généralement elle s'installe une équipe en permanence et où elle envoie des meubles, du linge, des semences, des outils, tout ce qui peut aider des malheureux qui ont tout perdu à recommencer une vie nouvelle. C'est une tâche très rude. Les villes se relèveront plus vite que les hameaux. Les affaires y reprendront plus actives, et chacun voudra sa part de cette prospérité compensatrice. Mais les campagnes! Celles dont le visage a été changé par les combats; celles où la terre même a disparu, où rien ne reste du passé, et dont les enfants chercheront en vain l'ombre de leur berceau et les traces de leurs morts!

WOMEN AND FREEMASONRY

By THEODORA ST. JOHN

Summary of a Lecture given at Bath

IT is not at all generally known that women can be Freemasons; in fact, it is widely believed that in some way this is impossible, and men Masons when they hear of women Freemasons doubt that we have the real thing. I have invariably found, however, that when we have proved to them that ours is the real thing and the same as theirs in all essentials, they have shown considerable sympathy and interest in our work. So my first pleasure will be to tell you that a movement exists which admits women on an equal footing with men to all the privileges of Freemasonry. This Masonic Order was started in Paris towards the end of the last century.

You are probably aware that the ideals of Freemasonry are broadly the same all over the world, but that Lodges are formed under various Obediences to facilitate organisation in the different countries. There existed in France towards the end of the last century a body of Masons called "La Grande Loge Symbolique Écossaise de France." This Order was derived from "La Grande Loge Générale Écossaise," not from the Grand Orient. I mention this because Masons would be aware that "the Grand Orient" is almost universally refused recognition by Freemasons because of its rejection in 1877 of the first Principle in Freemasonry, which is a belief in the Supreme Being and the immortality of the soul. So our Order has no direct connection with that, but is derived from La Grande Loge Symbolique Écossaise de France. One of the Lodges of this Obedience was called "Les Libres Penseurs."

Masonry in France at that period, and I believe it is the same now, was not a religious movement at all, but mainly concerned itself with politics; this Lodge was no exception, and, living up

to its name, it decided that sex ought not to be a barrier to admission to Freemasonry, and therefore it proceeded to initiate Mademoiselle Maria Desraimes. She was a prominent French writer, a great worker in all humanitarian movements, and very keen on all movements that had the advancement of women as their objective. This took place in 1881, and for this "irregular"—or, more correctly speaking, unusual—act, the Lodge was suspended; but what had been done could not be undone, "once a Freemason always a Freemason," and Mademoiselle Desraimes was as much one as the Hon. Mrs. Alworth, who was initiated into her father's Lodge at Doneraile House in Ireland about the year 1710-12. Some years after this, in 1893, Dr. Georges Martin, a prominent Mason, and one who was a great advocate of women's rights, persuaded some other men Masons to work with him in forming a Lodge which would admit women. This Lodge was called "Le Droit Humain"—Human Rights; it admitted many women, and continued to do useful work along political lines, and is recognised as the Mother Lodge of the whole Co-Masonic movement throughout the world. (By Co-Masonic we mean, admitting men and women.) They accepted a constitution founded on that of other Masonic bodies, and later a Supreme Council, conferring the 33 degrees of the Scottish rite, was formed. So our Supreme Council and the headquarters of our whole movement is in Paris.

In 1902 Mrs. Annie Besant, who was then a prominent Theosophist, and who is now President of the Theosophical Society, thinking that Masonry would appeal to English women, and no doubt with deeper thoughts on the subject as well, talked the matter over with some sympa-

thetic men Masons and some women. They went over to Paris and became members of this French Masonry. Very shortly after that Mrs. Besant was made Vice-President, Grand Master and Deputy of the Supreme Council for Great Britain and its Dependencies, and she and some other members of the Supreme Council founded in London Human Duty Lodge No. 6.

From that period onwards Co-Masonry began to grow apace among English-speaking people. We now have nineteen Lodges working in Great Britain, four of which are in London; we have also three in South Africa, four in New Zealand, five in Australia, some in India, and there are a large number in America and on the Continent; but these latter do not come under the British jurisdiction.

Because Mrs. Besant is the head of this movement, and also the President of the Theosophical Society, it has become closely associated in the public mind with Theosophy. So I want to explain at the outset that Co-Masonry is not Theosophy. In fact it would appeal to quite a large number of men and women to whom Theosophy, as such, would not be likely to appeal. I think the reason for Theosophists in our ranks is partly because one of the objects of the Theosophical Society is to seek for the truths that underlie all religions; its members believe that all religions have taught the same great fundamental truths regarding the nature of God and His mode of manifestation in His Universe, and also that in the inner teaching of the older religions of the past—not made public, but confined to the Mystery Schools—much instruction was given as to the purpose of life and man's place in the Universe. They have found that these same mystery teachings have survived in modern Masonry, that Masonry is in fact a real link with the Mysteries of old, carrying on the traditions of the past and linking them with the work of the future. So please remember Co-Masonry is not Theosophy, although of deep interest to all those who are interested in comparative religion. More especially would it interest those

who are anxious to see religion put into practice and applied to all the little details of daily life, as well as to the larger issues, for Masonry rightly understood is essentially a religion of work. A Mason should endeavour to fit himself to be a useful worker in carrying out the Divine Plan. He should be one who dedicates his life to the service of humanity, by study, by thought, by service of a religious, social, political, or literary nature; by anything in fact which makes him a useful co-operator with evolution.

I have been asked why I am speaking publicly about Masonry. My only reason is that it has meant so much to me. It has been such an inspiration in my own life that I feel sure it would be the same to many other women. It is not with the idea of increasing our numbers, for in a movement such as ours numbers do not matter. It is the right kind of men and women that we want, those with high ideals and with strength of purpose to put those ideals into practice—men and women with capacity along useful lines of work and those who desire to serve their race or to fit themselves for such service. If Masonry has been an uplifting force in the lives of so many men why should the same privileges and the same inspiration be denied to the other half of the human race? I know that some men have utilised their Masonic privileges to extend their business, to seek their own aggrandisement; they have regarded their Lodge more as a club and enjoyed the dinners and social advantages it gave them, but where this has been the case it has been because of ignorance and lack of understanding, for such men have not realised the plenitude of what is implied in the ideal of brotherhood. The brotherhood for which we stand has nothing to do with sex. We are brothers because children of the one Divine Father, Who is the Source of all Life. Some old in spiritual development and some young, some with great capacity and some with very little; but all of the same family and all mutually dependent on each other, for no class can suffer or act wrongly, and no nation can suffer or act wrongly with-

out causing suffering to the whole. During this present time we have had ample proof of this. A Mason is a brother because his consciousness, as that of every human being, is a part of the One Universal Consciousness, because his life, as that of all created things, is a part of the one Universal Life in whom we live and move and have our being.

Now Masonry is a speculative science, whatever it may have been in the Middle Ages when these old truths were preserved from utter oblivion in the Operative Building Guilds, where naturally a woman would not have been of very much use. When a Mason calls another "Brother" it should remind them both of their origin and the purpose of their existence, and there is no reason why a woman should not be a brother in such a family. The progress of humanity cannot be worked on a one-sided principle, and now that women are taking such an active part in the work of the world, doing work and taking responsibilities which formerly have only been done and taken by men, it seems to me that if they were Masons, and had Masonry as a common fount of inspiration, they would do their work in the world—whatever it might be—with greater harmony and greater strength. *Unity is strength.*

The Symbolism of Masonry applies to building; a Mason is a builder of the great temple of Humanity, and for the perfection and completion of that temple every variety of material is needed. All kinds of workmen are required, each with his varied capacity. No one workman is doing exactly the same work as another, but each and all are endeavouring to carry out the plan of the Great Architect of the Universe. Each human being, and each Mason, consciously, is a stone in that Great Temple, and a Mason's endeavour is to quarry, cut, and shape his stone so that it may fit into the wall of the temple just where it is needed. He is given certain tools with which to work, and he can utilise every act in his life, as well as every thought and feeling, in preparing his stone and making it worthy of the building. He may take a long or a short time, that rests with himself, but

he should not cease endeavour until he has carried his task to completion.

The impressive and symbolic ceremonies he sees enacted in Lodge, which illustrate to him who has the key of knowledge, the whole drama of the human soul, telling of his origin, his destiny, his experiences, trials and efforts in the material worlds, as well as his intercourse with others who have the same ideals as himself, serve to remind him of his trust and send him back to his work in the world stimulated to make further efforts to bring about his ideal more quickly. The Great Temple of Humanity would be a very lopsided structure if only the male or positive element were to be admitted; in fact it would not hold together at all. So if the feminine element is needed for the building of the real Temple why should she not take her part in the building of the symbolic temple also?

The secrets of Masonry? I cannot tell you. But I can assure you that it is very useful to have something, however trivial in itself, about which one is obliged to keep silence. Some people say this is specially useful to women. I think women are just as capable of holding their tongues about things as men are, but in the Mystery Schools of old the secrets were the keys to problems of life and death, and the penalty of divulging them was death. No doubt this was very necessary in those days, for humanity at large was not ready for the deeper truths of life; also it seems to me that this secrecy is symbolical of the fact that the truth about spiritual things never can be taught. It might be shouted from the housetops or from a tub in Hyde Park, but only those who had ears to hear would hear, only those who had the key would understand. Now do not misunderstand me. A Mason is not necessarily one who already possesses this knowledge, but is, theoretically at any rate, under a system of training which will enable him to attain it.

Masonry is defined in our Ritual as "a peculiar system of morality veiled in allegory and illustrated by symbols." This symbolic method of teaching is a very ancient one, and in many ways most

useful. In the mysteries of old students were held to be immortal souls, divine beings, who were wrapped up or encased in material forms, which more often than not were a great limitation to the expression of the soul-nature. They were regarded as beings with far greater capacity and knowledge than they were normally able to express through the physical brain, and the method of instruction was then to draw out this inherent or soul knowledge. For this purpose symbols were much used. We find that the student was given a symbol on which to concentrate that he might endeavour to arrive at the idea which it betokened. Then his instructor would give him a further hint, and he would set to work again to find even deeper meanings. This was with the idea of teaching him to think and arrive at knowledge for himself. I do not mean to suggest that exactly this method of instruction is used in our Lodges, but our ceremonies are symbolic and our principles are illustrated by symbols, so that some Masons would read a far deeper meaning into them than others. Some might merely see moral laws in operation, while others would reach out and grasp great universal truths. Some would receive intellectual stimulation or enjoy the peace and harmony and beauty of ordered and dignified ceremonial. Others would receive spiritual enlightenment and an exaltation of their whole being. For the symbols of Masonry are so profound, so wide in their range, dealing as they do with the highest and deepest mysteries, that we can only hope to understand them as we endeavour to live the Masonic life.

Some students say that Masonry was derived from the Operative Building Guilds of the Middle Ages. Others derive it from the Ancient Mysteries. A more correct view would perhaps be that Masonry is derived from the ancient mysteries *through* the operative guilds.

During the Dark Ages when narrow orthodox Christianity persecuted every sect that was at variance with itself, massacring and destroying members of all secret societies, the building guilds came in very useful as a *camouflage* for these

old traditions, for they were left unmolested and unsuspected as being part of the organisation. The members of these guilds built the great cathedrals, the monasteries, and other ecclesiastical buildings. The guilds had their secrets and traditions, much as have certain hereditary families of Temple Architects in India to-day. It was reasonable that these men should hold secret meetings in which they might discuss their business—we need not suppose that many of their members had any full understanding of what their ritual and traditions implied, but the architects, builders and decorators of our great cathedrals were by no means ignorant men; they were the learned men of the time, and great travellers, moving about all over the Continent, and coming into touch with a wider and a deeper thought than the average man of the period who stayed at home.

All over the Continent of Europe at that time there were little secret societies keeping alive the old wisdom of the past, constantly being demolished by the Church and as constantly being revived in some new district and under some new name. It is very interesting to trace out these little secret societies through the ages, and it leads one to believe that Unseen Forces were at work keeping alive the knowledge of spiritual realities for such men as could appreciate them, and until the world at large was more ready for their public proclamation.

We Co-Masons mostly believe in such Unseen Guidance, both now and in the past; and many of us think that it is by no means fortuitous that women are beginning to take an active interest in Masonry. There would have been little use in founding our Order at this period, at this critical juncture in the world's history, merely to make a few women Masons, if it were simply for their own benefit.

Our Order has a great future before it, for when men and women can work together as Masons, not only in symbol in Lodge, but in practice in the outer world, then evolution will go on apace, and such horrors as are being enacted to-day will be utterly impossible.

WOMEN IN ITALY

By E. GIANNINI and F. MICHELIN

IN this sublime and terrible time, sublime for the opportunity offered to us for the unfolding of the soul, terrible if we consider the destruction, the suffering on every side, and the downfall of those who take advantage of the darkness in order to do evil work, we see with joy and gratitude any social movement that promises future uplift.

The "Fascio Nazionale" (National Bond) is a union of the women of Italy of all classes and conditions to help in the present and to improve the future. It concentrates all its energy on active propaganda, and, as the journal *Attività Femminile Sociale* shows, sets forth the sanctity of the cause for which Italy is now at war, seeks to give heart to the fearsome and the weary, to strengthen the forces of those who have devoted themselves to the work of resistance and assistance, and to oppose the *disfattisti* by an active faith, a live enthusiasm. Nothing has been left unattempted to achieve this object: kinematographs, photographs, publications, lectures, conversations with the wounded and with returned prisoners, material assistance, incitement by example to give up luxury, words of persuasion in the trams, manufacturing, families, and wherever it was possible to think that an eager word of patriotic love could uphold the faith and courage of those who listened. It also helps women to public offices and to obtain agricultural work in order to release men for the front.

Another society, the "Federazione Romana Femminile," also works with zeal on similar lines. It has introduced a cooking-box. Hundreds of these were made and sold at very low prices, and several ladies went into the market-places and public squares to show in a practical manner the usefulness of these cooking-boxes. The "Federazione" also prepared

and distributed useful recipes to save those edibles which are scarce and must be preserved for the army and the sick. Further, with the help of the daily paper *Il Messaggero*, it set up the "Zuppa del Mezzogiorno" (mid-day soup), which is conveyed in carts to hundreds of families in the most populous parts of the town, and sold at one penny less than cost price. It formed a National Italian Woman's Agricultural League, which started a regular course of study for the silkworm industry, domestic economy, bread-making, fowl and rabbit breeding, etc. It tried to give moral and material help to the mothers of illegitimate children (*giovane cadute*).

The Piedmontese Woman's Federation assists French refugees, helps orphan children, and prepares linen for the wounded soldiers in the hospitals. It keeps a rest room at the stations, and works without remuneration in the communal kitchens and in the manufacture of surgeons' instruments.

The Kitchen for the Poor and Sick of Turin, an institution set up by a lady in 1899, and now enlarged by a generous gift of £2,000, prevents consumption and other lingering illnesses, and restores many to health. It founded "communal kitchens" for the so-called "War Dinner" at very low prices. The founder, assisted by other ladies of the committee, attends and regulates the distribution of these dinners. The making of toys, and other industrial arts intended to free Italy from Germany, are also undertaken.

This brief report proves how the Italian woman's heart and mind strive after the highest ideals of purity in words and actions; it shows the struggles, the sacrifices she had, and has, to endure in order to hasten victory, without being disheartened by the great suffering and sorrow that surrounds her.

WOMAN AND THE CHURCH*

By EDITH PICTON-TURBERVILL, O.B.E.

THESE is an almost universal feeling that we are in these days on the threshold of a new apprehension of truth. Long years ago Nathaniel Hawthorne prophesied that the apostles of the new revelation would be women. Benjamin Kidd, in his book, *The Science of Power*, recently published, comes to the same conclusion. More and more is it being borne in upon the minds of men and women that if the message Christ heralded is to be given in its fulness, women, alongside with men, must give their interpretation of His teaching. The Church down the ages has rigidly excluded women from giving within the Church this interpretation. What wonder, therefore, is it that the Church seems to stand bankrupt in the eyes of the world, powerless—almost voiceless—at a time of chaos and catastrophe? Many years ago Mrs. Rendel Harris, a Quaker and accustomed to the ministry of women, wrote :

There is one sphere of service, and that one the highest, from which in almost all religious communities woman is rigidly excluded. She may not preach the Gospel within the Church. She may have every qualification for doing so apart from the fact that she is a woman. She may be able, as was the late Frances Willard, to sway large gatherings. She may know her Bible in the original with critical accuracy. She may be full of faith and love, as swayed by the Spirit as was John the Baptist, and yet the Gospel she may not preach.

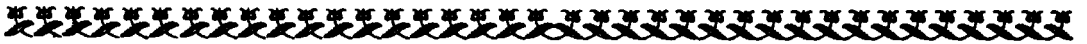
Strange that the Church which seeks to interpret the mind of Christ should have adopted an attitude so alien to the mind and teaching of Him whom they seek to follow ! In His teaching no trace can be found of relegating woman to the place she now holds in the Church of to-day. Never in all His teaching is there a single note of either class or sex distinction. For over nineteen centuries man has explained to woman his interpretation of the mind of God, his conception as to what her ideal should be. Woman has

within the Church been unable to give her conception of the Christian message; therefore has the Church's message to the world been incomplete. And not only within the Church, but so stultifying has the Church's attitude been on this subject that women have generally found it difficult to feel that they had any important share as revealers of Divine Truth. The age in which we are living is crying out for a religious life that shall be deeper than that of days gone by, and the spirit that prompts the cry comes from those who thirst after righteousness, who are sufficiently spiritual to resent the offering of stones as bread. The world needs to have a true revelation of the mind of God. This must be interpreted through the living voice, and the mind of God *cannot* be voiced to the world through the masculine medium alone, for as humanity is made in the image of God, it is through the collective voice of humanity—not man alone—at its best that God speaks. Hitherto mankind has received an imperfect conception of the mind of God : power, strength, courage, might. The so-called "male" qualities; no attribute of God can truly so be called; have been over-emphasised, and slowly we are coming to lay greater value on the so-called "feminine" qualities. In spite of the days in which we live, we behold more clearly what Julianna of Norwich beautifully describes as the Motherhood of God, emphasising the tenderness, gentleness, compassion, that will not suffer her child to perish. This clearer comprehension of the Father-Motherhood of God will enable humanity to acquire a more complete apprehension of the Godhead. It will only come—can only come—by a wider spiritual ministrations of women, and the question with which we are faced to-day is : Are the Churches in their blindness going to exclude this fuller conception of Truth

* The word "Church" is used in its widest sense.

from being presented within the Church? Perhaps it matters little in what manner it comes to mankind, but those who are members of an organised Church cannot but feel a profound regret that the body to which they belong should show such continued signs of being bound by paralysing and non-Christian traditions. Christ treated women and men on exact equality. So true is this that if there were no other book in existence but the four Gospels, we should not know that women ever occupied an inferior position to men in

the history of mankind. Whether Nathaniel Hawthorne was right or not when he prophesied that the apostles of the new revelation would be women remains to be seen. Whether a great teacher will arise or whether the truth will be manifested through many, who can say? Yet the supreme fact remains that the message in its completeness cannot be given to the world till woman has complete freedom—freedom mentally as well as actually—to present to the world her conception of Truth.



STAR HYMNS

II.

NOT in abasement lift we to Thy Face,
 O Lord, our eyes of love,
 But recognising, king-like, through Thy Grace,
 Our heritage above.

No pang we feel, when face to face with Thee,
 Nor shame nor sense of loss;
 Only immortal radiance, purged and free
 From mortal dross.

This is Thine Art, O Heavenly Magician,
 Thy greatness does not quell.
 It works not through the ashes of contrition,
 But by a nobler spell.
 More than ourselves we feel, when we are near Thee;
 Our hearts expand to Thine;
 Bared are our souls to Thee;—how can they fear Thee,
 Themselves Divine?

Then, for a godlike moment, Revelation
 Flames like an evening star.
 Unveiled, in that swift divine purgation,
 Comes sight of what we are!
 Not then beyond all reach of hope or yearning
 Seemeth the light in Thee,
 But as a Beacon, telling, in its burning,
 What we shall be.

E. A. W.

WOMEN AND DRAMA

By *MAY WHITTY*

WHEN the scheme of National Service was first introduced, it seemed for a short period the stage might cease to exist—it was classed as “non-essential”—and so many men were to be taken from those trades who, apart from the actor, are needed for the running of a theatre, that it would have been impossible to carry on. Mr. Neville Chamberlain, however, wisely came to the conclusion that the amusements of the people were perhaps as essential to the moral of the nation in its hour of stress and strife as those trades which were concerned in the manufacture of implements of destruction. An old actor was expressing his regret to a young officer back from the front with a coveted ribbon on his breast, that he, too, could not take his share in the terrible struggle against the enemy of his country and humanity. “Don’t fret about that,” replied the boy; “you don’t know what it means to us when we come home to be able to go to the theatre, and you’re doing your bit by carrying on just as much as we are in the fighting line.” And so perhaps the stage, apart from the magnificent sums it has collected for every war charity, is doing its bit to help in the time of need.

I have been asked to deal with the subject of women and the drama from the point of view of the actress—of how she can give her message to her audience; but I don’t know that the actress has personally any message for her audience. I hold the belief that the art of acting is the art of impersonation. I know that to hold that belief in these days, when personalities are worshipped, when the author insists that an actor be engaged because he looks the part, and hopes to parrot him into a semblance of its meaning, is to be in a minority. Nowadays if a certain actor’s name is advertised in a cast, one knows exactly what one is going to see—a probably delightful or amusing personality,

which is just the same whatever the part may be; therefore you are seeing the actor adapting the part to his own form of expression instead of endeavouring to adapt himself to the portrayal of the character he is impersonating. There are certain theorists who argue that he must have had experience, and hard experience, of life in order to get depth in this work of acting; but that never seems of moment to me. What is most needed, and always needed, is vision and imagination and intuition. One plays a certain part. Well, one has to try to know how that character would behave in certain circumstances. It isn’t what I should do; it’s what this woman, this kind of nature would do. I might be very calm in a certain situation; this woman might express the same emotion in a totally different way, and it’s her mind and her thoughts that I want to convey. I want the audience to see how things affect her, and make them laugh with her, cry with her, pity her, rejoice with her; and if I can succeed even in a small degree in interesting them in her temperament, then I have to the best of my ability succeeded in getting inside the part written by the author, and given life to the woman he has imagined through the medium of my understanding.

A story is told of Regnier, the great French actor. He was playing the part of an old servitor, whose young and adored master returned when all believed him dead. Regnier studied the character, and knew exactly what the old man would do when the two suddenly met; but on the first night his own personal emotion overcame his artistic intuition, and with a great cry he threw himself into the arms of his young master. The effect was electrical, the house thundered its applause; but Regnier knew that it was his own emotion he was portraying, and never again repeated the effect, which many would have been tempted to do for the sake of the plaudits, because his instinct told

him he was wrong; he was expressing the emotion of a young man, not the emotion of an old man.

We on the stage talk of straight parts and character parts; but really all parts are character parts, because one is conveying character always, or should be doing that. The great part for actresses before the war was the emotional woman, the lady with a past, or a doubtful present; she was an excitable, charming, magnetic, self-centred creature, much given to introspection and passionate self-pity and emotional crises—a woman of temperament, in fact, and really profoundly selfish and a cause of trouble wherever she went.

It is curious that when a woman or man is supposed to have an artistic temperament you find that it is often just a cloak for selfishness and self-indulgence, possibly a very delightful cloak, with a camouflage of attractive trimmings, but in essence it is the reverse of artistic, for the artist sacrifices always to her or his art. Art is a stern taskmistress, and demands all devotion and service, and a turning aside from the Mammon of matter. Whereas what is supposed to be the artistic temperament is just an excuse for not keeping his engagements, not paying his bills, neglecting the often obvious duty to his neighbour; but these things cannot be done with impunity, with any claim to the artistic temperament, unless the possessor has charm and attraction, for those two qualities cover a multitude of sins, and we cheerfully sacrifice the word artistic in their service; but it is a false view of the word, a distortion of its real meaning, just as the word love and the word charity, which means love in its highest sense, have been distorted, misunderstood, and misused. Well, this sort of temperament, which used to be a favourite one on the stage, seems in these days unreal and exotic. I wonder will she ever come back? I sort of feel she has passed on, her vogue is over; but she gave fine opportunities for actresses, and for that she deserves our gratitude, and more, our regrets, for the opportunities of finding expression in acting grow beautifully less. There seems so little demand for serious work, and revue, light,

bright plays, musical comedies, are the vogue. We are told that the times are so serious, as, indeed, they are, that people do not want to think, to have their emotions stirred; but to me it is a question whether it is not better and more helpful to think, to be stirred by a fine piece of writing, to have your heart and brain interested, than just a lighter appeal which only panders to the senses, tickles the palate, as it were, but leaves "not a wrack behind"—no call to what is higher and finer in humanity. There is such a lot of talk in these sad days about reaction; that our men who have been so splendidly facing hell out there in France must just be amused in the lightest possible way; and one understands what is meant, but one wonders whether that idea is not somewhat overdone; and, anyway, I feel it is very sad that all our men from the Colonies come to this great city of ours to find that we are offering as entertainment so much froth, so little solid food for the mind. It seems a profound pity that there is not any theatre in the West End of London that is playing Shakespeare, or any classical works; that there is only one theatre in London that stages Shakespeare at all, and to that theatre be all honour and glory and success, the Old Vic, in the Waterloo Road, that has so gallantly kept the flag flying through these strenuous, difficult times, and has fought its way with splendid tenacity in the teeth of innumerable obstacles, and whose grip on the public increases daily; where, in a threepenny gallery, you can hear a pin drop, so deep and profound is their attention to the spoken word—and surely that proves that audiences can be educated, and that if you go on offering them good stuff they grow to like it, and to like it best, to appreciate it, and to appreciate it most.

The spoken word! That to me is the thing of all others, and yet of late years it has been so smothered by the setting, the over-elaborate productions, the many effects; beautiful enough, but educating the audience to look for scenery, for startling clothes, and leading them away from the essentials: the word and the way it is spoken. I would have a production

simple, good, satisfying, so that it seems quite right, and you practically do not notice it; it is a suitable frame, you feel that, and then get on to the important business of the play—"the play's the thing." The most beautiful production I have ever seen of *Hamlet* was given by Mr. Martin Harvey at His Majesty's Theatre a year or two ago. It was done entirely in curtains, with lighting effects that enabled you to picture each scene as just what it was supposed to be—battles, a great hall, a graveyard, &c.—and I remember, after going to see a very remarkable production of a Shakespeare play in which the scene was almost entirely white, coming away with aching eyes and a sense of distraction from the play, and going shortly after to see a little play which had a background of black velvet curtains, and finding it a most immense relief to the eyes and the mind. I could attend to the play undisturbed. I would never have anything on the stage that distracts attention, such as a little running stream or animals—what is known as farmyard effects. It is a curious fact that a cat walking across the stage by accident will work an audience up to a state of excitement and amusement more spontaneous and real than the author and actor can ever hope to achieve by much thought and work, and that it is easier to get a laugh by a comic fall causing apparent pain, or by any form of discomfort, such as dropping your parcel or ruining your clothes or breaking something, a window or the best china, than by speaking an extremely witty line.

It will be interesting to see, when peace comes, when the reconstruction of almost all conditions of life—of politics, of trade, of education and housing—begins, in what form it will affect the theatre. Our dramatic authors are now mostly engaged in doing work for the Government in many departments; but when leisure comes for them to resume their creative work we may hope that some more worthy and enduring plays may come from their pens, and that the present importation of ingenious, exciting pieces from America may not entirely monopolise our stage; for the theatre can and should be a great

force, not to preach, but to teach, and I cannot but believe that there is a large section of the public that wants serious work, and who are not averse to considering problems of human nature presented in dramatic form.

We have been apt to consider the problem play as entirely belonging to the neurotic woman, but that is so infinitesimal compared with the great interests that could be dealt with in plays. People read serious books; let us hope that they will come to regard the theatre from a higher standpoint, and understand that it exists, not merely to amuse, but to excite interest and sympathy and a realisation of the deeper things of life.

But to return to the idea of the message. There, I think, the actress is the medium, the author sends the message; she is only part of it. Her duty is to faithfully convey her sense of the character she is portraying, and keep her own personality—or, shall I say, her own temperament or nature—out of it. On the other hand, there is infinite joy to be found in the speaking of beautiful words, in the feeling that one has the opportunity, if one has the ability, of lifting people out of the sordid, petty little cares of everyday life, and lifting them to a higher, finer, more heroic atmosphere; or just to have some little line to say that helps, that rings so true that it must be of service to those who listen. Those are surely one's happiest moments.

It is curious to think that women had to fight for the privilege of acting, as they have had to fight for everything else; that in the days of Shakespeare all his heroines were played by boys; and that it was only in the days of Charles II. that women began to make themselves heard and to enter into competition with the fashionable youths who were the leading ladies of the day. This is seldom remembered now; we do not realise what we owe to the pioneers of that movement, who encountered ridicule, great opposition, and that curious hatred which always seems to be roused by the reformer in any movement. I suppose the same thing will happen with the suffrage; our daughters will accept as a simple and ordinary right that for which

their mothers gave their bodies to be burned.

The names of the first actresses are forgotten; there are even doubts and disputes as to who was the first actress. And I suppose the names of the women who sacrificed so much, who gave up their work, their youth, their health, all that the next

generation of women should be free-born, I suppose their names will be forgotten, or, may be, never even known; but, as in all cases, the work stands; the brave, forgotten pioneers, "all unknown and all unmissed," worked for that end and to that end only, and it endures as an everlasting monument.



IT is too often forgotten that civilisation, like religion, originally came from the East. Long before Europe and America were civilised, yea, while they were still in a state of barbarism, there were nations in the East, including China, superior to them in manners, in education, and in government; possessed of a literature equal to any, and of arts and sciences totally unknown in the West. Self-preservation and self-interest make all men restless, and so Eastern peoples gradually moved to the West, taking their knowledge with them; Western people who came into close contact with them learned their civilisation. This fusion of East and West was the beginning of Western civilisation.

The law of Nature is spiral, and inasmuch as Eastern civilisation taught the people of the West, so Western civilisation, which is based upon principles native to the East, will return to its original source. No nation can now remain shut up within itself without intercourse with other nations; the East and the West can no longer exist separate and apart. The new facilities for transportation and travel by land and water bring all nations, European, American, Asiatic and African, next door to each other, and when the art of aviation is more advanced and people travel in the air as safely as they now cross oceans, the relationships of nations will become still closer.

What effect will this have on mankind? The first effect will be, I should say, greater stability. As interests become common, destructive combats will vanish. All alike will be interested in peace."

From *America and the Americans*, by Dr. WU TING FANG, Chinese Minister at Washington.



WOMAN'S INFLUENCE IN INDIA

By A. J. WILLSON

IF you ask the average Westerner his, or her, opinion of Indian womanhood, you will probably find a prevailing impression of subdued and submissive creatures, beautiful in a languid way, but largely a negligible quantity in the eyes of the men of their race, and wholly incompetent to form an opinion on public events. It takes time, and opportunity, in India itself to discover that such a generalisation has even less of truth behind it than would be one of English-women as wanting in all the softer feminine qualities.

Although the neglect of education in the last century left women, whose grandmothers had often been distinguished for learning and initiative, in many cases unable to keep pace with the new outlook on life acquired by men in the course of an English curriculum, this was not an unmixed evil. For whilst the women of a family worshipped the Gods and did their home duties, keeping vows and fast days rigidly, and passing on to their children the old traditions, the men, immersed in a critical, often contemptuous, attitude at school and college in regard to Indian religion and customs, too often grew to accept a superficial atheism as best conducive to progress. Thus the women guarded the sacred fires until such time as the men had learnt to give a truer value to the onrush of Western civilisation. The spread of the ideas of reincarnation and Karma in the West, the acknowledged value of the contributions of Eastern thought to Western conceptions of the underlying truths of life, now begin to give Indians a new interest in their old scriptures, and once more men and women are able to help each other. From the earliest times in India the two have

worked hand in hand together, and every Indian knows that the Manu of the Aryan race has declared :

Where women are honoured
There the gods are pleased.

In the ideal Indian life of the four Ashramas husband and wife work together, as right hand and left, for the home, for the community, for the nation, for the Gods.

In the early days of the awakening of India, when obsolete customs had to be dropped quickly, a resolute band of stalwarts resolved, in the best interests of their country, to raise the marriage age for youth and maiden, and to ensure the education of daughters as well as sons. The good results of this forward movement are now being felt, but it is only by carefully showing women the reasons for delay in the age of marriage, and thus making them realise that death and disease to mother and child are traceable to this bad custom, that their powerful co-operation can be enlisted; and it is the same in other social reforms. If she has at times obstructed reform, she has also always obstructed blind iconoclasm directed against that invaluable web of tradition which links the ancient times of Divine Rulers to our own days. The man might throw aside his sacred thread and neglect the temples, but the woman offered her flowers and kept her vows, and treasured all these things in her heart, until the race gunas revolved, and with the rekindling of love for the Mother Land it became once more possible to realise that the aspects of the Divine, worshipped under Hindu or Moslem or Parsi forms, were as valuable to those born under their tutelage as any

Divine attributes proclaimed in Britain, France, or Germany.

Miss Margaret E. Noble, Sister Nivedita, who has lived with Indian ladies as one of themselves, has left for us a priceless picture of woman's work in her *Web of Indian Life*. "Every plant, flower, fruit, in its own season, calls up some historical or poetic association," into which she initiates her children in infancy; and thus in the national character we find preserved a summary of the national history.

We must not forget that women in India do not need to read English to be educated :

If a thorough training in a national mode of living, and that extremely complicated, be an education, she has something; for the ordinary wife can act in any capacity, from that of cook or dairy-mistress to that of chief commissariat and general administrator for a hundred or more persons. If a knowledge of languages, poetry, and folk-lore, with all thereby connoted of logical and imaginative development, form an education, she has this, sometimes to the extent of understanding and reciting works in Sanskrit.

Different parts of India show different facets of the gems of womanhood. If the saintly Bengali wife adores her husband and children, the Maharashtra woman is exceedingly capable, and often learned, and is adored by her stalwart sons; while the Rajpatni, wherever found, still shows in her bearing the pride and courage of that race whose women faced a self-imposed death when their men went forth for the last grim struggle, secure that no enslaved women would degrade their haughty pedigree. Southern Indian woman, freer by custom than many of her Northern sisters, treads the even tenor of household duties with mind intent. The veiled Begum of Bhopal, taking her seat in the councils of the Princes, best typifies the freedom of the Moslem woman to act judicially behind the shelter of the home. The broadness of their views speaks in the words of the honoured Mother of Mohammed Ali, when, invited to attend the meetings of the Moslem League last Christmas, she refused unless she might also attend the National Congress. An omen of high import, full of hope for the future, was

the entrance of this Moslem lady, supported on one side by the Hindu poetess, Shrimati Sarojini Naidu, and on the other by our revered Annie Besant—three representative women of three dominant races—acclaimed to the echo by the men of India assembled in their thousands. India will be spared the disgrace of using force to obstruct woman in her public work. Has it not required a world-wide war for the women of England to take their place unquestioned as responsible with the men for the welfare of the country?

It is in the Hindu effort to express the inexpressible, to explain the ways of God to man, that we find the firm basis of woman's position, the real recognition of woman's form as one through which the Divine acts as surely as through the form of man—"reincarnating," according to modern phrasing, now as man, anon as woman, to learn the lessons of life. For Brahman, the ever unknowable, working as Brahma, the judicial Creator of Law and Order, requires Sarasvati, his Consort, to teach those plans on earth; working as Vishnu, the Preserver, it is by Lakshmi, the Goddess of Good Fortune, that the well-being of man is attended to; while the Great God, Shiva, He who guards the fiery curtain that veils the entrance of man into the higher worlds is enshrined in a million hearts through the aspects of his Consort, whether as Parvati, the World Mother, or as the mystical Kali showing skulls and death to the impure, but ever known to the open sight and the clean heart as the Mother of Life Herself, who bears her sons beyond the illusion of matter.

As the Indian recognises God in himself, so he recognises the Goddess in woman. Accustomed ever to the feminine aspect as the power (*shakti*) of the Gods, the deep reverence of the son for his mother partakes of a religious character. Surges of ignorance may locally obliterate these landmarks of the race, but the fundamental idea re-emerges and convinces us that no obstacle but her own will stands between the Indian woman and public action when her sense of duty bids her take it up.

WOMEN IN CO-OPERATION

By A. HONORA ENFIELD

THE Co-operative Movement has a peculiar significance amongst the many democratic movements, social, political, and industrial, of the time, in that it represents the community in its most universal capacity, that of consumers. Perhaps it is for this reason that women Co-operators have been more successful than most women in taking their rightful place beside the men of the movement. For the typical consumer is the woman, and particularly the married woman, who does the family marketing. She, like her husband, can be a member of the Co-operative Store. She has equal voting rights with him at the quarterly meetings of the Society, while in many Societies women actually outnumber men. Thus it comes about that the Co-operative Movement is pre-eminently the married working woman's movement, the only organisation through which she can find expression as a housewife.

The granting of the franchise to married women has accentuated the importance of the Co-operative Movement in this respect, for of the six million women voters, probably twenty-five per cent. are to be found within its ranks. It thus becomes by far the most formidable body of women's opinion, and for this reason the record of Co-operative women's work acquires a new and very special interest, both as showing what organised working women are capable of accomplishing, and as indicating the direction in which this very considerable political power is likely to be exerted.

The Co-operative Movement as a whole, like all industrial organisations, is to some extent a fortuitous collection of people brought together as much by chance as by choice, with common interests of which they are hardly aware, and knowing very little of the principles on which their association rests. The leaders of the movement have, however, always given a pro-

minent place to education, both for its own sake and as a means of spreading the principles and practice of Co-operation; and the first efforts of Co-operative women were directed towards the study and propagation of Co-operative principles.

In these efforts the Women's Co-operative Guild had its origin, being formed as a self-governing organisation of women within the movement to advance the cause of Co-operation. The many-sided activities of which it is now the centre may be traced to the experiences gained and the needs arising from this work, which has always remained the main feature of its programme. The Women's Guild has had a marked influence on the development of the movement as a whole. It tried to quicken Co-operation in London, at one time the most unpromising of areas, by uniting it with Trade Unionism; it initiated the attempt to bring Co-operation within reach of the very poorest by the abolition of entrance fees and by selling in small quantities; it fought against the credit which has crept into the movement; it is in the forefront of the campaign now in progress for a more democratic constitution.

To the women of the Guild Co-operation is a living principle affecting life in countless ways. The Co-operative Society is not a mere thrift institution nor the Store a savings bank; both are the expression of a new form of industry, from which profit-making is absent, in which the capitalist does not exist, which is owned and controlled by the people and for the people.

It is the necessity of defending this ideal that has led to the adoption of a policy on such national questions as taxation. Co-operative Societies were threatened with income tax, and since the war the Excess Profits Tax has been imposed on their surplus—actions which show a complete misunderstanding of the

nature of Co-operative surplus. The whole question of taxation was studied in relation to these proposals, and a basis consistent with Co-operative principles was found in the taxation of monopolies, such as land values and wealth, and the removal of taxes from food and necessaries. The same necessity has made Co-operative women free traders, while the development of international Co-operation has made them internationalists—keen supporters of a League of Nations, and convinced opponents of any attempt to fasten a military system on this country, whether by way of conscription or of military education in the schools.

It is, however, in their work for women that Co-operative women have found their greatest sphere of activity and achieved the most marked success. The perennial struggle for equality within the movement—an equality existing in theory but hard to attain in fact—is not yet over, but two members of the Women's Guild now sit on the governing body of the Co-operative Union, and the Guild is represented on the Union's Central Education Committee; a number of societies last year sent women delegates to the Annual Congress of the Union, while hundreds of women sit on the management and education committees of Societies. The Guild is also represented on the new Central Parliamentary Representation Committee.

The struggle for women's rights within the movement led to similar efforts outside. Co-operative women became keen and active supporters of Adult Suffrage. Every opportunity was taken of securing representation of women on public bodies concerned with women and children, or with the interests of Co-operation. When in 1895 married women became eligible for election as Poor Law Guardians twenty-two members of the Women's Guild were returned. As fresh legislation created new openings Co-operative women pressed hard for representation. Members of the Women's Co-operative Guild sat last year on Maternity Committees, Insurance Committees, Higher Education Committees, and Pension Committees; fifty-six were Poor Law Guardians, twenty-four Assessors to Munitions Tri-

bunals, and one a City Councillor; during the past year large numbers have been appointed to Food Control Committees, while two hold positions of national importance, one as a member of the Consumers' Council, and another as a member of the Departmental Committees on Housing and Women's Work under the Ministry of Reconstruction.

The Co-operative ideal of the control of industry by and for the people implies good conditions of labour. But here also custom has sometimes tended to obscure a recognised principle. In many societies the wages of women employees were lamentably low, and for several years the Women's Guild carried on a campaign for the establishment of a minimum wage, which was eventually approved by the Co-operative Union, and adopted, first by many of the distributive societies and finally by the Co-operative Wholesale Society.

This agitation brought closer contact with Trade Unionism and a keen interest in labour conditions generally. Efforts were made to spread Trade Unionism amongst women, and in some places Co-operative women were among the most active and efficient workers in young Trade Union branches. Branches of the Women's Guild affiliated to Local Trades Councils, and such questions as the replacement of men by women in industry, and labour after the war were eagerly studied and discussed.

But the home has its problems and its difficulties no less insistent and perhaps harder to solve than those of industrial life, and it is in these that Co-operative women have made their special contribution to national life. Here, too, the influence of the Co-operative ideal may be traced. Co-operation in every sphere rests upon equality and freedom; without equality there is no freedom and without freedom there can be no such thing as co-operation. The Co-operative industrial community is a voluntary association of free members in which all have equal rights and equal opportunities. And the home must rest on the same foundations. Neither tradition, nor poverty, nor economic dependence must be allowed to

stunt the life of any of its members. The woman as well as the man must have her opportunities, the child as well as the parents; for the free development of each will bring the free co-operation of all.

It was such an ideal which led the Women's Guild to support proposals for Divorce Law reform which should place men and women, rich and poor, on an equality, and make it possible to end a relationship which had become a source of misery or degradation. In spite of the reports of the Divorce Commission it is only war conditions which have given the necessary impetus to action, and women of the Guild are now looking for the achievement of the much-needed reform.

But a far wider source of suffering in the home is the poverty which attends so many lives and lays its heaviest burden upon the mother. What motherhood means to hundreds of thousands of women is revealed in the volume of letters from working women collected and published by the Women's Co-operative Guild under the title of *Maternity*. It has been the greatest achievement of Co-operative women to call attention to this unnecessary suffering and secure some measures for its prevention. The introduction of National Insurance gave the first opportunity, and the Women's Guild suggested and pressed for the inclusion of a maternity benefit. It was included, but in nearly every case it became payable to the father. When the Act was amended two years later the Guild determined to see the maternity benefit made the property of the mother. Opposition to the proposal was strong, from officials who declared it unworkable, and from those who were inclined to look upon it as an insult to the fathers. But it was carried, and it is interesting to see that Dr. Leslie Mackenzie, in his report on maternity provision in Scotland, states that since this change there has been practically no abuse of the maternity benefit. Within the last few months, the proposal to get rid of the difficulties of married women's insurance by paying them £2 on marriage out of funds contributed for health, again brought Co-operative women into the field. In spite of the most strenuous op-

position they were again successful, and an amendment to the Bill was carried by which a sum amounting to nearly £300,000 a year was saved for the needs of maternity and health.

Meantime the administrative side of National Insurance was carefully watched, both centrally and by large numbers of Co-operative women who became members of local Insurance Committees, and it soon became evident that further provision for maternity was essential. Maternity centres were needed where mothers could go for advice about themselves or their babies. An efficient service of midwives was necessary. Maternity homes and hospitals were wanted, and reliable women to help in the house while the mother was laid up. The desire of Co-operative women was that these services should not be left to private philanthropy but should form part of our national system of public health, working women themselves being associated in their administration through the formation of Maternity Committees under the Local Health Authorities. By resolutions, deputations, petitions and letters to the Press these demands were brought before the public and the Government. The outbreak of war brought a sudden recognition of the needless loss of life among mothers and infants, and when the Notification of Births Extension Act was brought in in 1915 several of the demands of the Women's Guild were included. Then followed an active campaign to induce Local Authorities to avail themselves of their powers and establish Maternity Centres and Committees. In about fifty places Maternity Committees have been formed, in some cases owing to the insistent efforts of Co-operative women; while hundreds of Local Authorities have opened Maternity Centres, some at once and gladly, others after months and even years of pressure from the local branches of the Women's Guild.

The Bill just introduced by the President of the Local Government Board will make the completion of maternity services possible; but the great work of motherhood is not yet recognised as constituting any claim upon the community.

WOMEN IN POLITICS

By *EVELYN SHARP*

“ **A**N angry old man out of Parliament, and that can do nothing but be angry, is a ridiculous animal,” wrote Horace Walpole to a friend after his retirement from public life. If we concede his point, then British women, until recently forced to “do nothing but be angry” outside Parliament, can now congratulate themselves that at least one channel of absurdity was closed to them by the passage, last February, of the Representation of the People Act. Whether they actually sit in Parliament or not—and the failure of Miss Nina Boyle’s plucky attempt to assail this inner citadel may be regarded only as a temporary reverse—they no longer stand outside it, consumed with anger and their own impotence. The early picture of the Suffrage petitioners hiding their petition under the apron of a friendly apple woman for fear of ridicule, and that later picture of thirteen unarmed women braving the ranks of 6,000 police (which actually happened in Parliament Square in 1907, when a deputation from the Women’s Social and Political Union sought an interview with the Prime Minister), belong equally to a period of our history that will probably be recalled in the future only by those women (and by them without any bitterness) who value the records and honour the memory of all the “Old Contemptibles” of the Suffrage movement, from Lydia Becker to Mrs. Pankhurst. The Suffrage battle has been won: former opponents are now free to confess that they were really supporters all the time, and women are at last in possession of those rights which, as was feared in one Early Victorian forecast, would mean to women “the loss of their general influence on Society won by their own moral and mental deserts.”

And now, what next? There is something almost pathetic in the general hopes and expectations that are fixed upon the

newly enfranchised woman. Temperance enthusiasts confidently expect prohibition as the first fruits of her vote. Bishops expect social purity. Penal reformers expect to find in the six million new voters six million Elizabeth Frys. Even the Single Taxer, ploughing his lonely furrow, almost expects the single tax. One may, perhaps, be pardoned for wondering how it was that women had to wait so long for their enfranchisement, since all these good people must, on their own showing, have been Suffragists to a man long before February, 1918. We can only suppose, and without any uncharitableness, that they formerly belonged to the category of those who hoped against hope that women’s interests were the same as men’s, and were, therefore, represented in Parliament by men—an argument to which, as Mrs. Hugo Reid rather unkindly wrote early in the ‘forties: “The many laws which have been obliged to be passed to protect them from their nearest male relatives are a sufficient answer.”

Now that the Suffrage battle is won, however, we may with reason feel glad that, if women had to wait for their votes at all, they should have been compelled to wait until this particular moment. Their freedom, won tardily enough, has been won in a supremely dramatic hour. A whole society waits to be rebuilt—a whole civilisation to be healed. It is probably the consciousness of the greatness of their opportunity that underlies the rather exaggerated hopes that are founded upon their acquisition of political power. One can hardly conceive of a weightier responsibility than to become possessed of any kind of power in the fourth year of a war that threatens, unless it is stayed, to eclipse humanity. The way that power is used may help to plunge the human race still deeper in the abyss of tragedy which hangs like a pall over

the civilised world; or it may, by the grace of God, serve to create a spiritual renaissance, which now seems to be our only hope of restoring peace to the nations of the world, and sanity to a distracted civilisation. It may well be asked in which direction the new political influence of women is likely to be thrown, and whether women are likely to wield that power solidly in one direction—that is, as women, as a separate class, distinct from men.

So important an issue must be faced honestly and without prejudice if the phrase, "Women in Politics," is going to have any individual meaning at all. To what extent is there a woman's point of view in politics, and do women, as a whole, stand solidly for that point of view? I think it will be conceded at once by nearly everybody that if the existence of unanimity among women is essential to the existence of a woman's point of view, then there is no woman's point of view about anything in the world. Neither, by the same process of reasoning, can there be said to be a man's point of view about anything. But I do not think unanimity among men or among women is necessary to the existence of either a man's or a woman's point of view. Unanimity would probably only mean, as it nearly always does mean, that large numbers of people have not troubled to do their own thinking. Without unanimity among women on any single matter, I still think there may be what, for convenience, one calls a woman's point of view in most questions of vital importance. It does not follow that all women, or that no men, hold that view. Nor does it follow that the most highly developed women are those that see things only from this so-called woman's point of view. I suppose most of us look forward to a time when the highest development of the race will be reached in a complete freedom from all artificial distinctions of sex or nationality, when both the man's and the woman's point of view will have become merged in the human and the international point of view, and when the immediate outlook of the human being is only important in its relation to the future. At

present, however, we are in a state of transition, and until we reach a higher phase of development it is probable that we must, for the sake of convenience, regard things separately from the man's and the woman's aspect, in all those matters where their interests appear, if not to clash, at least to be different. In our present transitional stage, the most highly developed personality is probably the one that is capable, while distinguishing between the interests of men and women, to perceive the course that will be the best to pursue in the interests of both. That there are apparently so few among us, as yet, who are capable of thinking or of acting in this broadly human way, may be ascribed (both in men and in women) to the long artificial subjection of woman, which has tended to make her either a slave to the man's way of thinking and acting, or an equally limited "feminist," incapable both mentally and emotionally of seeing men and women in any other aspect than that of natural antagonists.

These various types will be found among women in politics, as their analogous types may be found among men politicians. There will be women who do not realise the existence of a woman's point of view, who, with an instinct for mental support, identify themselves with the man's view of things, wherever they find it expressed. Such women are in many cases those who join men's political parties, not as equals, but at best as helpmates, and at worst as drudges. There will, on the other hand, be women who, having grown accustomed to encountering bitter opposition to every bid for freedom of mind and soul that they have ever made, will be suspicious of similar antagonism in every politician and in every political undertaking, and will entrench themselves firmly in exclusively feminine organisations, refusing to consider the possibility of a man's side to any question of importance to women. Both these types of extremists are dying out, pushed on one side by the triumphant progress of the boy and girl of to-day, who have learnt to be comrades. But still, they exist,

and they will vote; and they have to be reckoned with. Then there will be the women who, neither blind to the feminist's point of view nor unable to see any other, will try to impress it fairly upon all future legislation, to deter men from acting against the interests of the race through ignorance or through prejudice, and so to restore a human balance to politics which a one-sided male democracy has tended to destroy in the past. These are women who may, or may not, identify themselves with this or that political party; but, unless I am much mistaken, they will be found working only with those men who regard them as equals, and who share with them those great ideals of the future which are based upon the abolition of all artificial inequalities of race, nationality, or sex.

The long subjection of woman in the past, which necessitates this present emphasis of the woman's side of every question lest it should otherwise be overlooked in politics, is also some justification for the continuance, if only as a temporary measure of expedience, of women's societies. Educationally, such organisations should be temporarily of great value to the new women voters, who might otherwise, from pre-occupation or from mental laziness, accept tacitly a ready-made masculine view of public affairs. Women's societies should also be of value, for some time to come, in holding a kind of watching brief for women whenever legislation is proposed in which the status or interests of women are particularly concerned. Their usefulness will, however, be most marked in those matters on which there would appear to be, to all intents and purposes, real unanimity among women, partly owing to their bearing upon women's functional character, and partly owing to the age-long neglect of the woman's point of view in dealing with such questions. For a concrete example, one might instance any question involving the equal moral standard for men and women. No one can have a reasonable doubt, for instance, as to the way the woman's vote would be used if it could be cast on the single issue of the brothels set

up in France for British soldiers, or of organised vice in general, or of the compulsory medical examination of women. It is here that the solidarity of women, implied in the existence of organised bands of women, can be used to its utmost advantage; for, although many good men and true are whole-heartedly with women in their view of such questions, and although a minority of women are even against them, sex equality in moral issues remains a vital principle to which the adherence of men as a whole has to be wrested from them by women as a whole. Women, too, have a special responsibility in the matter, for with them rests the initiative in bringing the light of publicity to bear upon a subject hitherto held unfit for them to discuss, one which was recently described in Parliament by an Under-Secretary of State as an "unsavoury" one, though it is true that the Ladies' Gallery was not cleared on this occasion, which may be considered an advance on the period when a writer in the *Edinburgh Review* (April, 1841) advocated the exclusion of women from the Gallery because similar subjects might be discussed in their hearing. And, he added: "In such a case, it is not right that anyone should be subjected to a painful struggle between the refined and decorous feelings of a British gentleman and the solemn and imperative duties of a British legislator"! If the admission of women into the sphere of politics accomplishes nothing else, we may hope that it will at least rob the British legislator of the power to make furtive regulations for the degradation of their exploited sisters under cover of the refined and decorous feelings of a British gentleman!

Perhaps, on no subject except that of sex morality can such solidarity among women be found as to justify the position of the ardent feminist, who thinks it of paramount importance to maintain women's organisations in order to uphold the woman's point of view. As already indicated, sex morality embodies a problem which is the special heritage to this generation of the sins of the past, chief among which may be reckoned the exclusion from politics of women, and the con-

sequent attempt by men alone to deal with a human difficulty, which cannot reach solution except through the co-operation of men and women who have learnt to be comrades. Until this ideal co-operation has been established, organised women can do great and useful work in emphasising the woman's side of a question which, more than most others, has suffered from their former subservience to the man's view of it. There is, I think, no other subject of which this is equally true. But there are others, no doubt, in which a general agreement can be reached by women; such as the extension of full political rights to women, and the opening to them of new careers by the breaking down of the sex barrier in certain professions. And there are still others, such as the economic position of women, or education, on which women will have much to say and much to urge that will constitute a special contribution to politics, though they will not always speak with one voice on the details of such matters. Whatever differences of opinion in detail they may hold, however, they will at least be able to arrive at a greatest common measure of agreement over the broad principles of sex equality and the social and economic independence of women, which ought to render it impossible for legislators in the future to make laws which ignore these principles. To this extent, then, there may be said to be a woman's point of view in politics, and one which will be upheld by women's organisations as a whole.

But, while recognising the value of maintaining separate feminist societies until both men and women are sufficiently educated in the so-called woman's point of view to be able to do without them, I think it is important, also, to recognise the disadvantages of treating women as a class by themselves. To some extent, this political segregation helps to perpetuate the ancient error into which men fell when they jealously kept women out of politics. Still more does it contain the germs of another danger—that of keeping back the more progressive spirits among women, who, for the sake of solidarity, may have to sacrifice an advanced point

of view to the less developed views of the rank and file. Side by side with this danger goes yet another. There are some topical subjects on which women, like men, are sharply divided. If women's organisations deal with subjects of this kind, we are bound to be faced with the spectacle of opposing camps, and this brings us up against the apparent difficulty of deciding which of two opinions expresses the real woman's point of view. Of course, the difficulty in this case is only apparent, for the answer to it will generally be that there is no collective woman's point of view in cases where organised women are unable to arrive at agreement. But the question would not arise at all if women were not organised primarily for the purpose of expressing the woman's point of view, thus becoming liable on occasion to the charge of expressing that view when actually only expressing the view of *some* women.

The present war has revealed this difference of opinion among organised women. On one side we have a women's society, or societies, advocating Peace by Negotiation; on another, we have a women's society, or societies, calling for the vigorous prosecution of the war. The fact is that there is no collective woman's point of view about the politics of the present war. Women are divided about that, as men are divided. But it would not be, therefore, true to say that there is no woman's point of view about war. Women, the mothers of the race and the special creators of life, have a very definite interest in the maintenance of the world's peace, and one which differs so much in its essence from the pacifism of men pacifists as to constitute a very real woman's point of view, though all women may not have awakened to its significance, and certainly many women allow it to be overshadowed by more immediate considerations when a war actually breaks out. The existence of women's organisations, by accentuating these differences among women with regard to one particular war, are thus likely to hinder the development of what should be the woman's point of view with regard to all war. I think it will be in spite of, rather

than by the aid of, the women's organisations that the woman's vote in the future will be cast, if it is so cast, against war; because their controversies over the origins, or the prosecution, of the present war have befogged the main and the great issues of war and peace, on which the vast majority of women should normally be agreed, and on which they are generally found to be agreed as soon as they awaken to the real significance of war. Most speakers and organisers, accustomed to deal with bodies of women, will agree that it is very uncommon to find among women of any class—quite independently of their admiration for the courage and devotion shown by men in war, and independently of the opinions they hold as to England's part in the present war—anything but an abhorrence of war as the apotheosis of brute force, and, as the destroyer of that life of which the woman, who brings it into the world, alone can estimate the true value. Men of imagination can, and do in increasing numbers, share this woman's view of war. But of its very nature it is one that must be part of a woman's whole being, and it is in her, therefore, that the hope of the future, the hope of saving humanity from ultimate destruction, would seem to be centred.

That is why the enfranchisement of women at such a moment as this in the world's history is fraught with such immense importance, and carries with it such overwhelming responsibility. Is it too much to hope that they, who at all times have to deal with the simple, everyday matters of life and death in a way that men are rarely, if ever, called upon to deal, should bring to politics at a moment when the battlefields of Flanders show the utter bankruptcy of the old sophisticated systems of government, that simplicity that clarity of vision, which are the possession of those whose business it is to keep together the homes of the world? It is not the intellectuals among the new women voters who are going to redeem politics and save our generation from destruction. It is the women of the people, the women who bear children, and work for their living, and perform the last services for the dead in every home in the land, who deal with the things that are eternal—those are the women whose entrance into politics may mean the dawn of a world in which international relationships are based on friendship and goodwill instead of upon suspicion and jealousy and hatred.



JAPANESE WOMEN

“FOR nearly three weeks I spent the greater part of each day in the various divisions of this hospital (at Hiroshima), where over twenty thousand wounded soldiers were being cared for, and, having later spent a week in the Russian prisoners' hospitals at Matsuyama, I can truly say that, to friend and foe alike, the Japanese nurses were veritable ministering angels of mercy. Their tender solicitude; their quiet ways, as they moved quickly, yet like phantoms, about the wards; their readiness and willingness to obey instantly the wishes of their charges; their untiring energy and devotion; their patience and earnestness; their courtesy to their patients, and their gentleness in washing and bandaging them—all showed that these Japanese ladies, who had responded so nobly and whole-heartedly to the call of duty and humanity, were as instinct with all the finest virtues of their sex as any women in the world.”

Page 247, *In Lotus Land Japan*, by H. G. Ponting.

WOMAN'S PART IN EDUCATION

By EVA BLYTT

We are able to present a Norwegian's thoughts on Woman's work

EVERY cosmic phenomenon has its physical counterpart. If this were not the case, cosmic phenomena would have no existence for us, as we are able to recognise them only through physical "awareness."

And the system on earth corresponds to the cosmic system with regard to aim and methods.

Without regard to continent, time, or race, we find within all civilisations a threefold educational system represented through university and school, church and home.

And, as race succeeds race, and culture culture, we find that these institutions vary somewhat in character. As our consciousness evolves to a fuller recognition of the ideal of unity, these institutions give a fuller expression thereof.

And this growth is always marked as disturbances and unrest within these institutions, whenever there is a passing over from one culture to another.

In our own time, when we are leaving the fifth sub-race culture in order to enter the wisdom culture, the sixth, we see the old ideals broken up within all these three institutions. The ideal of university and school has been to demonstrate physical laws through physical awareness. Only that which is perceptible by physical senses was acknowledged as real. The ideal of the Church has been to keep and teach the traditional knowledge, and the ideal of home to construct and keep life at the cost of life. With the unfolding of the greater recognition of unity which we shall attain by entering the sixth race culture these ideals must necessarily change. We shall see university and school attain to the philosophical recognition of things and

state facts based on analogy and logic. We shall see the Church attain to intuitional recognition, and be able to give direct knowledge of the hidden world, thus demonstrating a continued revelation, and thereby the justification of a free interpretation. And the home will attain to the spiritual recognition, revere life in all forms, and from this understanding learn the laws of construction and conservation of life simultaneously.

We see this change coming on. We see the fight of the Socialists, how they push religion out of the school, thus helping to bring it into the hands where it ought to be. They leave the churches empty, in this way forcing the clergy to give another interpretation; and by their claim of right for women and children they reform the home.

What are the duties of these three institutions? If it is true that behind the physical system of education there is a cosmic system, we should be justified in seeking in the cosmic the model on which the physical system ought to be moulded.

We learned that the cosmic system was threefold in its construction and specified according to duties; that each department had its duties accommodated to itself according to the three-divisional human nature.

If we apply this law to the historical system, we should have the educational duties divided between the three institutions in a way that would give the intellectual training wholly into the hands of the university and school, the moral and religious training into the hands of the Church, and the physical training into the hands of the home.

When we look at these three institutions and their conformity with the three cosmic ideals, those of spirituality, wisdom, and ideality, we find a higher stage of development within two of these institutions than within the third one.

We must admit that the intuitional and ideal powers are more highly evolved in the human kingdom than is the spiritual. The Church is wiser and the university more ideal than the home is spiritualised. We have created geniuses along the intellectual and emotional lines; we have our saints; we have our philosophers; but along the physical line we still wait for him who will solve our physical problems. The reason why this is the case we find in the cosmic conditions. If the great emotional Manvantara has been finished by Buddha, the Avatar, who manifested for humanity the creative power in the realm of emotion. And if we know that Christ initiated the mental Manvantara, and initiated humanity as creators and transformers in the realm of ideals, the Avatar of the spiritual world, he who will manifest the spiritual power in the physical world, will appear first in the middle of the sixth root-race.

This is the reason why our duties are easier to fulfil within two of these institutions than within the third one. It is relatively easy to perform our duties along the religious and intellectual lines. An outlaw may become a saint, and an ignorant person a sage. But if you are a cripple in your physical body you cannot add a jot to your growth.

Thus the problem of education has already relatively been solved along the lines of intellect and morality, within the school and within the Church. The Church recognises her ideal of moral education by applying methods for the transforming of the desire nature into devotion.

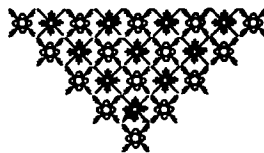
The School admits her ideal to be that of the unfolding of intellect through the training of memory; while the educational ideal of home life is still more or less unsettled and indefinite to our minds.

The duty of home life is a true building up of the body. Hence, while the educational duty of the Church and school towards the child begins at a more advanced age of child life, the duty of the home begins before birth.

The fulfilment of the duty of true building up of the body depends essentially on right intercourse between the sexes, and true motherhood. Right intercourse between the sexes is solved when the physical consciousness is transmuted into spiritual. When women attain power to transform their sexual impulses, then maternity will no longer be enforced motherhood, but a sacred duty toward humanity and the State. Sexual intercourse between man and woman has its justification in the taking care of the child. Happiness of home life has its fundamental basis in this intercourse being harmonious. Hence, when women select maternity, not from any desire of social, economic influence or power, not from sensual desire, but from love, then the problem of home is solved.

We all recognise the fact that the maintenance of mankind depends on sexual intercourse. But few have regarded the truth that the character of this intercourse controls the happiness of the world.

If women, out of their spiritualised consciousness, were able to worship their husbands as if they were divine in spite of their mistakes, and men, in the same way, able to adore divinity in their wives in spite of their mistakes, then the golden age would return to earth, when once more the gods would incarnate among men.



PRINCIPLES OF LIFE

No. II.

By JOHN SCURR

The Lecture was delivered on February 13th. It dealt with :—Principles of Life. What is to be the characteristic feature of the coming world ? The principles and standards of conduct—of personality—of fellowship. Development of individuality. Active love. Are these principles practicable considered from the Materialistic, Naturalistic, and Ethical standpoints ?

A NEW world is facing us. When the last shot is fired, the last bayonet thrust given, the last sod of the last grave turned, we who live will face the future. We will determine what it will be like. It will be a new world because the old could not stand the shock of a world-wide war. The methods of our life in pre-war days produced the war. Every justification, every condemnation of it, whether by persons, organisations, or nations, proves this. We did not know how to live, so millions went forth to die, and with them died the old world. Yet will the new world be better? Will the lesson of our awful experience teach us to avoid the mistakes of the past? The prophets of inevitability deem it will be so. I have no wish to impugn this faith, and I hope it will be justified; but although good comes out of evil on occasion, I deny that it is always so. Even as good sometimes produces evil, so from evil springs its own child. Whether the new world is to be a better world or no will depend upon the will of mankind. There must be the desire for a better world before we can hope that it will commence to exist.

The problems which will have to be solved after the war may have changed aspects, but they will be the same fundamentally as called for solution before the war. They will only be solved by the application of right principles, but in all matters of human endeavour principles are determined by the view-point. In fact, so apparent is this, a school of thinkers explain all the ramifications of human activity by a reference to the economic basis of society for the time being. One can accept this view in so

far as to say that the general condition of society at a given time will be determined by the prevailing economic structure, and that if a permanent change is desired then the economic structure of society must be changed so as to make it possible for the desired change to take place. We cannot expect freedom to be more than an aspiration if the society is based on an economic idea founded on human slavery. Even so powerful a thinker as Aristotle could not conceive of a community of free men. Yet, as distinguished from a community resting on a basis of chattel slavery, we have a community of people each individual of which is personally free, and we have an economic structure of society which makes such personal freedom nugatory. So powerful is this sense of freedom in our modern world, we would condemn a father out of work who sold his child into chattel slavery in order to save it from starvation as an inhuman monster. We value a freedom that may often be illusory rather than have a material well-being at the price of enslavement.

It is essential, therefore, that we must first discover the principles which must guide our action before we can solve our problems. There is something inherent in mankind which prefers to starve as free men rather than to accept the contentment and material well-being of chattel slavery which is not explained by a materialist or economic interpretation of history. The economic basis of the society will enable us to understand more clearly the conditions of the people and will explain the conventional morality of the time, and we can also visualise a different economic

foundation which would profoundly alter the material well-being of the mass of the people; but we shall be no nearer discovering the principles of our action. Judged from the material standpoint, there is nothing to be urged in favour of Chattel Slavery, Feudalism, Capitalism, or Socialism except their capacity to survive. If they enable mankind to control the means of production so as to produce sustenance for the population they serve their ends, and no new economic system can hope to displace an old until it is able to do this more efficiently.

We have to seek some other guide in order to discover the principles of right action which will enable us to build a world which will afford to each one of us the opportunity of expressing our personality. The soul of man is, after all, the touchstone: it reaches out to be free, and it has standards of measurement totally different from those which measure material well-being. These standards are external, and are based on the conception of the oneness of the human family. The Fatherhood of God presupposes the brotherhood of man, and all thinkers, whether Deists or Atheists, acknowledge this bond. Man throughout his history has always been conscious of it, and all his political schemes have had its realisation in view even in the most primitive periods of his history. Failure has dogged his efforts, but the task has been continued. Systems which have been slowly and painfully built up have been destroyed when it has been proved that they failed to secure this end. Hence we come to the idea that man seeks to realise freedom to express himself, but that the expression can only be obtained in relation to his fellows: he cannot obtain it at their expense. This, then, must be the principle on which we must build: Freedom for each individual to give forth all that is best within him, to make him a man.

A danger arises here that we may seek to realise this principle through organisations which suit our needs without consideration for other societies which suit other peoples. The principle which moves us must be world-wide in its application. It must not be suitable for Europeans

only, or for Asiatics only, or Africans only. Our adhesion to our own particular organisation may help us individually to realise the principle, but we contradict its first axiom if we insist that those who do not belong to our organisation must be guided by its rules. To rebuild Britain on fundamental Christian principles may be a worthy aim for a citizen of Britain, but the great portions of the world that acknowledge the sway of Buddha and Mahomet are not in the same category, to say nothing of those who own allegiance to other great religions. Every religion has a knowledge of absolute truth and each expresses it in its own way. To attempt to impose one upon the world would mean disaster, and we should not have a new world founded on peace but a new world based on war.

Although, according largely to our birthplace, we may own a particular creed, yet on examination we shall find a fundamental ethic which can be the basis of the world-wide principle we need. Our conduct must be guided by this if we are to win out in our struggle for a new world. I shall endeavour to indicate what I believe this ethic to be, and I shall attempt to do so in terms which will give me the allegiance of the followers of all religious systems and of those who deny their validity. I want a principle which will guide the world and not a part of it, otherwise the labour will be in vain.

I start from the fact of existence. I live, and this gives me the right to exist without let or hindrance. In other words, I have a personality. Every barrier which prevents its expression denies my right to live. That is to say, the whole of the evolutionary process which has fashioned me has been in vain. There is thrown upon me the necessity of providing myself with the means of sustenance, and therefore I must not be idle. If the work that I do does not immediately produce the food which I eat, it must be of such a nature as will assist others in producing food under more favourable conditions than if they worked without the assistance from me; but my assistance must not be given on such terms as will make their lot in life worse than mine;

even although their lot was improved. To put it in a simple illustration: If ten people in the world by working produced 100 bushels of corn, it is obvious that they are entitled to ten bushels each. Suppose I invent a machine which, if used by the ten, will enable them to produce 200 bushels, justice is not brought about by each one of them now being allowed to take twelve bushels each and eighty becoming my share as the owner and inventor of the machine.

If I had not invented the machine and the land only produced the 100 bushels, the standard of life would have been lowered, as eleven would have to share in the product—that is, each would receive 9 1-11 bushels each. Now, ten receive 12 bushels, which is an improvement of one-third in their standard of life, so they are better off, it is true; but I have eighty bushels, or six times as much as each one of them. Yet, although my machine helped them to improve their lot, it would have been useless unless they had used it. They could have lived at the ten-bushel rate, and by their united force have prevented me from working with them, and so I should have starved. From this it would follow that each worker in a community is entitled to an equal share in the combined product and no more. Capital may increase the sum of human wealth, but it can only in justice be entitled to a reward equal to that of every worker, otherwise inequality and injustice flourish.

Different principles must guide our conduct, however, before we can hope to realise this condition of things, for our society is based on the idea of inequality, and the owner of the machine would be entitled to take the eighty bushels, or as much as he can obtain by taking advantage of any difficulties or any needs which the cultivators may experience or desire satisfied. This is the materialist basis of our society. Life is visualised as a struggle for existence, and consequently each one of us has to engage in a war with his neighbour in order to live, and the prize only goes to him who succeeds in the competition and rivalry. The pursuit of wealth becomes, then, the aim of life,

and industry is organised only incidentally for its use, but primarily for its gain or profit, and the standard of judgment is not whether the industry is of social benefit, but whether it pays. Such a standard ignores the personality of individuals, it relegates them to the level of the machine, and they are valuable, not as human beings, but as one of the cogs in the machine. We cannot hope for any reconstruction of society on a basis of human values whilst such a standard of judgment prevails. The standard has got to be changed, otherwise it is idle to talk of rebuilding.

Here one is open to the charge of being a Utopian, inasmuch as one is anxious to formulate principles of conduct different from those of everyday life. Selfishness, it is claimed, is the mainspring of action of each individual, and it has been due to this selfishness, this desire to obtain wealth, that the world has progressed. This idea has been formulated by the economist Marx as follows: "In the course of their efforts at production men enter into certain definite and necessary relations which may be wholly independent of their own individual preferences—such industrial ties being, of course, correlative to the state of their productive forces. Taken together, all these links constitute the economic structure of society. In other words, it supplies a basis upon which the legal and political superstructure is raised, and corresponding to it are certain social forms which depend upon the public conscience. The method of producing commodities, speaking generally, fixes the social, political, and intellectual *processes* of life. A man's conscience has less to do with determining his manner of life than has his manner of life with determining the state of his conscience."

It cannot be denied that this statement contains within it a great substratum of truth. The average man fashions his opinions largely in accordance with his social status, and this is determined by the economic structure of society; but if man's conduct and opinions were wholly conditioned by his environment, the world would remain stationary and we should

never have left the state of primitive culture. We should have continued in an animal state. Broadly we may seek to adapt, and do largely adapt, ourselves to a given environment, but we seek to change the environment also. An animal unable to derive its sustenance from the land in which it may be for the moment, seeks fresh pastures or else it dies. Man changes the character of the land; in other words, he controls his environment. It is true that he will seek so to control for his own benefit, and in this sense his action may be described as selfish. Yet experience teaches him that there are limitations to the satisfaction to be derived from pure selfishness. In my previous article I examined into the state produced by such a condition. In the end, personal selfishness has to give way to another idea in which the personality is sunk so that some other persons may share in the benefit. A man may incur personal hurt or may deprive himself of personal gains in order that his wife or his family may benefit, and he discovers greater satisfaction from this conferring of gain upon others than if he had kept all the advantages for himself. In other words, by shedding his personal selfishness and becoming what we term unselfish, he obtains what we call happiness. I do not quarrel over terms, and we can call this unselfishness enlightened self-interest, if you please. But as time goes on it is found that the area in which this enlightened self-interest may operate can be extended, and it is extended beyond the realm of the family until it includes within its operation the tribe, and ultimately the nation. This nation is, however, but a temporary political boundary, as was the tribe, and there can be no limitation placed upon the action of enlightened self-interest until the bounds of the habitable globe have been reached.

Here, however, an apparent contradiction will manifest itself, but this will only be in so far as a limitation is placed upon the operation of enlightened self-interest. The individual may sink his personal ends in order to subordinate them to the ends of an organisation. In this regard he is

unselfish. Yet the organisation may be purely selfish, and by pursuing its aims without regard to others will produce evil results. So may a worthy impulse produce much harm. Thus a man may be animated with the most lofty patriotism and may subordinate himself completely to the national aims, but if these are pursued without consideration for other nations, conflict inevitably arises. The same thing applies to organisations within the nation. The area of evil produced by selfishness is widened because, instead of the individual fighting for his own hand, the organisation fights for itself. The organisation transcends humanity. We have not resolved our problem by transferring the area of selfishness, since we have substituted the organisation for human values.

Here comes, then, the new principle, which is in reality an old one, which we must apply. First we must acknowledge the principle of personality—that is to say; that the fact of birth gives to everyone the right to life. Any other idea simply means slavery. Yet personality, as I have already pointed out, is impossible of realisation without association, and therefore the second principle is that of fellowship. Fellowship connotes brotherhood, and brotherhood is based on equality; not on sameness, but on equality. The ordinary family will give us the example of this. From this principle of Fellowship we see that all organisation can only possess validity when it is regarded as a means and not as an end. Important as may be the organisation of our industrial effort, both in regard to the production and distribution of goods, it is only as a means to promote our living. Life is a sacrament, an expression of a spiritual fact, communion with the universe.

Those who are concerned only with material well-being may object to any consideration of this sacramental value of life, but I cannot conceive any benefit to the world unless we do so consider it. For if material well-being alone be the end, why think of it at all in relation to being world-wide? Surely if one person can control the material forces so as to

attain to material well-being, or a group of persons realise the same object, there is no need to trouble over those who are not so well favoured. The struggle for existence has taken place and the fittest to survive have triumphed and the natural law has been vindicated. But man revolts from the logical deduction from the material ethic, and even when he denies the existence of external influences, active or passive, he creates a conception of some basis of the unity of life. Monism is as mystical in its final attributes as any religious system, and at heart man acknowledges the sacramental value of human life.

A sacrament partaken of presupposes not only a unity of fellowship, but a bond even higher. It presupposes the existence of a love between those who are in communion. This love, however, must not be passive, it must be active and it must transcend all other love. The love of humanity must be greater than the love which follows from loyalty to an organisation. Love is hard to define. Like most virtues, it can best be described by stating what it is not, yet it is not a negative, but a positive attribute of humanity. Perhaps the thing which distinguishes it most is its capacity for taking the long view. It has a joy in association with what it creates. Parental love may be given as an example. Much immediate gain may be sacrificed by parents during the childhood of their offspring, but the feeling that some day the child will stand alone as a man or woman offers compensation which cannot be expressed in a material valuation, but which is satisfying none the less. So the love for all human beings may bring in its train some immediate loss, but the result of creating a great humanity will give it a great reward. If I were to define love, I should define it as the final equation of all values.

Given these four principles as being the guides for our life, our outlook on the world becomes vastly different, and we deal with material questions in a new spirit. We do not reject consideration of them; on the contrary, we are able to judge better of their value and import-

ance. We are able to appreciate the fact that if a man is, by reason of our social system, denied access to the means of material well-being he cannot develop his personality. We shall therefore aim at reconstructing society on this basis, that to everyone shall be given the right of access to the means of material well-being. It will be observed that I speak of the right of access, and someone may challenge the use of the word "right." Rights are a creation of humanity, and are therefore social in origin. They are recognised because otherwise existence will be impossible, and the fact of existence cannot be denied. When a society is based on a narrow conception the "right" is conditioned or circumscribed, but even under modern conditions in this country a right of existence is admitted, however grudgingly. For all practical purposes it is only denied to the individual who has taken the life of someone else; who has, in fact, by his action denied the right of existence to another. Even the stranger within our gates is accorded this right, and even in times of war it is accorded to our enemies who are in our hands. Once we should have slain them. War is a negation of this right, but war cannot exist if we fashion our lives in accordance with the four principles enunciated.

In applying the principles we shall attain to the greatest measure of success if we can do so in accordance with the broad lines of human development; if we can help forward all those things which make for the social man, which increase the fact of association. In so doing, however, we must not fall into the error of thinking that every form of association is necessarily valuable. A form of association which will benefit a portion of the human race at the expense of the rest is bad, and leads to a world in conflict.

We shall find that the idea of association based in the social nature of man takes many forms, some beneficial, some the reverse. The fundamental test must be that of pure disinterestedness, and the keynote must be service of one's fellows. They must recognise that the highest form of individuality is found in the ser-

vice of the community; in other words, they will only stand the application of our four principles if they are based on mutual aid. The strong must use their strength not to gain advantage for themselves but to help the weak, that they in their turn may become strong. Yet every form of association does not do this, and we have Kropotkin, for instance, saying that "Society itself is every day creating beings imbued with anti-social feelings and incapable of leading honest, industrious lives." So keenly do some thinkers feel on this subject that they attack the greatest form of association which man has created—namely, government. It is worth while to quote here an eloquent passage from the French economist, Proudhon: "To be governed is to have every deed of ours, every action and movement noted, registered, reviewed, docketed, measured, filed, assessed, guaranteed, licensed, authorised, recommended, prohibited, checked, reformed, redressed, corrected; under pretence of public policy, to be taxed, dragooned, imprisoned, exploited, cajoled, forced, cheated, robbed; at the least sign of resistance or complaint to be repressed, convicted, vilified, vexed, hunted, mauled, murdered, stripped, garotted, imprisoned, shot, slaughtered, judged, condemned, deported, sacrificed, sold, betrayed, and finally mocked, flouted, outraged, and dishonoured. That is government, such its justification and morality." I am not concerned at this stage to argue whether this indictment is true or false, but that it can be made and would be largely assented to by a considerable body of thinkers, and that it concerns an association created by man and brought into being to meet a social need, shows us that it is important for us to have right principles at work in shaping the policy of any organisation we may create; otherwise we may find that we have created a Frankenstein.

If we lay down as a condition of the new world we hope to create that service must be our guiding star, we must be careful first to ascertain to what end our service is to be fashioned. Let us hope, said the poet, for a time when none shall be for party, and all shall be for the

State. But we must know what is meant by the State. It is a term of widely varying meanings. "The State, it is I," said a French king. To others it denotes every person living within its political boundary. Between these two conceptions there is a vast difference, and according to which one was accepted would it determine our course of action in relation, say, to an Indian coolie, who had been wrongly persuaded to indenture himself to labour in a plantation by reason of false representation. We must know the motive that guides the association before we can give it allegiance if we acknowledge the validity of the four principles I have enunciated.

This means naturally the giving of liberty to every individual to think and to act for himself and to abolish every idea of the use of force as an agent of compulsion, and may prompt someone to say that, after all, I am simply advocating a return to the doctrines of economic liberalism with its discredited dogma of *laissez faire*. But this is not so. In my judgment economists have never been able to separate their ideas, and have coloured their investigations into the laws of production and distribution of wealth with their opinions as social reformers. They have not distinguished between the actual mode of life and the moral; hence often when they have discovered an economic law they have assumed its permanency and endeavoured to prove that if it were only allowed free play the moral order would ensue. In other words, inevitability is the end of an economic process, and we find the idea permeating all their writings from the Physiocrats to Marx. More recently the incorrectness of this method has been seen and the differentiation of function is being manifested.

In the domain of economics it is the business of the pure economist—and I use the word "pure" deliberately—to investigate and discover the laws which are in operation at the moment and which determine the production and distribution of wealth. These laws may be just or unjust, but the pure economist has no business with this aspect in his position as investigator. The shares which are taken

by labour, land and capital out of the social product may or may not be defended by the social reformer; they do not concern the pure economist. His business is to discover how the social product comes into existence and how it is distributed. The laws which he enunciates are, if correct, only valid for the particular economic period in which he lives. They were different under those periods of human society which were dependent upon chattel slavery and serfdom from those which operate under our own system under which free men are paid wages. Should the basis on which society rests alter, then the laws of economics will also change, and it will be the business of the pure economist of that time to investigate into and discover those laws.

It will be urged, however, that it is not sufficient for us merely to know the laws which are in operation; we must know how they came into being, and we must judge of their effect. I agree, but this is the province of social as distinguished from pure economics, and in the first place we must look to the historian. The law of rent formulated by Ricards, and a differing law promulgated by Carey, the American, agreed in all probability with the facts of their time, but the law of rent did not tell us why this rent was appropriated by a landlord. To discover this we had to study the historical development of the land ownership system in both England and America. Yet the true historian will content himself with a record of the facts; he will pass no moral judgments, although he will give an account of any particular effect.

It is when the pure economist and the historian have each done their work that the task of the social economist comes in and moral judgments can have free play. The law of wages may be stated in certain terms; the position of the wage labourer has arisen as the result of the action of certain historical forces. The social economist must determine from these facts (a) whether the position which the wage labourer occupies is permanent, being at the end of a process of development; (b) whether it can be altered, im-

proved, or abolished; and (c) whether the economic law which regulates his reward is just; and if not, (d) whether it can be altered, improved, or abolished. The social economist must determine the same for all other classes of the community.

The social economist, therefore, brings into play another force than that of mere material well-being; he brings into play the idea of morality, the idea of assessing values in terms of humanity. Hence he will always be a champion of liberty, yet in so doing he need not accept the doctrines of any school of economics. On the contrary, he may reject them *in toto*. *Laissez faire* is not liberty. To stand aside and watch the operation of laws which are productive of injustice, in the hope that at some time in the future their operation will abolish the injustice, is not adhesion to a liberal view at all. It is simply enslavement to a theory of determinism tempered by a gamble on the ultimate result. If the operation of the law is unjust—that is to say, a human law, whether written or unwritten—then, the law must be changed. Being the creation of humanity, it can be altered. It is the business of the social economist to indicate the change that is necessary, of the politician to show how that change can be brought about, and of the statesman to carry it into effect. A man may be a pure economist, a historian, social economist, politician, and statesman, and in so far as he is all these things the greater will be the service he can render to his fellows, but he must be aware of the differentiation of function. It is due to this want of recognition of differentiation that many who have had the varying capacities have failed because they have tried to be all at once.

The action of a moral judgment which transcends all economic theory may be discovered when we study the history of the development of this science, and find men as diverse as the Marxian and the Catholic Socialist denouncing what they conceive to be the same evils and propounding remedies. They may have the greatest contempt for one another's theories, and the Marxian, with his idea of surplus value, and the Henry Georgeite,

with his theory of rent, may pour ridicule on each other, yet unite in denouncing landlordism, and are each anxious for its extinction and fall into line with many others who have gone before them, but who held tenaciously to different economic theories. Even if we allow a consideration of motive to enter into the discussion of economic theory, we do not escape from the fact that we must judge the results from the standpoint of morality. The Hedonists, for example, to quote Stanley Jevons, tell us that "pleasure and pain are undoubtedly the ultimate objects of the calculus of economics. To satisfy our wants to the utmost with the least effort, to procure the greatest amount of what is desirable at the expense of the least that is undesirable—in other words, to maximise pleasure—is the problem of economics." This argument may be very satisfying to a person who desires to go big-game shooting and is enabled to do so by an increased dividend from an investment, but it will hardly be regarded as tenable by a woman who has worked hard all the week but has not earned sufficient to buy food with, and who has to sell her body to make up the difference. Where one can discover the "maximum of pleasure" in this case it is hard to say. Yet one could in pure economics formulate the law which regulated her wages, and could even do so in respect to the price of her prostitution. We have to leave the field of economics in order to judge human society, and we must base our judgment on morality.

Morality, I may be told, is relative. This is true in so far as you take a narrow view of the human race. Divide the world into sections and a moral code suitable to the section will appear. Among thieves and professional criminals a moral code based on the method of livelihood will exist, and it will vary according to the social status of the thief within his class. A burglar would consider it to be wrong to pick a pocket. Similarly a native of a cannibal state would regard it as moral to eat the body of a stranger, but immoral to eat one of his own tribe. Such lesser morality is relative, but with the growth of the conception of the universal unity of all

humans, a greater morality comes into being which is absolute and not relative. It is immaterial whether it is argued that this absolute morality is in evidence because of the evolution of humanity or whether it is claimed that it is revealed by a power outside the globe, provided its validity is acknowledged. Does it exist is the question that matters, not why does it exist, and its existence is proved by the constant reference to its standards made by mankind, even if up to the moment it has failed to be realised.

The laws of this moral code are to be found in the four principles which I have laid down, and an application of them must lead to social reconstruction. We shall therefore seek, if we wish them to be realised, to fashion a society which on its material side will make for well-being and efficiency and on its spiritual side will make for the greatest common measure of individual freedom, which is true liberty. The organisation of the provision of the means of life in the material sense will then become a means and not an end of human endeavour, and the development of the mental, intellectual and spiritual aspects will be left unfettered. Institutions and associations will become the training schools under which each one of us will be able to learn how best to express our own personality by affording to each of us that equality of opportunity which is so essential if we are to become really free.

In the succeeding articles I shall endeavour to apply the principles formulated to certain of the problems which arise for solution, but I would warn my readers in advance that although for this purpose each problem is isolated, yet they are but parts of one complete whole. A solution of any one of them will only be valid in so far as it enables us to reach the solution of the complete social problem.

Man is on this earth for a definite end and purpose, the nature of which has not yet been revealed to us because we have not yet fitted ourselves for the revelation. I cannot conceive accepting for the sake of the argument the physical evolutionary process that it has gone on endlessly without aim or object.



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The Herald of the Star

VOL. VII. No. 6.

June, 1918

Contents

	PAGE
<i>Frontispiece</i> : The " Muck Rake." <i>By Noel Paton</i>	282
In the Starlight. <i>By C. Finarajadasa</i>	283
Schools of To-morrow in England :	
IV. Perse Grammar School, Cambridge. <i>By Josephine Ransom</i>	286
The Case for India. <i>By Annie Besant</i>	290
Reconstruction. <i>By E. J. Smith</i>	301
Can there be Compensation? <i>By E. A. Wodehouse</i>	304
Poem : To a Reformer in Sickness. <i>By S. Gertrude Ford</i>	306
Count Cesare Mattei (<i>concluded</i>) <i>By D. Wilmer</i>	307
The Meaning of the State.—III. <i>By John Scurr</i>	311
The Rhythmic Method of Musical Training. <i>By N. Dambergi</i>	319
Poem : The Fire. <i>By M. May</i>	321
Local Authorities and Education. <i>By Sir Arthur Chapman</i>	322
For the Children : Buddhist Children. <i>By J. R.</i>	328
International Bulletin.	331

As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand.

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THE "MUCK RAKE" (LIFE! OR DEATH!)
(See page 303.)



IN THE STARLIGHT

By C. JINARAJADASA

This very interesting article by Mr. Jinarajadasa arrived from India as we were going to press. It is inserted here, as we did not wish to cut out other articles of value and interest.

THE FUTURE IDEALS OF ART*

IT was Ruskin who pointed out how the morals of civilisation were reflected in its architecture and painting, and how the purity or grossness of an artist was very sensibly revealed in every line he drew and in every bit of colour he put upon the canvas. For in truth the art manifestation of a man reveals the inmost structure of his being; and since art is an intense form of self-expression, as the man is, so are both the life and form sides of his art. In this wide sense of the word Art, a man's culture is the man himself.

In similar fashion, a nation or an age shows its inner self in the works of art to which it gives birth: the piety of the early Greeks and the lack of it in the later, the simplicity of the Roman Republic and the ostentatiousness of Imperial Rome, the religious fervour of the early "primitive" painters of Italy and the superficial sentimentality of the later Renaissance artists, are all clearly indicated in their statuary, painting and architecture, as equally in their poetry, music and literature. To one who can thus read the inner natures of men, a far better history of a people than its wars and revolutions are its poems and statues, its pictures and its music.

Now, when we examine the great eras

of art in the past—as in Greece and later, as in the Middle Ages in Europe—we can understand their art creations only by looking deep into the hidden currents in the life of the time. Thus, in the heyday of Greek art, every statue of Pallas or Apollo or Hermes was an attempt to embody in stone a profoundly religious and intensely ethical concept; before each statue every Greek who sought for the higher ethics felt that the artist had discovered what he himself was seeking. But when the Greek decadence began, statues of athletes, with "canons of proportion," were carved to please art patrons, and Apollo and Hermes became mere beautiful athletes, and ceased to be materialisations in stone of Divine Ideas. So, too, in Europe, the art of Cimabue and Giotto and the early "primitives" was intensely ethical and didactic, however lacking it might be in the perfection of form. By the time of Botticelli the form was perfected, but by the time of Raphael and Michel Angelo the religious fervour was gone, and artists painted more for the glory of art and less for the love of God.

Hitherto in the past the great dominating ideal of art has been, in one form or in another, the theme of the Omnipotence

* From *The Commonwealth*, Madras.

and Omniscience of God. Both in Greece and with the Mediæval painters all art was but as variations on this one theme of the relation between God and man. Of course there were here and there creations which were not specially religious; but these were, as it were, excursions into a foreign domain. The art expression of civilisation in the past has consisted in the development of the great ethical concepts evolved out of the fundamental postulate that God exists, and "in Him we live and move and have our being." Like an all-pervading ether, this fact permeated all the highest modes of life: architecture and sculpture, painting, poetry and music all became as God's messengers to tell us of His heaven.

But if we look at art during the last three or four centuries, we shall see that it is quite different. The artist, be he sculptor or painter, poet or dramatist or musician, does not invariably base himself on a religious theme. The old fascination of the relation between man and God has gone—gone so far, at least, that it is not powerful enough to inspire the artist to a great work of art. (Holman Hunt's *Light of the World* is harking back to the old theme, but its exceptional nature proves how little the world hears that theme to-day.) This change of drift of the art stream is strikingly exemplified by Shakespeare: the problem of life is not to him a continual untravelling of the mystery of the relation which man has to God—it was in Greece to the Gods or to Fate—but the stating of the mystery of man's own nature; his dramaturgy deals with the hidden sources of man's glory or shame, heroism or despair.

Slowly, since the time of Shakespeare and the Elizabethans, who were the first to be fascinated by the mystery of man, the incomprehensible mystery in life has not been the difficulty of understanding the relation of man to God, but the relation of man to man. This new theme has perforce proved of greater fascination than the old one, because everything in life harped upon the new mystery: the opening-up of the world and the discovery thereby of old and new civilisations, the relation discovered between man and his

environment in a process of evolution, the inventions of machinery, making life more complex and confused, all converged upon man and upon the mystery of his nature. When the industrial age began, with its attendant good and evil, the problem of man took on a new complexion; it grew from the problem of man, the individual, to that of the relations between man and man.

It is here the world stands to-day in its aspect of culture. Religion is not the dominating influence in life, and religion *per se* has inspiration for only a few. Yet millions read newspapers and books and magazines to-day, and ponder, lightly or deeply, over the problem of our fellow-men, as from a myriad sides life pours in facts about these our other selves. And, strange to say, men do not ask religion to guide them in their thinking to-day; they are thinking and feeling for themselves in a new way.

This new collective thought and feeling has been reflected for generations in art in Europe and America, where men have awakened earlier than in the East to the mystery of man. Few are the religious poems and paintings of the last few generations, but thousands of poems, paintings, and sculptures have told us of man in all his varying moods. The only real art that has been produced for some centuries—though that art is not yet worthy to be called great—has not been inspired by religion, but by a "secular" attitude to life.

Of a necessity this "secular" attitude to life grows in interest from day to day. Tennyson, in *Locksley Hall*, three-quarters of a century ago, gave the clue to its growth; for how many thousands are there not in the world who have found the most absorbing fascination in dreaming thus for a while?

For I dipt into the future, far as human eye
could see,
Saw the Vision of the World, and all the wonder
that would be;

Saw the heavens fill with commerce, argosies
of magic sails,
Pilots of the purple twilight, dropping down
with costly bales;

Heard the heavens fill with shouting, and there
rained a ghastly dew
From the nations' airy navies grappling in the
central blue;

Far along the world-wide whisper of the south-
wind rushing warm,
With the standards of the peoples plunging
thro' the thunder-storm;

Till the war-drum throbbed no longer, and the
battle-flags were furled
In the Parliament of man, the Federation of the
world.

There the common sense of most shall hold a
fretful realm in awe,
And the kindly earth shall slumber, lapt in
universal law.

With this dream's magic moulding our
imagination more and more, never more
can we go back to the old dreams of God;
life has changed, and with it the outlook
of humanity. For now we hear the old
call to self-sacrifice, not from pulpits and
altars, but from lecture halls and the
haunts of suffering men, and man fasci-
nates us with a Divinity that is his own.
The world has found a new and absorbing
interest, and it is,

Men, my brothers, men, the workers, ever
reaping something new:
That which they have done but earnest of the
things that they shall do.

It is this new life of the world which
has yet to create the new art and the new
mysticism. Both must inevitably be, for
when there is the fulness of life, then bur-
geons Art and all her flowers. But who
will bring the new Evangel of Man, which
will create the great art which will purify
our coming civilisation? It may be a
"World Teacher," as some hold. If so,
then He must reveal to us new beauties
in the mystery of man; out of man, and
out of man's relation to his fellow-men,
must such a Teacher build up the new

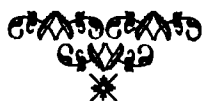
mysticism. For mysticism we must have;
it is the bread by which mankind lives.
Its almoner is art in its many forms of
music and architecture, poetry and sculp-
ture, painting and literature. Each is
only great as it mirrors a Divine Idea.
But henceforth the Divine Idea must flash
to us, not the beauties of God, but the
beauties of Man. In Man must art hence-
forth teach us to see heaven and its beau-
ties. Love must be taught to grow by
contemplation of man, and not by dreams
of God; we must be taught to be heroes
and martyrs for the Gospel of Man, and
not for the Word of God.

Yet, in the days to come, we shall not
worship a new God; He will be the One
God, "Very God of very God," but now,
as He shows us His *new* Face—that of
our Brother Man. As was the Atman, the
"Oversoul," once upon a time to our
forefathers, so will be, to the generations
to come, the mystery of the glory of Man:

Wonderful, wistful, to contemplate!
Difficult, doubtful, to speak upon!
Strange and great for tongue to relate,
Mystical hearing for every one!
Nor wotteth man this, what a marvel it is,
When seeing, and saying, and hearing are
done!¹

It will be Man, the Divine Man, hidden
in the outcast and the reprobate, self-
revealing in the loved friend and the
teacher, who will build a new world, and
himself inspire the world he builds, and
bring to birth therein new dreams of art
and beauty. Man henceforth will be the
theme of religion and of art, of dreams
and of achievement. For in the Image of
the Great Man, the Purusha, we puny men
are being swiftly fashioned to-day; and
wise indeed is he who sees the fashioning
—*ya evam veda, ya evam veda*, "who
knoweth thus, who knoweth thus."

¹ *Bhagavad Gita*, II. 29.



SCHOOLS OF TO-MORROW IN ENGLAND: IV.

Perse Grammar School, Cambridge

By JOSEPHINE RANSOM

“**T**O get down to realities,” said Dr. Rouse in response to our query as to the aim of the methods carried out in the Perse Grammar School. Everyone who knows what a lover of truth Dr. Rouse is, and who has read H. Caldwell Cook’s entrancing book, *The Play Way*, will realise how characteristic was the reply. Naturally the logical outcome of such an attitude in education leads straight to dealing directly with the true underlying values of every subject in every educational department. It led Dr. Rouse

to the enthusiastic championship of the “direct method” in all things—including the classics. He still confesses to more difficulty in mathematics and science, simply because at first sight there seem in them to be less of the “humanities”; but he thought that the royal road to them would prove to be through nature study in its many phases.

The Perse School has seen many hundreds of boys come and go, and has acquired traditions. With long-established schools one sees that traditions do not easily yield to the innovator, however



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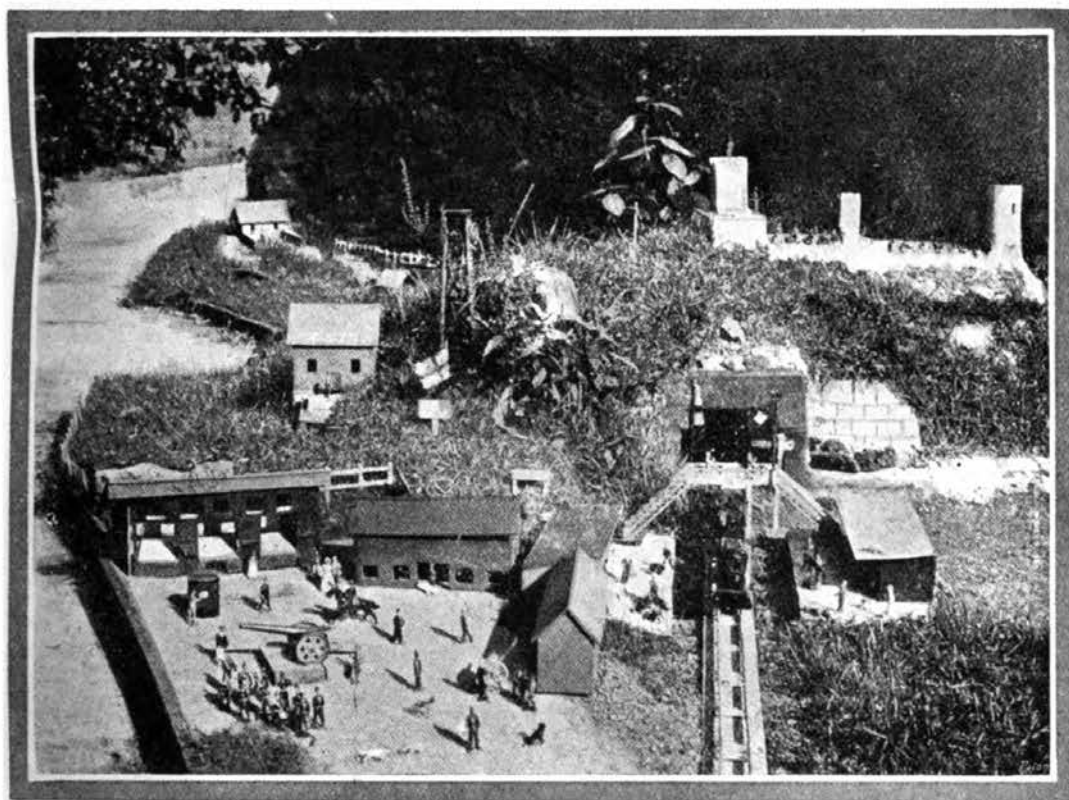
SOME OF THE ANIMALS

[Dr. Rouse

precious the truth he brings. However, we find the Perse School under Dr. Rouse has ventured greatly away from beaten tracks into the spirit of the education of "to-morrow"; into, indeed, the pathway of realities, which it still eagerly pursues.

We went first to watch the preparatory school at work, because Dr. Rouse is passionately keen on an ordered and

given in dictation. In various ways the work is first prepared so that there shall be as few chances as possible left for the child to feel that he is struggling with the unknown, and therefore making many mistakes inevitably. Confidence is first given by preparation, and the children get so eager and sure of their fitness to cope with the lesson that they frequently ask



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TOWN PLANNED BY THE CHILDREN

[Dr. Rouse

sequential education, the foundations of which are laid in early childhood; and that without this preparation much time is wasted in the later school stages. We found the smallest boys busy putting practical experience into paper cutting. One little fellow triumphantly declared his paper door was half glass "like my own nose," and he demanded of all that imagination should see it as such. To minimise imperfection as much as possible is the underlying ideal of all the preparatory school. "Unseens" are not

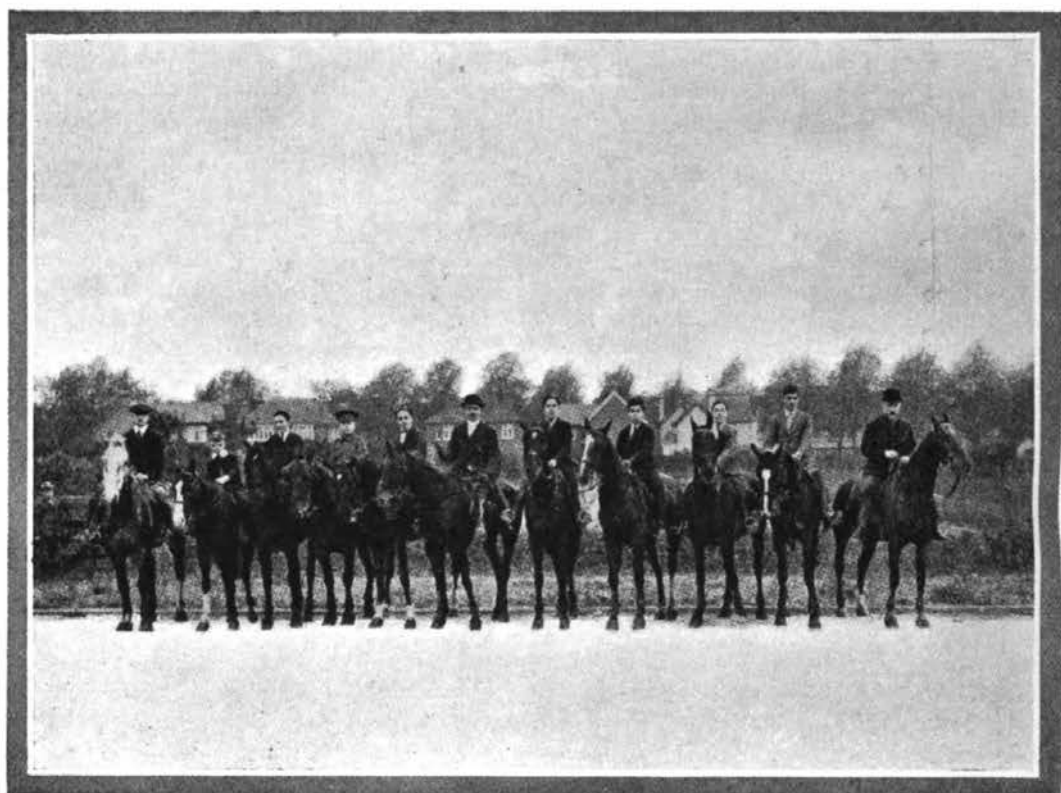
for their marks beforehand, and then strive to keep them unaltered.

The great aim of this preparatory stage is good English, to have the language well understood and handled with ease and accuracy. All the other subjects are aids to this development. Nowhere is there dependence upon time-tables and books. As one of the mistresses said, Dr. Rouse gave them every encouragement to educate and not cram the child. If, therefore, history seemed to demand it, the morning would

be spent exploring some of the historical treasures of Cambridge, and with geography the same. This led to the construction of models of the scenes described, and so manual craft came in; ballads led to costumes and their preparation by the boys themselves—even to the making of their own dyes. Hence body and mind and feeling go together in an all-round de-

velopment. All the boys learn to knit, darn, and sew on buttons!

classes after the "direct method," given by Mr. de Glehn. The boys were reading from the phonetic script, and as they proceeded the master took infinite pains that every sound should be as correct as possible, every word understood. His instructions in simple, emphatic French kept every boy alive and alert to catch the exact sound and sense. They



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HORSE PARADE

[Dr. Rouse

The teachers are all women: they get more out of the child, worry him less, and give him the necessary motherly interest in and attention to detail of clothes and person which establish habits that remain with him through life.

Throughout the whole of the Perse Grammar School runs the note that the boy must fight his own battles, struggle to his own conclusions and test them. This appeared strongly in the French

daringly ventured on answers, and they were genuinely glad when at last they grasped the correct use of an idiom. The next class of older boys were past the phonetic stage and read with ease. They, too, listened and worked with eager interest. One could not help contrasting with this direct method the old way of one's youth when languages were approached through the tortuous ways of dull grammars and duller commentaries, and the classics were a thing of terror and a morass of unintelligible words. Imagine

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trying to give a ten minutes' speech in Latin or Greek! And, further, think of this method and its warm interest in the classics as living history, acted out, and then think of that method described in a telling, though exaggerated, fashion in *The Loom of Youth*.

One thing we noted in passing: in the French room the maps were in French, and also the pictures were of French scenes; there were maps in Latin for Latin work and history, and the same for Greek. Details, it is true, but details that showed the underlying desire to make things real and living, full of meaning and purpose to young and impressionable minds.

The boys of the higher classes were in uniform: they belong to the O.T.C., young men passing out of school into the world's struggle, and we appreciated at once the ready courtesy with which they piloted us about; also the fact that their work seemed largely to be self-directed and exceedingly practical.

There is also the Perse School House, on the edge of the town with the fields stretching beyond. Here Dr. Rouse has a number of boys ranging in age from six to nineteen. This arrangement is deliberately kept up to provide a sense of the family life where all different ages learn to work out their lives in harmony, and Dr. Rouse finds it most successful. Here there is a miniature farm, where the boys have constant contact with and care of a variety of pets—horses, goats, dogs, etc. Like every other educationist who understands life, Dr. Rouse has had to face the great problem of instruction in matters of sex. He, too, has turned to Nature for help, and thinks that in the care of pets youth gets a natural and balanced knowledge of sex, to which he tries to add in the human a sense of control, of moral power,

and of a conscience attuned to an ideal. Nor does he draw his moral lessons from set lessons and dull instruction, but from the facts of life and from the great events in history—so clearly realised by the boys as they act them out, and come thus to understand human weakness and strength and whither each leads or drives.

Dr. Rouse has embarked upon a school of his own—a preparatory school—at Chesterton, two miles out of Cambridge, but this we did not see. Here he is free to carry out his ideals, and put his beliefs to the test, his experience into fuller practice. Very wisely, he has made it co-educational. Truly he sees life as a whole, and education as one of its most vital stages—not as a scheme isolated from Nature, from the community, and out of touch with its issues. He speaks wistfully of his desire to prepare youth for business life, to inculcate a spirit of co-operation, of the right relation to the other nations of the earth, as well as to one's own people—for if one learnt deeply and truly and comprehended the facts of national life and the interdependence of its parts, one could not exploit it, and then, of course, one would not want to exploit other nations.

It will be seen from this brief description that the Perse Grammar School stands and works for a great deal that is of vital importance to the world of youth and its education along right lines. The keynote of it all is the "direct and truthful attitude adopted towards all the pursuits in which the boy is engaged." There is a pioneering element in the whole scheme which delights anyone desiring to see educational methods led in directions which will best and most truly serve the "to-morrow" of the world, and its whole-hearted self-realisation.



THE CASE FOR INDIA

By ANNIE BESANT

Day by day and epoch by epoch the Sun rises in the East to re-enlighten the Earth. We desire to disperse all dark clouds of suspicion and misunderstanding on the Eastern horizon, so that nothing obscures the rising Light!

(Concluded from page 239.)

REFORMS IN LOCAL SELF-GOVERNMENT

GENERAL PRINCIPLES

WE have three extending areas to consider: (1) the Village; (2) the Group of Villages, each separated from others by larger or smaller spaces of land: this group plus the intervening lands forms the second area of control; (3) the District, consisting of conterminous Taluqs or Tahsils, for the most part, but also of tracts of waste and forest lands, owned by the Government. There is an interesting reminiscence in this of the ancient grouping; there was a headman over a village; a higher grade of headman over a group of ten villages; a higher yet over one hundred villages, and so on in multiples of ten. The ancients liked this regular ascending scale; they liked to see orderly theories.

In the village, the electorate should be its resident householders, whether owners or occupiers, "that that which concerns all may be judged by all." This gives to the man or woman resident a voice in the country, but the direct power is limited to electing representatives to deal with the questions immediately affecting the voter, while indirectly he reaches up through the higher grades to the governing of the whole country. Later, as education and experience spread, universal suffrage will elect our Legislative Councils, supreme and local. We take a leaf from England's book, and do not at first give the direct suffrage to the labourers except for the local Council. We make the electorate for the Provincial Legislative Council con-

terminous with the electorate of Taluk Boards.

We then distribute duties and powers on the principle that whatever belongs to the village exclusively should be controlled by the Village Council, while where a village institution is a fragment of a larger whole, the whole should be planned by the Council in the area of whose authority the whole exists, and the village fragment be assigned to it by the higher Council, to whom the Village Council should be responsible for its management of its own fragment. Let us take a school as illustration, and suppose that the educational scheme for the Province should be planned out by the Education Department of the Provincial Government, and sanctioned by the Provincial Council; it would include Provincial University or Universities, colleges, high schools, secondary schools, primary schools, each with its manual training institute of similar grade attached to it, and these having divisions for general manual training, and the closer instruction of the workshops for those learning a trade as a means of livelihood. Every village would have its elementary school, with the workshops needed in that particular village for the trades practised therein; probably there would be a secondary school in every Firka (Revenue Circle); at least one high school in every Taluq, and in most Taluqs more than one; a college, or more, in each district; one or more universities for the Province. But the village Panchayat would be responsible only for its own elementary school, and for seeing that any promising boy or girl should be sent on to the Firka secondary school. By this the school would be linked on to the larger life

beyond the village, but its own control would be only over its own school, seeing that its share of the provincial education was carried out.

(b) THE PANCHAYAT

The existence of village communities in India from time immemorial, with a considerable amount of organisation, is a matter of common knowledge, and in some parts of the country many inscriptions and records have been discovered which enable us to reconstruct the village life which continued in the south of India to the last century, and in Burma to our own time. It received its death-blow by Sir Thomas Munro's individualistic raiyatwari scheme, and has been losing vitality since 1820. Mr. C. P. Ramaswami Aiyar, in the pamphlet before quoted, remarks :

In Kautilya's *Arthashastra*, Book III., Vol. 10, villagers are contemplated as constructing and maintaining in their corporate capacity works of public utility; and Professor Rhys Davids says: "Villagers are described in the Buddhist books as uniting all their care to build mohallas and rest-houses, to mend the roads between their own and adjacent villages, and even to lay out parks." (*Vide P. Bannerji's Public Administration in Ancient India*, p. 203, note 2.) In Mysore, now, in many districts, the villagers give half a day's work free, per week, for works of public utility, and the aggregate value of the work done is astounding. Every village in the times of the *Arthashastra* (fourth century B.C.) formed an integral part of the general administrative system and the village was the foundation of the Governmental edifice. The village government of those days partook not only of the administration of executive, but also of judiciary, functions, as will appear from the Ceylon inscriptions dealing with the administration of criminal justice of communal courts. To the credit of the Madras Government it must be said that, as against Sir T. Munro, who was a thorough individualist, the Madras Board of Revenue desired in the early years of the last century to leave the authority of the village institutions unimpaired. But Sir Thomas Munro had his way, and the village communities lost their vitality.

In the Report of the Decentralisation Committee appointed in 1907 by Edward VII.—composed of five Englishmen and one Indian, Romesh Chandra Dutt—Part III., chap. xviii., § 694, we read :

Throughout the greater part of India the village constitutes the primary territorial unit

of Government organisation, and from the villages are built up larger administrative entities.

The village is described from the *Gazetteer*, as above from older sources, with its "customary rules and its little staff of functionaries, artisans and traders." These villages, says the Report, "formerly possessed a large degree of local autonomy," but

This autonomy has now disappeared owing to the establishment of local civil and criminal courts, the present revenue and police organisation, the increase of communication, the growth of individualism, and the operation of the individual raiyatwari system which is extending even in the north of India. Nevertheless, the village remains the first unit of administration, the principal village functionaries—the headman, the accountant, and the village watchman—are largely utilised and paid by Government, and there is still a certain amount of common village feeling and interests.

"Paid by Government"—those three words explain the killing of the old village system. The officials became the servants of a higher official—Sub-Tahsildar, Tahsildar, Deputy Collector or Collector—looking to him for favour and reward, not to the villagers. Thus they became village tyrants instead of village servants, and the soul of the village, the responsibility to one's brother-villagers, died.

It is admitted that the village communities have disintegrated under British administration, but the Report urges their re-establishment. It seems that some witness doubted "whether the people are sufficiently advanced in education and independence for any measure of village autonomy"; there speaks the spirit of the bureaucrat. The villages had been autonomous for thousands of years; invasions, changes of rule, lapse of time, had left them active; a century and a half of British rule had made them unfit, in this witness's mind, to manage their own affairs. Why this strange deterioration under a rule supposed to be uplifting? Because, on the Procrustes-bed of Bureaucracy, all that did not fit it had to be chopped off; the villagers had their own ways, which had served them well, but they were not the Collector's ways, so they were bad. Only Home Rule will reintegrate Village Government.

However, the Report desires the development of a Panchayat system, and says (§ 736) :

We consider that as local self-government should commence in the villages with the establishment of village Panchayats, so the next step should be the constitution of boards for areas of smaller size than a district. We desire, therefore, to see sub-district boards universally established as the principal agencies of rural board associations.

Unhappily it adds to its recommendation a condition which, however well meant, would ensure its being still-born as a dead-failure. For it is essential, says the Report, that the Panchayat movement

should be completely under the eye and hand of the district authorities. Supervision of affairs in the villages is, and should remain, one of the main functions of Tahsildars and Sub-divisional officers.

Tie up a baby's arms and legs, and then leave it to teach itself to walk. If it does not succeed, blame the baby. The free baby will learn equilibrium through tumbles; the tied-up baby will become paralysed, and will never walk.

I hope that our Secretary of State will establish Panchayats by an Act based on the admirable one drawn up by the Hon. Mr. T. Rangachariar, that he tried vainly to introduce in the Madras Legislative Council. I have handed it to him with Mr. Rangachariar's careful and weighty monograph, and it may be that the rejected of Madras may be the accepted of Westminster. The Act will be found as Appendix III.

I may quote here, on the establishment of Panchayats, what I have said elsewhere :

Village needs would thus be made known, and if necessary they could be represented by the Panchayat to a higher authority. The village would become articulate through its Panchayat, and would no longer be the dumb and often driven creature which it is to-day. And it would be brought into touch with the larger life. The Panchayat might invite lecturers, organise discussions, arrange amusements, games, etc. All village life would be lifted to a higher level, widened and enriched by such organisation, and

each village, further, forming one of a group of villages, would realise its unity with others, and thus become an organ of the larger corporate life.

The corresponding unit in the towns to the village in the country is the ward, and the ward Panchayat, like the village one, should be elected by household suffrage. All towns with populations over 5,000 should have ward Panchayats, under control of the municipality. Below that population, a ward Panchayat would be the only municipal authority. These Ward Councils should take up the smaller town matters, now neglected, because the municipality is too heavily burdened to attend to them properly. The elementary schools in each ward should be in its charge; scavenging and sanitation generally, and care for the cleanliness of the streets and latrines; provision and superintendence of stands for hire vehicles and resting carts, with water-troughs for horses and cattle; the inspection of food-stuffs and prevention of adulteration; arbitration in small disputes as in France—where so much litigation is prevented by the appointment of a small tradesman as a local judge—inspection of workshops, wells, etc.—all these matters would naturally fall into the hands of the Ward Councils. Where there is a municipality, that body would delegate to the Ward Council such matters as it thought fit.

(c) THE TALUQ OR TAHSIL BOARD

The next rung in the ladder of local self-government will be the body intermediate between the Panchayat and the District Board; the name will vary in different Provinces. With us in Madras, the Presidency is divided into 26 Districts and these into 96 Taluqs; for general purposes these may, if preferred, be termed Sub-Districts, the name used in the Decentralisation Commission Report. But the Taluq, or its corresponding division outside Madras, should be the area controlled by the Board. The Report calls them Sub-District Boards, but itself suggests the better name of Taluq or Tahsil, taking these definite areas, already existing, as the area of control for the Boards intermediate between Panchayats and

District Board. In each of these there should be a Board, its electorate consisting of the Panchayats in its area, and of all persons now qualified to vote in Firkas; the qualification is only a property one and may be amended later. The Panchas would thus have a second vote, earned by public service, and would have their special representatives on the Taluq Board, each representing his own village's common interests. The Decentralisation Report strongly urges that these Boards should form an essential part of the scheme of local self-government, with adequate resources and a large measure of independence.

Their functions should include control of secondary and high schools, with model farms in rural, and technical institutes in urban, areas. Inter-village roads and their lighting where necessary, waterways and irrigation channels outside villages, but within the Taluq, should be under their care. They should form co-operative societies, and where these are not established, they should hold agricultural machinery for hiring to villagers, establish granaries for storage of grain, dairy farms, with stud bulls to be hired to villagers, breeding stables for horses, and generally they should organise industry wherever co-operative societies are not available.

(d) DISTRICT BOARDS

Some of our political reformers would abolish District Boards. As at present advised, I prefer to keep them.

This third grade upwards of local self-government consists of the District Boards in the country and municipalities in the larger towns. The electorate of the District Board should be the Taluq Boards under its jurisdiction, and the general Taluq electorate. This gives every Taluq Board member a second vote, as in the case of Panchas, deserved by public work.

Their functions would be to discharge all the duties which affect the district as a whole, to supervise the Taluq Boards, and to decide any appeals by Panchayats from a Taluq Board decision. They would assign the proportion of local taxation to

be raised in each Taluq, and the grants to be made to each from the grant received from the Provincial Council for the district. They would appoint the necessary district officers, such as the engineer for the District Public Works Department, the inspector of Secondary and High Schools in the Taluqs, the sanitary inspector, &c. Public roads, local railways and waterways, would be under their inspection. The district town would include the usual district buildings, and the district colleges for arts, science, agriculture, industries, crafts.

Even in Lord Ripon's time there was a feeble organisation making for self-government. Keene remarks :

The germs of Home Rule already existed, not only in the traditional institutions of the rural communes so often described, but in towns and cities where—in whatever leading-strings—local bodies regulated the conservancy and the watch-and-ward of the streets.

Slow as progress has been, yet some progress has been made, and when these Boards are wholly elective, have elected chairmen, and real power over their own areas, the progress will be rapid. When local self-government is established as an essential part of Home Rule, we shall see the village Panchayat abolishing such degrading punishments as the stocks and flogging, and the villagers will be treated as free men, worthy of respect. Moreover, agriculture will be taught at convenient centres, and model farms will be established both for training and experiment. Mysore has three such farms. The raiyats will be helped to improved methods of cultivation, suitable manures, and clean seed of the best kinds. The Forest Laws will be modified and the ancient fashion of rings of grazing ground will be provided for their cattle. In Mysore, "the major portions of the forests were thrown open," says the last Report, "for the grazing of cattle of all descriptions, except goats." Panchayats will supervise village schools suitable to the circumstances of the village, and training for adult raiyats willing to learn, while Taluq Boards will, as suggested, arrange for the provision of stud bulls, grain storage, agricultural machinery, etc., at reasonable

terms for hire. Boys of bright intelligence will have the opportunity, through scholarships, of rising through schools to college, or of good agricultural or industrial or craft training. These things are not dreams, but things done in other civilised countries, where the people have Home Rule. In the Educational Rescript of the Emperor of Japan, published in 1872, he directed that "henceforth education shall be so diffused that there may not be a village with an ignorant family, nor a family with an ignorant member." Twenty-four years later, as we have seen, 92 per cent. of the Japanese children of school-going age were in school. Why should not Indians do as well as Japanese, when here also education is controlled by men of their own race? For it must not be forgotten that the educated class is rooted in their ancestral villages, and many relatives of Vakils are Raiyats. Despite the caste-system, there is much more blending of classes here than in the West, and the village and town populations are closely inter-related. The bright boy of a Raiyat's family becomes a Vakil, while the duller remains a Raiyat. This keen sympathy has been shown in the earnest but futile resolutions of the Congress from its second session onwards, and when we have Home Rule the resolutions will become operative.

(e) LOCAL GOVERNMENT BOARD

The local government system must have at its head a Local Government Board, and its functions must be defined by an Act of the Provincial Legislative Council, on the lines of the Local Government Board Act of 1871, and the subsequent cognate enactments, as proposed in the address of the Home Rule Leagues presented last month in Delhi. The remarks of the Royal Sanitary Commission in England in 1879 are very apposite here, though naturally spoken there, under the circumstances, of the need of a central sanitary officer :

One recognised and sufficiently powerful Minister, not to centralise administration, but, on the contrary, to set local life in motion—a real motive power, and an authority to be referred to for assistance and guidance by all the sanitary

authorities for local government throughout the country.

The Commissioners go on to describe the difficulties besetting local government in England, in words which recall the despairing remarks of our municipal president in Madras :

Great is the *vis inertia* to be overcome; the repugnance to self-taxation; the practical distrust of science; and the number of persons interested in offending against sanitary laws, even amongst those who must constitute chiefly the local authorities to enforce them.

These difficulties are alleged by Englishmen in India as reasons for withholding complete local self-government, and for making timid experiments that may continue for centuries. Englishmen in England, face to face with similar difficulties, find in them only reasons for setting "local life in motion."

The object of the English Act was to concentrate in one department of the Government the supervision of the laws relating to public health, the relief of the poor, and local government.

The Board is composed of unpaid members who do nothing—the Lord President of the Council, all the Secretaries of State, the Lord Privy Seal, and the Chancellor of the Exchequer—a most august and reverend body. All the Board is empowered to do can be done, and is so done, by the President of the Board, who sits in Parliament, is generally a Cabinet Minister, and has a salary of £2,600 a year. He has a Permanent Secretary with five assistants, a Legal Adviser, a Chief Engineering Inspector, a Chief Medical Officer, with a staff of medical inspectors, architects, and engineers, with the "ordinary staff of a Government office." If, under our scheme of the Executive Council, an Indian member was the President of the Local Government, omitting the ornamental Board, it might suffice.

The "growth of the Functions of the Board" is indicated by its absorption of the duties of the Poor Law Commissioners and Poor Law Board, by forty-one Acts of Parliament between 1835 and 1870, and by 154 Acts between 1871 and 1907, both inclusive. The legal authority

states that the lists are probably "not exhaustive." They suffice. On Regulations, Orders, By-Laws, *et hoc genus omne*, I do not dare to enter. The President of our Board, when appointed, may study them.

PROVINCIAL LEGISLATIVE COUNCIL AND SUPREME LEGISLATIVE COUNCIL

The scheme of the National Congress and the All-India Muslim League has been before the country for a year, and has been presented to the Viceroy and the Secretary of State for India. It is printed as Appendix IV. I do not discuss it here, as it has been fully discussed, from all points of view, during the past two years. We have all worked for it, honestly and zealously, confining ourselves within its four corners. We have now to remember that we have the duty of helping the country to work under it during the transitional period for which it was designed—differing in this from the *Memorandum of the Nineteen*, which was suggested as containing Post-War Reforms. The Congress-League scheme was, professedly, a bridge, leading from the present condition to that considered in the third part of last year's Congress Resolution :

That, in the reconstruction of the Empire, India shall be lifted from the position of a dependency to that of an equal partner in the Empire with the Self-Governing Dominions.

That now becomes our objective. We must continue to agitate for the Congress Scheme until it is passed. The final scheme will, of course, include the place of the Indian States under completed Self-Government, and of the representation of India in the Central Imperial Council, or Parliament, or Cabinet—questions which were deliberately left out of our transitional scheme.

On the general question of the work of the Provincial Legislative Councils, I may perhaps say that it will be their duty to make grants to District Boards which, in turn, will distribute them to the Taluq and village boards in their area. No interference with their use of grants should be made, save where palpable irregularities justify the interference of the

Local Government President. Freedom to work and to blunder—to a non-ruinous extent—must be allowed if Local Self-Government is to become a reality.

Another large portion of their work will be the fostering of industries in their Provinces, and the helping of the District Boards by experiments of general utility, so as to prevent useless reduplications of research. Thus, in Mysore, experiments were carried on with respect to ragi, paddy, sugar-cane, ground-nut, areca-nut, and cotton useful to the whole State. Demonstrations in the use of machinery and apparatus—churns, ploughs, seed drills, etc.—would probably be conducted best by provincial officers. So also demonstrations of improved methods of jaggery-making, of preservation of cattle-manure, that, in Mysore, were attended by gatherings of raiyats. Lectures and distribution of vernacular literature were also carried on there. Six new kinds of ploughs were introduced, and sold by the hire-purchase system. Mineral and chemical analyses, mycological and entomological research are also best carried on at a well-equipped Central Institute. But these divisions will be settled by experience. It is good to read that, in Mysore, the raiyats warmly welcomed the instruction offered.

I mention these facts in order to show something of what is being done by Indians for Indians in an Indian State. It may reassure the timid, and make them feel that Home Rule implies prosperity, and not catastrophe.

SELF-GOVERNMENT BY COMPARTMENTS

Lately, a new scheme has been sprung on the country, after careful preliminary notices and hints in the Anglo-Indian Press. It is known as "Self-Government by compartments." It is eagerly snatched at by the Europeans, and creates a double set of authorities, one on the present lines, irresponsible to the people and with control of the purse, in which all real power is vested; the other a simulacrum, or wraith, of a responsible Ministry and an elected Assembly, ruling a department, or departments, of the Government, to be given more power if the real Government

approves of them, to be deprived of power if the real Government disapproves of them. The real Government can ensure their failure, by giving them such important departments as education and sanitation, which need a very heavy outlay, and restricting the funds allowed to them on the plea of necessity. They can then be dismissed with contumely as incompetent. The lesson of local government should be laid to heart, for that has been a trial of a similar system, in which officials have played the part of the real Government in the new scheme. Or the real Government may give them unimportant departments on which to try their 'prentice hands, so that failure may not matter, and the country will be indifferent to them. There are many other objections to the scheme, which is verily the giving of a stone for bread. But the root objection is that it keeps India entirely subordinate, when she demands self-government. It breathes the deep distrust of Indian capacity, characteristic of the bureaucracy, and makes the preposterous claim that India is to remain in leading-strings because another nation claims the right to rule her, and to give her crumbs of freedom from its own well-spread table. It is the negation of every principle which Britain and her Allies have proclaimed in the face of the world. The Congress has asked for a definite scheme of Reforms; it can be satisfied with nothing less than the adoption of their essential principles. We may ask for more; we cannot ask for less. Nations go forward, not backward, in their struggle for Freedom.

DEPUTATION

If, as I suppose, you will send a deputation to England, to discuss the actual Statute which will have to be passed in Parliament to give effect to the scheme, you would do well to give them a mandate to stand unflinchingly by the essential principles of the scheme: the substantial majority in the Supreme and Provincial Legislative Councils, and the power of the purse. If these are not granted, further discussion is useless; if they are, then we can discuss subsidiary matters.

If such a deputation be sent, we must agitate strongly and steadily here in support of it. It is said that the battle of India is to be fought in Britain. In the sense that we must put our demands clearly before Britain, that is true. But the real battle must be fought here, for Britain will naturally limit her legislation to that which India strongly demands. The great Labour Party will help us with its votes, but we must show, by our attitude here, that we are determined to win our freedom.

VERNACULAR

There is also much work to do in helping the people to prepare themselves for the new powers which will be placed in their hands. And for this, the work must be done in the vernaculars of each Province, as only by their mother-tongue can the heart and brain of the masses be reached.

Sooner or later, preferably sooner, Provinces will have to be re-delimited on a linguistic basis. The official languages for a time will have to be two, the vernacular and English, as in some parts of Canada French and English are used. Only then will the masses be able to take their full share in public life.

THE NEW OBJECTIVE

What is to be our new objective?

We have to formulate a scheme to carry out the third part of the Congress Resolution; we can do this only so far as British India is concerned: (i.) The place of the Indian States will have to be considered by the United Kingdom in the light of the treaties existing between the Paramount Power and the Princes. So far as British India is concerned, we have to see that no arrangement is come to affecting it, which admits to any voice in our Councils any Prince who retains absolute power within his own State, or who is not ruling on lines similar to those adopted within British India. Nor must any have authority *in* British India which is not also possessed over his State *by* British India. (ii.) With regard to any Central Imperial Authority, whatever it may be, India must have a position com-

mensurate with her importance in the Empire, otherwise she will be ruled by the United Kingdom and the Dominions in all Imperial matters, and may be turned into a plantation, with her industrial development strangled. If, as is suggested, the War Council should evolve into the Central Authority, then its powers should be confined to questions of Imperial defence. No other question should be introduced without being referred to the self-governing nations composing the Empire, and, if one nation objects to it, the question must remain excluded. Each such nation must exercise complete control over its own tariff and fiscus—as indeed the present Dominions now exercise it—subject to a charge for Imperial defence.

The visit to India of the Indian Secretary of State makes it necessary that we should formulate very definitely what we demand, for it is now clear that legislation is on the anvil, and we must take Mr. Bonar Law's advice to strike while the iron is hot.

With regard to our new objective, I suggest that we should ask the British Government to pass a Bill during 1918, establishing Self-Government in India on lines resembling those of the Commonwealth of Australia, the Act to come into force at a date to be laid down therein, preferably 1923, at the latest 1928, the intermediate five or ten years being occupied with the transference of the Government from British to Indian hands, maintaining the British tie as in the Dominions.

The transference may be made in stages, beginning with some such scheme as that of the Congress-League, with its widened electorate, the essentials being: half the Executive Councils elected by the elected members of the legislatures, control of the purse, and a substantial majority in the Supreme and Provincial Councils.

We asked first for representation, which was supposed to give influence; this has proved to mean nothing. Now we ask for a partnership in the governing of India; the Governments have the power of dissolution and the veto; the

people have the power of the purse; that is the second stage, a partnership of equals—co-operation. The third step will be that of complete Home Rule, to come automatically in 1913 or 1928.

The suggested lines are:

(i.) That all Legislative Councils shall be wholly elected.

(ii.) That members of the public services shall be included in the electorate, but shall not be eligible for election, nor shall they, while holding places of profit under the Crown, take part in political controversies. This rule does not include retired members, even though pensioned.

(iii.) The legislative bodies, supreme and provincial, shall be unicameral.

(iv.) The Prerogative of the Crown, including the appointment of its Privy Councillors, the Governor-General, and the Governors, while exercising that right with the approval of the Secretary of State for India, shall also call upon a member of the Legislative Council to form a Ministry, the members of which shall be sworn in as Privy Councillors, but who shall be removable by a vote of want of confidence passed in the Legislature.

(v.) The Indian Army and Navy, for Indian Defence, shall be under the control of the Viceroy as the representative of the Crown, and shall be supported out of the revenues of India. The contribution of India to Imperial Defence shall be adjusted between the Government of India and the War Council.

(vi.) The formation, regulation, and encouragement of the Mercantile Marine shall vest in the Government of India, subject to such international regulations as may be agreed upon after the war.

With regard to iii., iv., and v., I may add:

(iii.) Much discussion will arise on this proposal, but it is submitted that the great variety of interests of opinions in India of themselves render hasty legislation—the checking of which is supposed to be the function of a second Chamber—unlikely. The power of the Governor to dissolve the Council, inherent in the prero-

gative, with the power of veto, give sufficient check in a country so conservative as India.

(iv.) In the United Kingdom, the Cabinet has no statutory basis. The King in Council theoretically rules—*i.e.*, the King and his Privy Councillors. But the ignorance of George II. of the English language caused him to retire from the presidency of the Council, and the Cabinet grew up. Every member of the Cabinet is sworn in as a Privy Councillor, and, when the Cabinet falls, its members remain Privy Councillors; but only attend when summoned on great State occasions. We have to respect the rights of the Crown, while, at the same time, we create the responsibility of Ministers to the Legislature.

(v.) "Indian Army" means an Army composed of Indians and officered by Indians, and does not include the British soldiers now employed here. Thus the country will be relieved of the relatively huge cost now incurred for the short service system, transport, depots, and recruiting in England, and the like. The Indian Army will be composed of Territorials and large Reserves.

THE SECRETARY OF STATE FOR INDIA

The year 1917 will ever remain memorable in Indian history for the sudden change in the policy of Great Britain towards India. The swiftness of the change is marvellous, almost incredible even to us who have striven for it. On August 20, the first demand of last year's Congress was granted in substance, though not in form; we asked for a Royal Proclamation, because that was the most gracious and impressive form, and would have made our Emperor yet more popular; we have been given an announcement by the Cabinet of Great Britain, representing the Royal Will.

The Right Hon. the Secretary of State is now among us, with other well-known public men from the United Kingdom. At this stage, nought can be said of the outcome of the visit. But I may rightly place on record the fact that free and full speech has been granted to India's repre-

sentatives, with friendly and patient hearing from H.E. the Viceroy and from Mr. Montagu.

There has been no shutting out of opinions hostile to the present bureaucratic system of Government, for Lokamanya Tilak, Mahatma Gandhi, and I myself were severally granted full hearing; similar liberty was given to prominent members of the Congress and Muslim League. The Home Rule Leagues were treated equally well.

The outcome is on the lap of the Gods. We know the strength of the vested interests opposed to us, but we have faith in the Justice of God, and in the friendliness of all Britons who are true to the traditions of their country. The wish of organised labour in Great Britain to exchange fraternal delegates with the Congress and Home Rule Leagues is a sign of the new brotherhood between the British and Indian democracies. The Home Rule Leagues have appointed Mr. Baptista as their fraternal delegate to the Annual Labour Conference next month, and Major Graham Pole comes to us from them. I trust that the Congress will also nominate its fraternal delegates to the Labour Conference, and welcome its messenger to us, and that a link will thus be formed which will draw closer together the United Kingdom and India. For this, as well as for the coming of the Secretary of State to India, will 1917 be marked as a red-letter year.

OUR INTERNED BROTHERS

It is with deep sorrow that we record the non-release of the Muslim leaders, Muhammad Ali and Shaukat Ali. For three and a quarter long years they have been withdrawn from public life, and condemned to the living death of internment. To high-spirited and devoted patriots, no punishment could be more galling and more exasperating. Even had they sinned deeply, the penalty has been paid, and we, who believe in their innocence and honour them for their fidelity to their religion, can only lay at their feet the expression of our affectionate admiration, and our assurance that their long-drawn-out suffering will be transmuted into power, when the

doors are thrown open to them, and they receive the homage of the nation.

OUR DIVISIONS

Many observers of Indian public life have noted the fissiparous tendency in our political associations, and reactionaries make this a reason for denying to us constitutional liberty. Rightly considered it is a reason for granting it, though to some this statement may seem paradoxical. But what is the position?

We have a nation, composed of many communities and opinions, trying to obtain liberty. We have above it a Government, holding all power and all patronage, and able to crush by Executive Orders those whom it considers to be advocates of excessive changes. It tends to ally itself with any party or community which will help it to stave off legislation that diminishes its power. Its natural tendency is to watch for any sign of fission, and to ally itself with the weaker party to crush the stronger, as did the East India Company in its so-called "conquest of India." If there be no sign of fission, it may be possible to initiate one, on the lines of the despatch to Lord Lytton when Viceroy of India with regard to a desired war: "If there be no pretext, you must invent one." A similar policy was followed when Dadabhai Naoroji was sent to the British Parliament; Mr. Bhowmagri was set up against him, and succeeded in ousting a strong reformer and replacing him by a reactionary. No political situation could be more unhealthy.

First, take the two great communities of Hindus and Musalmans. They form two natural parties in the nation, with the Christian Government above them as the third party for whose favour they compete. Hence Hindu-Musalman divisions, riots and the rest—which do not exist in Indian States, wherein the ruler belongs to one of the two great religions, and has to rule men of both—and the constant efforts to dissolve the Entente Cordiale arrived at after long discussions at Calcutta and at Lucknow last year.

There will always be a number in each community who do not feel themselves bound by any agreement come to by the

organised political bodies containing the more reasonable and far-seeing of each community; and these, again, motivated by bribe or threat, unofficial but made by officials, an unorganised and irresponsible crowd, will always lend recruits to support the Government, in the hope of obtaining special concessions for their sectional interests.

Hence, also, the anti-Brāhmana movement, in the Madras Presidency, with its association of a few hundred members and its three organs in the Press. It is now happily obscured by a real non-Brāhmana Association, the Madras Presidency Association, led by the veteran leader, Dewan Bahadur P. Kesava Pillai, and already many thousands strong. The anti-Brāhmana movement aims chiefly at places in the administration, and hopes to gain them more easily by praising the Government and opposing Home Rulers.

Hence, also, various similar movements in other Provinces, any stick being good enough for beating the Home Rule dog.

There is no need for anxiety about these divisions, which must always present kaleidoscopic changes, so long as India is under the rule of an irresponsible Government.

When the third, non-National party no longer governs, the National parties will become grouped into healthy constituents of the body politic, distinguished by differences of principle. The use of power will create a sense of responsibility, and responsibility will bring about reasonable discipline.

We make too much of these transitory difficulties and quarrels, and give them an importance far beyond their real mischief-making power. They will assume their proper proportions when we have won Home Rule.

ISOLATED REFORMS

I do not propose to dwell on the isolated reforms for which the Congress has asked during the whole period of its existence. The majority of Congressmen are tired of asking for the same thing over and over again, and feel that it is better to concentrate on Home Rule, since, once the people have power, they can get rid

of bad laws and make good ones for themselves. . . .

Think of the joy of being a free man in a free country, the equal of other civilised men; of breathing in an India at last purged of the poisonous atmosphere of coercion; of knowing that liberty of person and safety of property cannot be touched save by open trial; that one cannot become a criminal unconsciously, and at the whim of an Executive, shrouded in darkness; that one enjoys the ordinary liberty of a civilised human being in a country ruled by law alone, uninterfered with by arbitrary Executive Orders. That security can only come to us with Home Rule.

CONCLUSION

Fellow-Delegates: Pardon me that I have kept you so long. Only once in my life can I take this Congress chair, and speak my heart out to you on this country that we love so well. Who can tell, in the present keen strife, if I shall be left free to speak to you again, to work with you as your leader, during this coming year of office? If I am allowed to carry on my work, then I crave your help during the coming year. You have trusted me enough to elect me as your President; trust me enough to work with me as your President, until I prove false to your trust. You cannot always agree with me, and I do not shrink from your criticism. I only ask you not to take for granted the truth of everything said against me by my enemies, for I cannot spare time to answer them. I cannot promise to please you always, but I can promise to strive my best to serve the nation, as I judge of service. I cannot promise to agree with and to follow you always; the duty of a leader is to lead. While he should always consult his colleagues and listen to their advice, the final responsibility before the public must be his, and his, therefore, the final decision. A general should see further than his officers and his army, and cannot explain, while battles are going on, every move in a campaign; he is to be justified or condemned by his results. Up till now, knowing myself to be of this nation only

by love and service, not by birth, I have claimed no authority of leadership, but have only fought in the front of the battle and served as best I might. Now, by your election, I take the place which you have given, and will strive to fill it worthily.

Enough of myself. Let us think of the Mother.

To see India free, to see her hold up her head among the Nations, to see her sons and daughters respected everywhere, to see her worthy of her mighty Past, engaged in building a yet mightier future—is not this worth working for, worth suffering for, worth living and worth dying for? Is there any other land which evokes such love for her spirituality, such admiration for her literature, such homage for her valour, as this glorious Mother of Nations, from whose womb went forth the races that now, in Europe and America, are leading the world? And has any land suffered as our India has suffered, since her sword was broken on Kurukshetra, and the peoples of Europe and of Asia swept across her borders, laid waste her cities, and discrowned her kings? They came to conquer, but they remained to be absorbed. At last, out of those mingled peoples, the Divine Artificer has welded a nation, compact not only of her own virtues, but also of those her foes had brought to her, and gradually eliminating the vices which they had also brought.

After a history of millennia, stretching far back out of the ken of mortal eyes; having lived with, but not died with, the mighty civilisations of the Past; having seen them rise and flourish and decay, until only their sepulchres remained, deep buried in earth's crust; having wrought, and triumphed, and suffered, and having survived all changes unbroken; India, who has been verily the crucified among nations, now stands on this her Resurrection morning, the Immortal, the Glorious, the Ever-Young; and India shall soon be seen, proud and self-reliant, strong and free, the radiant Splendour of Asia, as the Light and the Blessing of the World.

RECONSTRUCTION

By E. J. SMITH

Chairman of the Bradford Health Committee.

THE Allies will not have won the war, though they defeat the Central Powers, unless the victory results in a universal uplift of life and a purifying of its purposes; for even under a German conquest the world could grovel, and unless the Allied triumph leads it to soar, what is its value either to the present or the future, and what the recompense for its stupendous cost in blood and treasure?

The great human issues involved cannot, however, be determined by the world's military and naval forces, gigantic as these have become. Their duty is to win the war, and their magnificent heroism will do it; but the momentous decision of what is to follow that Titanic achievement, a decision that carries destiny in its womb, will have to be made first when the terms of peace come to be formulated, and afterwards in the respective homelands from which the noble warriors have come.

It will depend, strictly and alone, upon whether the victors are prepared to help the vanquished to share the inspiring ideals for which they claim to be fighting; and, later, when demobilisation has returned the brave men to civilian life, whether the Allied nations are willing to live for the mighty causes for which their honoured sons have died. Under these circumstances it will be prudent to turn our minds to some of the grave problems that cry for solution in the land that is called upon to bear the overwhelming proportion of the cruel burden of the world-wide tragedy; for nothing is so well calculated to fire us with the will to victory as the reasonable prospect of a new and glorious day that is to issue from the travail of this horrible war, and be bequeathed to our children that they may live in happier times.

We therefore stand in the presence of a stock taking of unparalleled importance, a review of the past that is to indicate the line of advance into the future—for we must be careful to remember that motion is not necessarily progress; it may be retrogression. The war has proved to be a great revealer of both men and systems, searching the hearts of the one and exposing the fallacies of the other, with the result that the callous and dehumanising policy of buying in the cheapest market and selling in the dearest has been broken down utterly, and made every thoughtful man and earnest woman recoil from its depredations in profiteering, which, if not checked, would have sacrificed the world's future to its insatiable greed.

While the flower of the nation's manhood has been laying its all on the altar of its country's honour and freedom and future, the representatives of industry and commerce, whose businesses have not been commandeered or controlled by the Government, or adversely affected by the war, have been extracting not only their pound of flesh, but also of blood from the world's necessities, and then laying the blame on the conscienceless system they cherish. The amount of the plunder is easily ascertained, for it will be exactly 25 per cent. of the aggregate yield of the Excess Profits Tax *on the top of* the pre-war profits made by the same concerns. Their liability for Income Tax is on the identical scale that applies to every other member of the Income-Tax-paying community, whether their income has been increased or decreased by the calamity that has overtaken us, and in the presence of the enormous number of the latter and the grave disabilities many of them have been called upon to suffer, the former will act wisely to avoid that aspect of the

question as effectively as they do the wonderfully interesting items that can be included in such categories as working expenses, etc., before the question of profit arises at all. As our industrial and commercial activities must of necessity be controlled long after the war, it is incredible that the great epoch of reconstruction, which must concern itself not with the promotion of private wealth but of public welfare, can be passed through without this dead hand of unlimited competition being largely superseded by the humane and equitable system of co-operation; otherwise the moral and spiritual uplift, without which we must fall into gross and soul-destroying materialism, will have been pushed back till it reaches the mean and mercenary standard of the rapidly receding past.

The upward and onward march of civilisation has far too long been retarded by selfish and sordid considerations, but the war is driving the world to a point when stern necessity will compel a searching examination of their claims, for human liabilities are not only growing by leaps and bounds, and financial indebtedness becoming incomprehensibly serious; but our assets of both men and money are being so rapidly reduced that the loss of the one and the drain of the other threaten the nations with twofold bankruptcy. Consequently, we shall have no choice but to look into and carefully analyse questions that, unfortunately for ourselves, were previously regarded with indifference, such as the declining birth-rate, which is cutting off the supply of those human instruments without which all else must perish. The following paragraph, taken from the *British Medical Journal* of November 3, on "The French on the Declining Birth-rate," throws an interesting light on our Ally's attempt to deal with this problem:

The French Academy of Medicine received nearly six months ago from a Special Committee a report drawn up by Professor Charles Richet on the depopulation of France. . . . Professor Richet attaches most weight to the actual cost of rearing a child; he estimates that in the working classes a child up to the age of fifteen years costs every year a sixth of the father's

earnings, and the main conclusion he recommended the Academy to adopt was that the only remedy is for the State to make an equivalent contribution to the family budget, payable to the mother. It seems probable that a recommendation in this sense will be made.

The necessity for this policy of the endowment of motherhood has for some time been strenuously urged by the writer in the columns of the *Daily News*, *Sunday Chronicle*, the *Child*, this magazine, and at many public meetings.

The time has come for us to devise ways and means for transferring the derelict inhabitants of slumdom from the debit to the credit side of the national ledger, with a corresponding reduction of the need for maintaining those costly blots on our industrial, social and moral escutcheons: prisons, workhouses, hospitals, asylums and kindred institutions, in the same way that the War Office and the Admiralty are at last beginning to realise that it is not only humane, but also economical, to give science, surgery and medicine the opportunity to win casualties back to some measure of mental and physical efficiency, rather than discharge them as incurable, with a pension.

The reclaiming of material waste has become a recognised war policy that has been crowned with success. Will any broad-minded citizen question the wisdom or the duty of trying to restore to decent and healthful society the refuse that has been prematurely thrown on to human scrap-heaps, especially in view of the fact that such redeeming work "blesses him that gives and him that takes"?

On the other hand are we, in view of our depleted man-power, justified in maintaining such an enormous army of able-bodied and intelligent men in what are known as one-man businesses? Cheap and convenient transit by tram and train, and the coming of the universal-provider type of store, are already doing their relentless work in this direction, as is apparent between the tram stages on the main routes of any great city. Is it impossible for some equitable monetary arrangement to be made which, while avoiding all injustice, would do of choice what time and necessity will otherwise accomplish, and thus set free so excellent

a body of citizens to fill the terrible number of gaps which have unfortunately been left by heroes who have made the great sacrifice for us all?

Imagine the enormous amount of money locked up in small shops with their fittings and stocks—a necessary surplus margin which it will be as difficult to supply as it will be wasteful to maintain for years to come, owing to the inevitable general shortage—when, for a few coppers, consumers can go from the outskirts to the centre and back, and buy at large stores all they want from a greater variety of goods, of better quality and at a lower price. Why should milk not be delivered, like letters, from door to door, instead of having half-a-dozen men, half-a-dozen horses and carts, and half-a-dozen sets of cans in every street?

It is such questions as these that hours of acute crisis and need will compel us to face, and instead of laughing them to scorn, we shall do ourselves far more credit by looking them fairly and squarely in the face, and seeing if some well-thought-out and fair financial readjustment will not enable us to co-ordinate

and economise both the capital and labour involved in order to release the national resources that are needlessly locked up for the unprecedented demands of tomorrow.

In any case, if we are to face successfully the mighty issues that confront us, we may take it for granted that unnecessary, and therefore unprofitable, employment of capital and labour will have to cease, and be diverted to indispensable spheres where real scarcity exists. Not only so, but if the war is to lead to a fuller realisation and experience of the deeper things of life, the facilities for unreasoning competition, and the temptations that grow out of them, must be reduced to a minimum and replaced by a system of co-operation which tends as effectively to destroy the meaner motives in men as the old order with its mercenary inducements succeeds in blinding its devotees to the things that matter and abide—a phase which is admirably illustrated in that wonderfully illuminating picture, "The Man with the Muck Rake." (See our *Frontispiece*.)



“ Since every object around us affects invisibly our capacity for feeling, either by hardening and coarsening it or by making it more sensitive and profound, a practical understanding of the place of art in life means a thorough reconstruction of the environment of each man. Specially is that reconstruction necessary in the case of children, whose astral bodies during their childhood and youth are sensitive to outer influences far more than grown-up people. Every object that surrounds them from the moment of birth should have some touch of beauty; the lines and curves and colours of walls and ceilings and furniture should definitely be aimed to influence the child's feelings; ungainly street hoardings and palings, ugly plots of ground and discordant sounds should all be banished from our towns for the sake of the children, if not for our own sakes. We insist on sanitation to preserve the health of the physical body; why should we not equally insist on a moral sanitation to safeguard the health and sensitiveness of our finer vehicles? ”

C. JINARAJADASA, in the *April Adyar Bulletin*, on “ Practical Theosophy in Art. ”

CAN THERE BE COMPENSATION?

By E. A. WODEHOUSE

ONE of the hardest things in the world to do is to suffer, or look on at suffering, without understanding. To know the reason, the *why*, takes away half the sting. But even this is not enough. Something within us demands imperatively that for all suffering there should be compensation. We wish to know that the suffering is not all—that there is something behind to make up for it; in other words, to make it “worth while.”

Too many, alas! of those who are suffering from this great war, or who have witnessed the greater sufferings of others, have neither the one solace nor the other. They do not understand what it all means, what purpose it is fulfilling; and they can imagine nothing which can make up for all the misery and horror which it has brought upon the world. So far as their knowledge or belief goes, nothing can ever make it worth while.

This is, indeed, one of the great tragedies of the war. The upheaval has come upon us at a time when faith is not strong, when many of the old anchors have slipped and the old enthusiasms have waned. There have been other wars in the past which fell in Ages of Faith; and that must be made a great, a vital difference. The present war has fallen in an age of what we call Reason; and Reason is incapable of grasping and understanding its mighty issues. What is needed, if we cannot have knowledge, is Intuition; and Intuition withers where there is no Faith.

Nevertheless, we see on all sides desperate efforts to rise to the intuitional level in regarding it. From the very first there has been a perception of a great moral issue behind it—a perception varying in strength and clearness according to the

changing fortunes of the hour, but never quite dead. And it is probable that, even where this perception is given no voice, it still exists. Behind the unshakable belief, in all the Allied countries, that their cause cannot be finally defeated is, I believe, the purely intuitional conviction that that cause is a just one, that it stands for something which the Spirit of the Age demands; and that therefore it cannot fail. I am quite sure that, even in the case of the ordinary, unreflective man, there is something of this deeper consciousness dimly present. His deep-rooted faith in victory rests, ultimately, not on military calculations, but on an instinctive belief in the moral ordering of the world.

This shows that intuition is not altogether dormant. But there are, of course, ways in which it could go much further. The intuition just referred to is really a large philosophical generalisation. It applies to the world and mankind as a whole. Its postulate is that behind mundane and human destinies stands a great Moral Purpose, and the deduction from this, in respect of the present war, is that this mighty upheaval is, and must be, only an instrument of that Purpose, and will end as that Purpose directs.

Important though this generalisation be in its bearing on life—and none could be more important—yet it is probably not detailed or intimate enough to bring solace to the individual sufferer, stricker by the personal sorrows of war. The human heart requires more than this before it can be comforted. For it is possible to think of a great Moral Purpose working itself out on some lofty celestial level with an almost ruthless disregard of poor humanity down here; to think of it as some supernal concern of the gods, to

which mankind has to be sacrificed—as a pitiless machine grinding to powder all that stands in its way.

What the human heart requires is some explanation which will make clear the relation of the war to the individual—to the bereaved mother or wife, to the fighting men who have thrown away their lives, to those who have suffered in any of the myriad ways in which war can bring suffering. Have we such an explanation? Perhaps some have; and they are fortunate. Others have a vague faith, to which they desperately cling, that death does not end all, and that a noble death is better than an ignoble death. Others, alas! have nothing to cling to; and it is a wonder how they manage to bear things at all. Perhaps the explanation is that the human soul is ever greater than its beliefs.

What I wish to do here is to jot down one or two considerations which, *if true*, would go far towards providing, firstly, an explanation, and, secondly, a justification, of the tragedy through which we are passing, and which would also help the individual to face the crisis. I do not put them forward as doctrines. I put them forward merely as suppositions.

From the point of view of this article, they may or may not be true. The point is that, if true, they would explain and account for much. The position taken up is that of the scientist, who, confronted by some unexplained phenomenon of Nature, is forced to seek about for rules or principles to account for it. He knows there must be a reason. Any explanation, therefore, which would appear to account for it is valuable, until it has been disproved. The process of proving or disproving it is called, in scientific language, the "verification of an hypothesis."

There is no reason why, in problems other than those of Physical Science, we should not employ this method of first seeking about for hypotheses, and then endeavouring to verify them. The chief consideration, in respect of any hypothesis, is whether, if true, it would help to explain the facts. This promise is what first attracts the scientist to it. A par-

ticular hypothesis has, on the face of it, a certain "explanatory value." Having, therefore, adopted it provisionally (as what we call a "postulate"), he proceeds to verify it, so far as is possible, by various tests. If it fail to stand these tests, he rejects it. But there are hypotheses (particularly in dealing with very wide problems) that we cannot always verify, or reject, at once. We may not have the necessary *data* wherewith to do so. In such cases we continue to accept them provisionally until an obviously better hypothesis comes into the field. Life is full of these provisional hypotheses. We assume, for example, that the sun will rise to-morrow. But there may be (unknown to us) a deeper law at work in the universe which might conceivably blot out the sun and the whole solar system before to-morrow. The provisional hypothesis is particularly common in all that has to do with man's deeper spiritual life, with questions of life after death, and so forth. Quite plainly, we have not the knowledge to decide most of these questions authoritatively; and so we do one of two things—we either accept a ready-made explanation, or we think out what would, to us, be the most satisfactory explanation. There is a third thing, of course, which many do—and that is to banish such problems from their minds altogether.

But, when we are faced by a problem like the present war, it is hardly possible to do this. The war has forced nearly everybody to think and to question; and the more nearly it has touched them as individuals, the more urgent this pressure has been. We may be safe in assuming that there is hardly anybody at this time who would not be glad and relieved if he could feel that he had hit upon some satisfactory hypothesis to account for all this horror, to give it a place in the scheme of things, and to show that behind it all there is compensation.

It may not, then, be without interest if we take this great and pressing problem, with which we are all faced, and ask ourselves what hypotheses, if any, would seem to possess "explanatory value" in a case like this. We shall, in this way,

only be doing what every scientist is at liberty to do—what, in fact, every scientist does. And if the hypotheses which we select turn out to be merely “provisional” hypotheses—*i.e.*, incapable of complete proof or disproof, owing to paucity of data—then we shall still be at liberty to retain them as such, accepting them provisionally and waiting till a better hypothesis comes along.

Let us ask, first, into what particular problems does the great problem of the war resolve itself? I think that sufficient for our purpose will be three: (1) the problem of the death of the individual in the war, and its reflex bearing on those who are left behind to mourn; (2) the problem of the general suffering inflicted upon nations by a war like this; (3) the relation of the war to history, *i.e.*, to the unfolding of the destinies of the human race. What we have to ask ourselves, in connection with each of these problems, is: Can we find any hypothesis which would appear to account for a phenome-

non which, at first sight, seems nothing but a ghastly tragedy? And by “account for” I do not mean merely “explain.” I mean an explanation of the far-reaching and satisfying kind which will help to reconcile us to the apparent tragedy, to make it seem “worth while.”

Our endeavour to arrive at a solution of these problems will naturally not go beyond a series of “if’s.” We are not seeking to lay down dogmas; we are merely seeking hypotheses, and through all that follows we must carefully remember what an hypothesis is and what it is not. It is nothing more than an assumption or supposition. All that it asserts is, “assuming, or supposing, such and such a thing to be the case, then something else logically follows.” It never goes so far as to assert that such and such a thing *is* the case, until it is, from the strictest scientific point of view, entitled to do so; and at that point it ceases to be an hypothesis.

(*To be continued.*)



TO A REFORMER IN SICKNESS

O YOU who saw His star in the East,
Knew it for His, that love had lit,
Watched it while still its light increased,
And, with prompt praise, saluted it!

You who no strenuous task would shun, “Be still, and know that I am God!”
No toil—who yet count rest for loss— He, too, was still beneath the brand
Know you how earth’s best work was done? Of nail and thorn and scourging rod;
Simply by hanging on a cross. So God’s work prospered in His hand.

What busy work is wrought by flowers Passive and active messengers
Or leaves of healing!—flowers and herbs Convey alike His word and will:
That, breathing balm on fevered hours, Dear busy hands, His ministers,
Are, in God’s grammar, passive verbs. For Him you toiled; for Him be still!

Still but awhile; for blithe and quick
You yet shall move at His behest.
The prayer of faith shall save the sick;
The worker’s task, meanwhile, is *Rest*.

S. GERTRUDE FORD

COUNT CAESARE MATTEI

By D. WILMER

This article is concluded from page 134. Pressure on our space by special subjects has, to our regret, held it over until now.

IT has been already stated how wide a range is covered by Matteism, a fact the more remarkable in view of the relatively small number of plants employed in the manufacture of the pills and waters. The treatment is both internal and external; internal by globules and "vegetable electricities," and external by ointments, compresses, and baths of both globules and electricities. A study of the individual temperament is imperative if success is to be obtained, for similar complaints require a different basic remedy, the selection of which depends upon the constitution of the patient, whether he be of a "sanguine" or of a "lymphatic" temperament, or a combination of the two. The Count lays great stress upon the constant repetition of the dose; in many cases, where low potencies are used, it may be said the oftener the better, as each dose of the potentised liquid imparts an "electrical" stimulus to the organism, and hastens the time when recovery shall be complete. With the higher dilutions fewer doses are taken. Those who find themselves unable to swallow so much fluid may take the globules dry on the tongue, but in this eventuality the effect is less marked, and a longer period must usually be allowed before their action is outwardly expressed in terms of renewed health. The medicines are fortunately quite tasteless, but somewhat slow in operation in many instances.

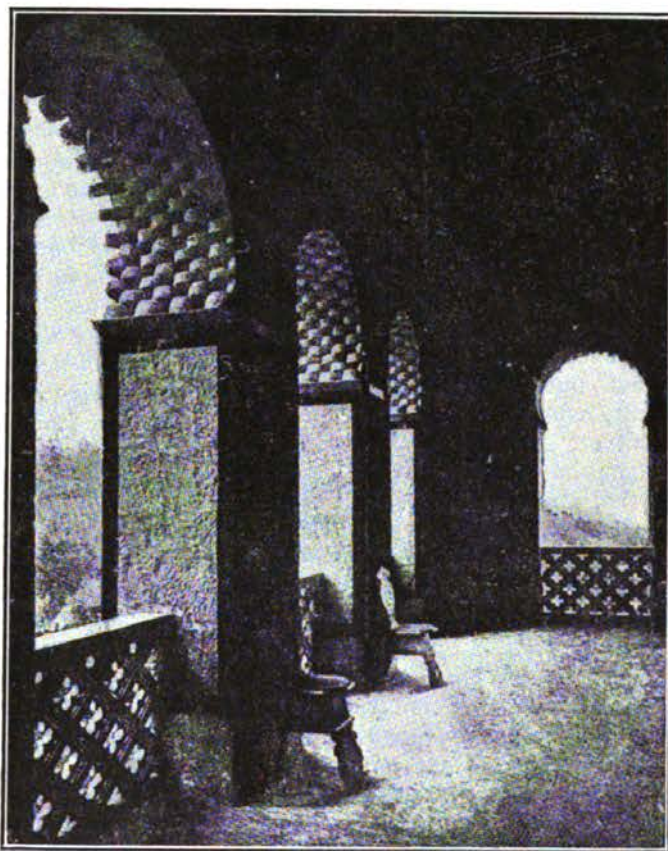
The series of energised waters to which the Count has given the name of "vegetable electricities" possess some extraordinary attributes. Their capacity to remove pain, stop bleeding, and restore lost motor power is a matter of such moment in these days of intense suffering that every effort should be put

forth to encourage their initial trial, which is found to lead to their subsequent use. Five of these electricities are manufactured, each having a distinct and specific action of its own. Originally these liquids were variously tinted; they are distinguished by colour-names—*viz.*, red, yellow, blue, green, white—and are respectively positive, negative, and neutral. Prior to the discovery by two French physicians of the polarity of man's body, the Count had used the electricities empirically, applying the positive red in the first instance, to be followed in case of failure by negative yellow. When the polarity of men had become generally recognised, the Count constructed a diagram with the positive and negative points clearly indicated by numbers, and henceforth the red positive electricity was applied to negative points, and the yellow negative electricity to positive points. White electricity, being neutral in its function, the question of positive and negative points does not need to be taken into consideration when the liquid is prescribed for the relief of pain. Blue electricity has the peculiar property of arresting bleeding; this the most sceptical individual can prove to his own satisfaction. An English doctor was on one occasion lecturing on Matteism in another land; a young and incredulous physician in the audience challenged him to prove his statement relating to the efficacy of blue electricity in arresting hæmorrhage. Baring his wrist, the challenger made an incision from which the blood flowed profusely. The lecturer poured some plain water on to the wound, which only served to make the blood flow faster than before. Wetting now a square of lint with blue electricity, he placed it over the cut, and left it there for a space of thirty

seconds. On removing the lint, the bleeding had entirely ceased, and the physician did not hesitate to admit that the liquid must decidedly contain ingredients distinct from the water in which they were invisibly held in suspension.

The report of the chemist who analysed the electricities at the request of a well-known medical practitioner declared them to consist of nothing beyond ordinary

than the water itself could never produce the effects which are the direct outcome of an intelligent use of the Count's so-called "vegetable electricities." In striking contradiction to the verdict of the analyst quoted above, it is interesting and instructive to learn that further examination of the fluids at the hands of another expert has led to quite a different report.



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[Review of Reviews

THE MOORISH ARCHES IN LA ROCHETTA

water. The summary of his opinion is thus tersely expressed:

"None of these fluids differ at all from water in any of their properties."

He did not, it is needless to state, subject the fluids to a crucial physiological test. Had he supplemented his analysis by a few practical experiments, he would perforce have been compelled to concede that water devoid of any property other

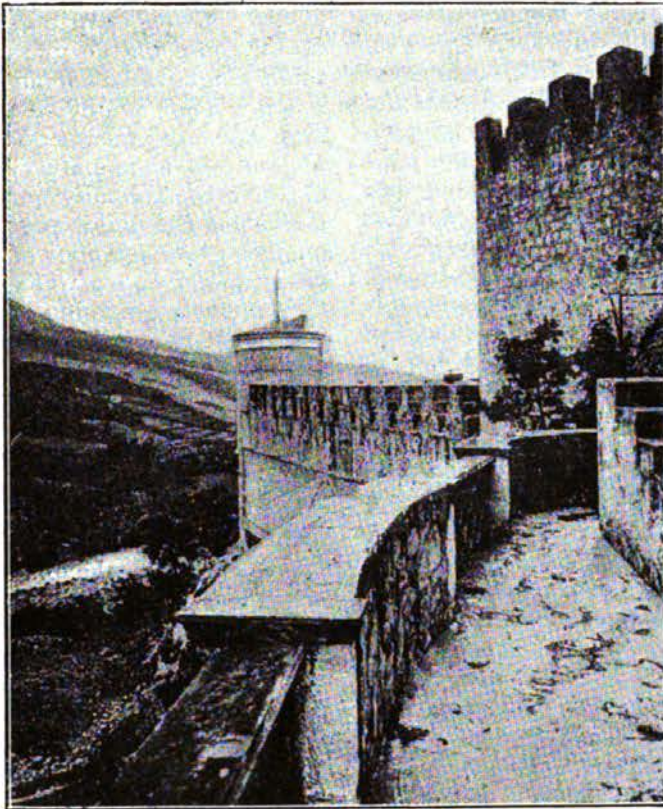
In the year 1894 a series of experiments on the green and red electricities were made by Mr. Percy B. Lewis, of the Oxford University, the red being tested in a temperature of 25 degrees Centigrade and the green at a temperature of 22.6 degrees Centigrade. As a result of these experiments it was proved that the electrical conductivity of the electricities was different from the electrical conductivity of pure water. The object of this ex-

periment was to show that those who maintained that the electricities were nothing but water were entirely wrong.

The power of the infinitesimal is too vast a subject to be dealt with here; suffice it to state that scientists and others have amply demonstrated its reality by a series of elaborate tests, conducted with minute and impalpable quantities of substances from the vegetable and animal

modern methods of healing the sick. The foundations of medical science are beginning to crumble, and when the new era of healing is ushered in, the whole orthodox fabric must fall to the ground, revealing the hollowness of its system and the unsoundness of its theories.

It is greatly to be hoped that before another generation has passed away the present possessor of Count Mattei's re-



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VIEW FROM TERRACE OF LA ROCHETTA

kingdoms. Many cures hitherto attributed to faith will by the light of increased knowledge be found to be the hidden work of the subtle force that lurks behind the atom. Once the power of the infinitesimal becomes generally acknowledged among all schools of a medical learning, man's capacity to combat disease will be immeasurably strengthened.

There is at the present time a strong undercurrent of dissatisfaction with the

markable discoveries will be prevailed upon to reveal them to the medical world, and thus enable its members to increase the possibilities of cure, and pursue the subject themselves into even more remote realms. The series of experiments in reference to the electricities, cited above, proves beyond question the truth of Count Mattei's assertion that some "principle" was definitely incorporated in the drugs and fixed therein. In the fixing of that

"principle," then, we have a clue to the powerful action of the fluids. The interest evoked by the inquiry into the *bona-fides* of the preparations gives food for serious thought upon the nature of the process to which the vegetable extracts are submitted in the course of their manufacture. An impression that the method used was one involving the employment of light, white and coloured, led the writer to mention the matter to Mr. A. J. L. Gliddon, the well-known author of "Faith Cures," who has studied Matteism for a number of years and written also authoritatively upon the subject. The same idea had occurred to him. The question was put to Count Ventuoli Mattei, who admitted the correctness of the conjecture, stating at the same time that neither his adoptive father nor himself had hitherto disclosed the fact that the action of light played an important part in the preparation of the essences. He added that he saw no reason why this should not now be made public for the first time, provided always that he retained the actual secret of the manner in which the process was carried out.

One is almost emboldened to hazard further suggestions as to the detailed working of the light-scheme. The writer suggests that the sun's rays focussed on to the essences through lenses of colourless glass, according to the requirements of the case, might prove a potent factor in quickening the essential healing properties of the various combinations of herbs, grasses, and trees that constitute the different formulæ. The rays of the sun have been employed with no small measure of success through lenses of colourless glass to cases of skin disease and other ills, but have they been utilised in this way by introducing coloured lenses in place of the white, when circumstances called for such treatment? The old herbalists had a process whereby they manufactured a variety of valuable ointments, salves, and drinks by distillation in the sun in glass jars, a method that,

from all accounts, appears to have justified the means if the seventeenth century herbals are to be believed.

Man's body, as he evolves, becomes more and more receptive to the finer forces of the Cosmos which are continually playing upon him. Some of the herbs Count Mattei employed are little known to the general public, and their medicinal virtues have consequently remained undiscovered by herbalists and others of kindred spirit. That these valuable plants possess attributes of a nature above those of the masses of the vegetable kingdom is not an illogical supposition. They might be described as the most advanced members of that kingdom, and unfold as a natural sequence more of their individuality (or higher nature) than does the major portion of plant life on this globe. Endowed with a greater vital power, and a wider field of action, they impart something of themselves beyond that which belongs to their outer nature or "personality," as expressed in the concrete substances of which they are formed. We see these properties in certain members of the human race who have the power to uplift and inspire others not yet at their level. This additional power vivifies and intensifies what curative virtues the plants already possess, the vital force flowing through vehicles of subtler matter, and better adapted therefore to its transmission.

Some of the herbs, trees, and grasses in the Count's Pharmacopœia have at length been disclosed, and these include adiantum, coltsfoot, periwinkle, myrtle, the lime, the willow, and the pine.

The question that has to be decided once and for all is: Do the medicines cure or do they not? We think the evidence in favour of an affirmative reply is overwhelmingly strong, and proves conclusively that Count Mattei's researches and discoveries in the kingdom of Nature have at least not been in vain.

THE MEANING OF THE STATE

No. III.

By JOHN SCURR

Mr. Scurr is well known as a public worker, and his Course of Lectures at 314, Regent Street, are a valuable contribution to the thought of the day. This one deals with: What is the State—Has it a Meaning and Value? Is Man a Social Animal? Why does Society Exist? Nationality—Political States—Authority and Government. Are Society and the State Identical? Readers will find the facts of re-incarnation a helpful key to the problems dealt with.

THE human being constantly finds himself called upon to give allegiance to authority, and to an authority which proceeds and draws its power from an association of human beings. Being what is termed a social animal, man recognises that his individual powers of expression are manifoldly increased by this fact of association. We have a conception of a common life which transcends that of the purely individual existence. In its simplest form this tendency to association will express itself in the herd instinct—a loose conglomeration of individuals which group themselves on the idea that there is safety in numbers. Such an association has no moral authority over its individual members, and probably no real consciousness of the value of the association. It may turn and rend any individual who acts contrary to the general conduct, acting merely from blind instinct. Fear is its binding force; hence its cruelty towards a dissenter who weakens the association by acting against its common weal—if one may so designate its instinct. All crowds are notoriously cruel, and act with the greatest brutality, since they are a prey to fear and want to rid themselves of the danger. From this simple method of association we proceed by various gradients to the highest form, wherein the association may be said to have an independent consciousness, and therefore a will which directs its course of action. One of such forms of association is the State.

Probably, however, no word is used in

a looser manner than this, and the conception of its boundaries and authority varies considerably. I have already referred to two contrary views in the previous article. One would claim the complete allegiance of every member of the association to the will of the State; the other would deny allegiance altogether, not that they would reject association—on the contrary, they recognise its validity. "As far back as we can go in the palæo-ethnology of mankind," says Kropotkin, "we find men living in societies, in tribes similar to those of the highest mammals." "All existence is in groups," says Proudhon, "and whatever forms a group also forms a unit." "Man did not create a society," says Kropotkin in another place; "society is older than man." They, however, object *in toto* to any attempt of the association to enforce its will by coercive methods.

Finding such divergent views, it will be well for us to try and discover what the State is and how it came into being before we pronounce judgment upon the different opinions concerning the exercise of its authority. By so doing we shall also find how it is that the term itself conveys varying meanings to different minds.

We are born into the world without our consent, and we therefore become members of the human family without any volition of our own. We become, therefore, members of the association which we call human society by compulsion. We can only escape from membership by death or by so living as to lose all our best quali-

ties, and be at an animal level; at any rate, by these means only can we get away from human society or association in its terrestrial form. Now, although our membership is compulsory, it throws certain obligations upon us, the extent of which are not defined, and which may be narrowed or extended by our own choice. This choice, however, may be conditioned by our membership of another association into which we are also born, and membership of which is also not of our own free will. We are born into an association of race, and this term has varying meanings. Broadly, it is determined by the colour of the skin, and it has certain claims upon the person born into it, but claims which are not distinctly inherent but which have arisen as the result of ages of custom and tradition. These aspects of the race may be described as its culture, and the duty is supposed to be cast on each member of maintaining and preserving it, even at the expense of human society. Thus the narrower allegiance holds sway in preference to the wider. A certain amount of liberty is allowable to the individual in this respect. He may withdraw from the association, but his freedom in this regard is very limited, inasmuch as he can only hope to leave it if one of the other race associations will allow him into membership. These main races are again divided into sub-races which are alike, roughly, in colour of skin, and so on, but which differ upon other points. One is born into membership of the sub-race, but one has a greater freedom of escape. The Teuton may not admit the Mongol, but he may admit the Slav, to membership of the association. A greater allegiance is required from the member of the sub-race than from the members of the main race. The sub-races divide again into nations, and one is born into them, but with the greater freedom of escape. An Italian may become a Frenchman, for example. Yet it must be remembered that if one leaves the association into which one was born, and is received into another, one has to be very strong in allegiance to the association into which one has been received. We thus see that in coming into the world a set of obligations of allegiance to associations are

imposed on a man, varying in their intensity as the area of the association contracts. The smallest, but by the operation of this law the strongest, of the associations is the nation; and this, in the view of many, is co-terminous with the State.

I have stressed the law of allegiance, since no association is possible without it, and therefore it is important to formulate the law of its operation, as we shall then be able to appreciate the extent of its influence upon the actions of humanity. Is this law of allegiance but another way of stating the theory of the social contract? "To find," as Rousseau puts it, "a form of association which protects with the whole common force the person and property of each associate, and in virtue of which everyone, while uniting himself to all, obeys only himself and remains as free as before." I think not, as the chief associations of which man finds himself a member are not entered voluntarily, and the essence of a contract must be that the parties to it are free to enter into its obligations or not; but birth determines that I am a member of the human family, of a particular race, sub-race, or nation. Hence the idea of contract must be put on one side.

Is the law of allegiance a natural law inherent in each human being? Can we accept the Physiocrat belief that "there is a natural society whose existence is prior to every other human association"? I do not think that we can live like a hermit or Robinson Crusoe. Human beings create the human society, and association is a result of our desire for an improved existence, and so far as we can trace the development of the idea the greater association comes after the coming into being of smaller associations.

Probably the law of allegiance arises from interest tempered by desire. If each one's interest is checked by that of everyone else, we should arrive at a common interest. But if an individual can only seek his interest at the expense of others the check is weakened, inasmuch as the forces opposed are not equal. The weaker will therefore attempt to restore the balance because of a desire to obtain the same advantages as the strong, and

so association arises, the strength of which depends upon the allegiance of its members to its object.

The extent of the allegiance required from each member of the association will therefore depend upon its capacity to reconcile the allegiance due to smaller associations, and the claim will vary in so far as those who make it believe the reconciliation to be made.

Here we return to a consideration of that form of association known as the nation. If this was the smallest organisation, the problem of world reconstruction would be at once intensified yet simplified. It would be intensified because of the operation of the law of allegiance; it would be simplified because the task would be to reconcile the allegiance of nationality, sub-race, race, and humanity. But the nation is not the smallest association, for within it are to be found innumerable associations which by our law exercise a greater control over their members, and so determine their allegiance to the nation. Some of these associations operate beyond the borders of the nation, and require the allegiance of persons in many nations: the Catholic Church may be given as an example. The conflict of allegiance would arise if, for example, one nation declared that all its members must deny the doctrine of Papal infallibility. So long as each member of the nation is at liberty to affirm or deny this doctrine no question of allegiance to it will arise; but when this liberty is circumscribed, then a determination of allegiance must be made. Hence it will appear that allegiance to the nation is as yet an indeterminate idea, and depends entirely upon the liberty of the associations within the nation, and conflict concerning its validity only arises when either the nation attempts to control a group or the group attempts to impose its idea on the nation as a whole. In the example chosen conflict would arise if all the members of the association were called upon to accept the doctrine of Papal infallibility.

I have already stated that many hold the view that the nation and the State are co-terminous. This is possible, but it is not yet a fact. The State may be co-ter-

minous, may extend its boundaries beyond those of the nation, and may be smaller than the nation. It therefore becomes necessary for us to inquire as to what is a nation and what is a State. A nation is a group of human beings within certain geographical limits, although it may overflow these, owning a common language and having common traditions, and having an historic sense which places its living members in communion with those who have gone, those who are living, and those who are to come. It may have a fixed territory, with a political State as its expression. The Norwegians may be quoted as an example. It may have no home at all, as is the case with the Jews, although some would regard them rather in the light of a sub-race than of a nation. It may have a home, but no separate political existence, being within the political system of another nation. Poland and Ireland may be quoted as examples. A member of the association may therefore have varying claims upon his allegiance; one as a member of the nation and the other as a member of a political entity; and his conduct will therefore be determined by circumstances, and possibly other associations may determine his choice. Obviously the State is not of necessity identical with the nation.

On examination we find that the State is an instrument of government; it is therefore political, and its objective is to give effect to the common will, and the intensity of allegiance to it will depend upon the successful realisation of its aim. But what is the common will? Does it exist in reality? There is no definite standard, and it varies with human development; and so far as it may be defined it is the greatest common measure of agreement between the aims of the associations, real or applied, within the area of its activity. If, however, this greatest common measure of agreed aims is found, surely it may be said that this should be sufficient to obtain allegiance; yet this is not so, as the imprimatur of every State is its coercive power: it not only demands but enforces allegiance, herein varying from most other associations which have laws enforcing obedi-

ence, but which rely for their strength upon the power of expulsion. The State does not expel anyone who belongs to it : it punishes. It will expel the members of another State who refuse to obey its decrees, but it will not permit often voluntary exclusion of its own members. Thus no person in England who objects to military conscription is permitted to leave the country. If he is liable, and refuses to obey, he is imprisoned.

Whence comes this coercive power, and why is it exercised? It is said that it is necessary to ensure the existence of order. But what is order? Simply the conduct of men in agreement as to the course of action which they pursue. If no agreement can be reached, for example, by those present at a public meeting concerning procedure, objects, and methods, the meeting breaks up in disorder, unless those in charge of the meeting, or the most powerful section within it, expel their opponents. Agreement then exists, and order prevails. Therefore order, in the event of disagreement, is enforced by coercive methods, if a section which has the power insists on its view prevailing. Order is simply the outward expression of agreement, enforced or voluntary, and the State, in maintaining it by force, therefore acts in the interest of a particular group. As at present constituted, the State and society, or the State and the nation, are not identical terms. I do not deny that order is essential to liberty, as, for example, the rule of the road. I give up my personal liberty to drive where I please in order to gain the greater liberty, through order, of driving without the risk of collision ; but such order is stronger in its binding force if it rests upon common consent rather than on compulsion. The exercise of coercive powers by an authority can only be justified when there is a weak recognition of the binding force of common consent, and then it must be exercised against the strong, taking advantage of its position, for the protection of the weak. Thus pedestrians should be protected against "road hogs." Unfortunately, we find that the coercive power is used indifferently, and though the weak may be protected in some cases, more

often the authority is invoked on behalf of the strong against the weak. We can conclude, therefore, that in a State which exercises the maximum of coercion the least common measure of agreement between the objects of the various groups within the State has been obtained and in proportion as agreement between these objects is realised the coercive power of the State diminishes and common consent takes the place of authority. Such common consent may be described as democracy. As Mr. Ramsay MacDonald truly remarks, "A belief in democracy is not the same as a belief in majority rule, because democracy is not a mathematical conception. Democracy is a spirit and method of government confined in its operations by the end which it serves : liberty."

To decide, therefore, whether the individual living within the boundaries of a State shall acknowledge allegiance to it, we must inquire into the composition of the groups or associations within it, and ascertain how far their objects are in agreement. The main groupings are economic, political, and religious ; but it must not be supposed that an individual will belong to the three in such a manner as to harmonise all his allegiances ; in fact, he may find them in conflict, and it is this fact which accounts for the slowness of action on the part of masses of the people in making changes. This, in its turn, affords a key to the understanding of the two varieties of statesmanship. He who desires to maintain the *status quo* will do all he can to keep the existing groups in being, and his activities will be directed to keeping alive their differences. He who desires change will try to reconcile the objects of all, or some of, the groups, or at least induce them to tolerate each other, so that the desired change can be accomplished by them, since the greatest common measure of agreement has been found between them. When such a change occurs that the area of allegiance of one or more smaller groups is widened until it corresponds with the area of allegiance of a larger group, a social revolution has taken place, since by reason of the new allegiance the relationships

towards each other of men in society have changed. The same result will be achieved if a smaller association is destroyed and its members have to own allegiance to another group.

The associations into which a nation divides may be classified under two heads: economic and ideological. The first are concerned with material things and the second with immaterial, although this classification must not be taken in too arbitrary a sense, since some immaterial things, such as services, capacity, and ability, may be the concern of economic associations, whereas the possession of such a material thing as an income may be the lively concern of an ideological society; further, the action of such a body may materially alter the basis of an economic society. It would be better, perhaps, to say that there is a more or less degree of interdependence between the associations, and that membership of an economic group may largely determine membership of an ideological group. Generally speaking, the prevalent ideology will show a correspondence with the material interests of an economic group.

The economic groups are concerned with material things, *i.e.*, the production, distribution, and ownership of all things necessary to the physical existence of mankind, and in consequence they subdivide into many associations according to the interest of the members. The ideological groups may be classified under the headings of political and religious. The first is concerned with the business of controlling the actions of the economic groups so as to ensure the existence of society, and it will be sub-divided in accordance with the ideas held as to the best method of attaining this end. The political associations are, therefore, in the ultimate concerned with man as an inhabitant of this world only. The religious associations go beyond the world, and think of man in relation to the universe, and may go so far as to reject all consideration of material things; and all will regard existence on this planet as being a means, and not an end.

Having noted the possible associations which will exact the allegiance of men, we

can now examine how they affect his allegiance to the association known as the State. As already indicated, this allegiance will vary in proportion as the allegiance to the smaller group corresponds with allegiance to the State. To understand, therefore, this phenomena, and applying our law of allegiance, we must examine into the action of the smaller groups, which are the economic groups. They are of further importance because their object is to ensure a means of providing for the material wants and desires of man; and although it is conceivable that a limitation can be put to such wants and desires, yet man cannot live on this earth without a minimum of them being satisfied. Hence, as a member of the great association, the human family, he puts the smaller association into operation.

The action and reaction of the economic associations becomes unintelligible unless we, first of all, understand something of the idea of property, for we shall find that their struggles and agreements are conditioned by it.

No material thing is useful to us unless we can obtain possession of it, unless we can appropriate it. If I could not obtain a glass of water in the Sahara, I should die, although the rest of the world might be in flood. This fact of possession is the distinguishing mark of property, as it enables me to live. If I am suffering from hæmorrhage, and ice will save my life, the fact that there exist millions of tons at the poles will not save me. Possession alone makes property valuable. But it will be seen that its possession makes the owner independent, and those who do not possess cannot live unless the possessors transfer some part of their possessions. Hence a bond of union is formed between the possessors of property: first, in order to maintain their position; and, secondly, to regulate its transfer to others. Now, it may be asked, why any need for the regulation of transference? The need arises because of the variation in kind of property, and in the wants and desires of men. All men possess a certain kind of property—namely, the capacity to labour—and it is a commonplace to say that

every man has a right to the product of his own labour; but this is only equivalent to saying that every man has a right to what he has got. Labour power or force is useless unless it is applied to material things. Even in the most favoured of lands man must, at any rate, pick the fruit from the tree before he can eat it, and the necessity to labour increases with the rigour of the climate. Therefore labour has to be applied to land in order that man can live. Now, if the same amount of labour applied to the same amount of land produced the same result, and the amount of land was unlimited, no question of property or possession would arise, as no question arises concerning the ownership of the air we breathe; but lands vary in fertility and are limited in extent. Therefore the first possessors of land are in a favoured position, and if any man comes into existence, and there is no land for him, he can only apply his labour power if the owner of the land consents; but if he lets the landless man work just like himself, he practically gives up possession, he surrenders security for a landless man's insecurity. He will, therefore, only allow the landless man to use the land on conditions, and the minimum condition will be that the landowner is in as good a position as he was before. But nature has endowed each man with the capacity of producing more than he consumes, so that if the landowner and the landless man work on the same piece of land they will each produce more than they require. But work is painful, and if one can get what one wants without labour, one will do so if one can. Suppose when our landowner was working alone he produced ten units of food, and consumed five in order to live. Now, with the landless man working, the landowner makes the terms that ten units are still to be produced, of which five are kept by the landless man and five go to the landowner, who can live in idleness, or can devote his time to some other work, and so satisfy some other want. Here we see how the institution of property acts in relation to society from the two standpoints. Beneficially as it releases the owner for other work, and so enables him to raise

the standard of life by satisfying other wants; and in this way, especially in its early days, acted as a civilising influence. Adversely, as it permitted the existence of another man whose life was dependent on the will of another; for if the landowner refused to allow the landless man to work the landless man starved. The first main line of cleavage arises between the association of the possessors of land and the landless or non-possessors. But I have already drawn attention to the varied fertility of lands, and an antagonism often arises between the possessors of land of varying fertility. Hence the landowning association will sub-divide into groups according to their respective interests.

As the world advances this simple relation of landowner and landless man gives way to a more complex organisation. Man discovers that he can increase his strength enormously by extending the use of his limbs artificially—i.e., by the use of tools. The man who first hammered something with a stone found that he had multiplied the power of his clenched fist a thousandfold, and this process has gone on indefinitely until we have the wonderful machines of modern industry. This tool is capital, and it can be seen that by applying the same process of reasoning as we applied in the case of the landowner, that the possessor or capital is in the same favoured position compared with the man who has no capital. Here again an association of interests comes into being based on the ownership of capital, but as in the case of landowning there are varied interests among capitalists, and they are subdivided into associations of financiers, merchants, manufacturers, and so on, and keen rivalries arise.

These rivalries form the mainspring of action of the political groups which seek to control the machinery of government in order to mould the policy of the state in accordance with the economic interests of the group, and the power of a political party will depend upon the bond of union produced by an identity of interests between various groups or because of their common opposition to the proposals of other groups. Yet all the groups of landowners and capitalists have one in-

terest in common which unites them as a class, viz., the preservation of the right of private property in the means of life. Each group within the class may endeavour to limit the rate of exploitation of the other groups, but they will maintain their allegiance to the association as a whole.

The landless men without capital who have only their labour power to sell form another great association of class based on the fact of non-possession, and between them and the possessing class a continuous struggle is always in progress. Yet the non-possessing class are subdivided into groups which are often in opposition to each other. Such associations are often grouped on the basis of differing degrees of skill or craft, and many differences arise between them. They all own a more or less strong allegiance to the association of non-possessors. . . .

From this sketch it will be seen that a nation is not homogeneous, but, on the contrary, is made up of a multitude of associations which are often in antagonism, and that the political expression of the nation—the State—is only representative of the nation as a whole when the interests of all the groups and of the nation are in harmony, though not necessarily identical. When this condition does not exist the State is really representative of the group or groups which have obtained power, and the stability of the State will be affected by the way they exercise it. So the law of allegiance to the State may be stated in the following terms: loyalty varies in proportion to the realised objects of the group to which a man belongs, conditioned, however, by the harmony of partial objects obtained by the groups. Thus a landowner who can collect his rents, a banker who can deal in money and credit, a manufacturer who produces, a merchant who exchanges goods and services, and a workman who sells his labour power, will all own a conditional loyalty to the State because harmony prevails in the direction of permitting them to transact their respective businesses in peace. This loyalty will vary with each group as it finds its liberty conditioned, and it may in the end be in active

rebellion, as was the case of the landowners in the French Revolution.

A State is therefore a changing thing, and though the nation may persist and maintain its own characteristics its political expression may vary considerably, with the result that an action which, taken by a section at one time unsuccessfully will be called a rebellion and condemned, taken at another time successfully will be called revolution and will be praised. A rebellion is an unsuccessful revolution, a revolution is a successful rebellion. Such changes may be regarded as signs of the increasing standard of civilisation within each nation, and only in so far as the group in rebellion has increased its standard will its action be successful. Thus a body of chattel slaves, rising to protest against some bad form of treatment—say flogging—are doomed to failure, as they are still slaves in thought. A body of slaves rising to obtain their freedom are more likely to succeed, as they have the consciousness of a higher status—namely that of free men.

Controversy rages as to the function of the State in regard to its relation to the individual, and the views are in direct conflict. One school would make the State absolute, another would limit its powers to such an extent as to make it for all practical purposes non-existent. It may be as well to examine into both standpoints.

If the State is to be absolute it must mean that it has succeeded in abolishing all the groups and has substituted a common allegiance for the varying allegiances. This is possible in economic questions. The State could possess as trustee for the whole people all the land and capital and could require all persons to apply their labour to these two things so as to produce the material things of life. Its validity would rest upon its capacity for administration and its success in raising the standard of life. But if it is to succeed it must cease to be legislative and become administrative. It is only legislative to-day because it has to maintain (1) an equilibrium of the economic groups (2) or coerce in favour of the group or groups in power. I use the word abso-

lute in the sense that all are rendering allegiance. The State can be absolute in the sense of enforcing obedience, but this power is based on an equilibrium of forces which can be disturbed, and the State's authority may vanish. . . .

The object of the statesman becomes clear. He must try and discover the greatest amount of common aims of the various associations so as to co-ordinate and reconcile them, and therefore he will succeed or fail in proportion to his recognition of this duty. The object of the politician is different. His method is polemical, as he is anxious to secure the triumph of the association with which he is identified. The rôle of the politician is more popular, as he receives the unwavering support of his own group, and the opposition of other groups only confirms the allegiance of his own. The true statesman is never popular with his own generation, as in order to reconcile he has to ask for sacrifices. An individual may make sacrifices without being asked; a group will only do so under great pressure. This is probably the reason why statesmen are seldom found in charge of the machinery of the State. The politician is always there because of the group struggle for power. This will persist as long as the group allegiance is given to the smaller groups of immediate interests, and the allegiance to a wider association sits lightly on our shoulders. This wider allegiance will come as we recognise the social consequences of the action of the smaller group. An equilibrium must be discovered.

The evolution of the State will therefore have grave results on the development of human society, and the direction given to such evolution will retard or help this development. The State will not vanish and will be the political expression of the desires of the people. It will, on the contrary, widen its boundaries. The proposals for a League of Nations is but the tentative reaching toward the creation of an international State. It was once co-terminous with the family, next it widened itself to include the tribe, and today it is endeavouring to become co-terminous with the nation. As soon as the

allegiance of the groups within the nation become identical it will achieve this object. Yet it will still go on widening its boundaries. The self-governing portions of the British Empire already foreshadow its development, and, as already stated, a League of Nations foreshadows the International State.

Is the State, then, foredoomed, like Aaron's rod, to swallow every other form of association? I think not, and in so far as it attempts to do so will its development be retarded. Privileges attaching to particular groups, if necessary to the well-being of the people included within the area of the State, will be absorbed by the State, and to this extent the liberty of the group will be curtailed, but in the interests of a larger liberty for all. For example, an International State or League of Nations will abolish or curtail the right of each national State to arm. This would not, however, interfere with the right of each national State to develop along its own lines, and would, in fact, give them greater opportunities, as they would not be in fear of each other as they are now. Similarly, a national State might take to itself the right of ownership of land or capital if it was held that the present private ownership by reason of its privileges restricted the liberty of the people; but if the associations of the owners of land and capital were, apart from the question of ownerships, the best administrators, they would continue in this work and their useful function in society would be maintained. Again, a religious association would have full liberty to promulgate its views, but an acceptance or rejection of them would not qualify for membership of the State.

The State, therefore is not condemned to be a mere passive instrument; on the contrary, it would seem that it will become more active, but that a different bias will be given to its activity. Less and less will it exercise police functions, and more and more administrative. This will only become apparent as the allegiances to the various associations within its borders become reconciled or identical. The true functions of the State become visible as the idea of democracy is realised.

THE RHYTHMIC METHOD OF MUSICAL TRAINING

By N. DAMBERGI

Children fortunate enough to approach the study of music through Dr. Yorke Trotter's Method are able to recognise progressions of chords by ear, and to express themselves in compositions in a way that would puzzle many an advanced student under the old system. It opens up a new world.

IN this time of transition one of the most marked changes is the attitude towards the art of music. Formerly it was considered that only specially gifted people could be musicians, but now we recognise that every normal child should be able to express itself as easily in music as in speech.

If we look around we shall find many instances of this innate love of music. See how happily the little slum child dances to the harsh tones of the barrel organ, and how the young boy goes whistling and singing to his work. One feels this universal love of music, too, very strongly in the Folk Songs and Folk Dances of all countries.

And yet, in spite of all these proofs of the necessity for music in human life, we have hitherto failed to acknowledge it as an essential part of our national education, with disastrous results to the harmony of social life.

Why is it, then, that when this love of music is so apparent the child almost invariably hates his music lessons?

I think we shall find here, as in other branches of education, that it is the method of teaching that has been at fault. It has been such a mechanical process, a mere giving of facts to the child. He has been shown his notes and how to hold his hands, and he has been made to play his pieces correctly; he has also been taught the so-called grammar of music—that is to say, he has been given mechanical exercises to work out.

But in all this teaching the one essential thing has been lacking—that is to say, the feeling for music has not been there. The child has only been given the

dry facts, and the real meaning of the music has been kept from him.

This method of teaching is opposed to true art, for art is the expression of our inner nature. Just as the poet and the painter show us something that is beyond the material, so also does the musician raise us to a beautiful world of his own. We are made to feel those things that can only be expressed by means of art.

This æsthetic sentiment is intuitive, and no amount of intellect or reasoning will give it to us; it is a thing that belongs to our inmost being—it cannot be put into us from outside.

When we realise that art is intuitive, we can understand why most musical teaching has failed.

In every child feeling comes before intellect. He feels things very quickly, and it is not until later years that the intellect is developed. Therefore, it is obviously going the wrong way to work if we appeal to the intellectual side before the feeling side.

Our first teaching in music should, therefore, be directed to the feeling side of the child, and we must only give him the facts as he needs them; for, of course, he will need technical knowledge to enable him to express his feelings in a common language.

For however beautiful his ideas may be, they will be useless as far as other people are concerned if he cannot express them in a way that can be understood; but, on the other hand, he may have a most precise technical knowledge of the art of music, but if he has not grasped the meaning of the music and has nothing to express, it will be equally useless.

Now let us see how the Rhythmic Method helps to produce musicians. The two elements of music are rhythm and tone, and if you separate these the music has no meaning. If we do not place musical tone in some rhythmic scheme the music will convey no more to us than stray words will until they are grouped into a sentence.

It follows that if we teach music note by note we shall not be helping our pupils to get a clear perception of what music really is. You do not teach a child to speak and write by giving him strings of disconnected words; you put the words into a sentence that has some meaning, and teach the child by these sentences.

Musical sounds are grouped into what we call phrases, and a phrase in music corresponds to a sentence in conversation or literature. It follows, therefore, that we must teach our children from the very beginning to think in phrases, for only by so doing can they understand the meaning of the music. We all know what extraordinary results can be obtained in literature if we alter the stops; the effect will be the same in music. One can see, therefore, how necessary it is to put the right stops in our music, and always to think of music in phrases.

All music starts out from a central point called the key centre, or home, and to this home the music must return, otherwise we shall have a feeling that something is wrong. The progress of the music consists in motion to and from this key centre. We must, therefore, make our pupils feel the effect of the key chord; this will give them a point from which they may set out and to which they may return. This feeling for the key chord should be given in the very first lesson, and we shall find that even the youngest children will be able to tell whether we have got a satisfactory ending or not—that is to say, if the key chord has been played at the end. We can then teach the other sounds in their relation to the key chord, but only as they appear in the musical phrase. For it is the position of the notes in the phrase, and whether they come on an accent or not, that largely

determines the effects of each sound. Just as in speaking we can give our sentences a different meaning by placing the accent on different words, so in music we can make the same sound have a different effect according to whether or not we give it an important position in the phrase. We may even make the key centre appear different by varying the accent.

Western music, unlike Eastern music, does not depend on melody alone for its beauty, but on a combination of harmony and melody. Again, successions of chords without any definite melody would be very monotonous; so that one sees that harmony and melody are interdependent.

As this is so, we must accustom our pupils to listen to harmony—that is, sounds in combination—from the very beginning, because the first impressions that a child receives are always the strongest; and if we make him think of music as one note following another, we shall have great difficulty in altering this impression afterwards. Also, if we add harmonies to our melodies it will help to make the phrase divisions clearer.

One of the strongest instincts of a child is the constructive instinct; he loves to make things for himself. It is of the greatest importance that we should realise this in our teaching; for, by encouraging the child to make his own music, we shall be helping him to learn how music is made and how to express himself in music. Naturally, at first his little compositions will be very crude; but, as time goes on, these efforts will lead to a truer expression of his feelings.

As our ears are the means by which we hear music, they should be trained to hear and recognise sounds. As we have already noticed, our Western music is a combination of melody and harmony, and so the child should be trained to recognise chords as well as melody from the very beginning. By means of this ear-training it is possible for a child not only to acquire good relative pitch, but also absolute pitch.

There has been much discussion hitherto about this question of absolute pitch, and it has been maintained that only the gifted few possess it; but it will

be found that with constant practice most children can acquire it. One great advantage of all this training is that the child can read a piece of music as easily as he can read a book. He has no need to hear it on the piano in order to know what it sounds like any more than he needs to read a book aloud to understand its meaning. Another advantage is that the child will be able to learn pieces without the aid of an instrument.

It is very important, too, that children should not be taught to play on an instrument until they have sufficient understanding of music to enable them to have a correct idea as to what that which they are about to play will sound like.

It is interesting to note that one of our greatest composers, Beethoven, was stone deaf in his later years, and so he only heard some of his biggest and best works mentally.

Think, too, what this training would mean to a person who is blind. It would make music a bigger and broader thing for him, and he would feel that it was more a part of himself, and that instead of being a mere thing for enjoyment, he also could express himself in this wonderful language of music. And not only to blind people, but to everyone who wishes it, music taught in this way gives a new means of self-expression. I think we should realise what an enormous service Dr. Yorke Trotter has rendered us by showing music to us in this new light. It should be a means of raising us to greater heights; it should lead us from the material things that have engrossed us so much at the present time to a more spiritual plane, and should very greatly help to bring about that harmony which is so sadly lacking just now, but which we hope to create in the near future.



THE FIRE

*"When thou beholdest a sacred Fire, formless, flashing dazzlingly throughout the world,
hear thou the Voice of the Fire."* *Persian Oracles*

HAST thou seen the red flame of the dawn,
Torch of the day begun,
And again, at set of sun,
The day's bright funeral pyre?
Thus saith the One,
"Hear thou, O Man,
The voice of the sacred Fire!"

Hast thou known, in the gloom of the
fight,
How a swift fire grows
Where a brave heart glows
Unwavering through the mire?
Thus saith the One,
"Hear thou, O Man,
The voice of the sacred Fire."

Hast thou felt the wide warmth of
Love—
Love's ecstasy of pain
That is for ever faint
To serve and to aspire?
Thus saith the One,
"Rejoice, O Man,
Who hearest the voice of the Fire."

Hast thou looked on the hopeless
strife
Of the poor, till in a flame
Thy pity leaps to shame
At misery so dire?
Thus saith the One,
"Hear thou, O Man,
The voice of the sacred Fire."

Wilt thou bring as thy fuel of flame
Pride in thy strength of days,
Glory of Love and Praise.
Thy crown of Heart's desire?
Thus saith the One,
"Thou, too, O Man,
Art one with the sacred Fire."

M. MAY

LOCAL AUTHORITIES AND EDUCATION

By Sir ARTHUR CHAPMAN

How the Education Acts are administered by the Local Authorities. This is an important subject in view of the advanced souls now incarnating amongst us.

I PROPOSE in the present article to try and point out some of the ways in which the general public can assist the Local Authorities in carrying out efficiently what may properly be described as by far the most important of the duties imposed them, namely, those in connection with the administration of the Educational Acts passed by Parliament.

I have chosen this subject, as in my opinion it is of the greatest importance that public opinion should be focussed at this particular time upon the question of education, whilst Mr. Fisher's Bill is actually being discussed in Parliament. It is difficult in times like the present, when our minds are occupied almost entirely with the fighting that is taking place in France, for many of us to concentrate our thoughts upon any question of domestic legislation, and I do not imagine that more than a very small proportion of people will have been either willing, or able, to read carefully the debates that have taken place in Parliament in connection with Mr. Fisher's Bill; those who have done so must, I feel sure, have realised the fact that all political parties, without a single exception, are agreed that only those nations who are the best educated can possibly hope in the future to be prosperous, progressive, or powerful; some of those who have not done so may, I hope, be induced by the information that I propose to give to understand this all-important factor, and so consent, together with those who are already aware of it, to assist their Local Authorities in making the best possible use of the powers entrusted to them for

the purpose of enabling the English people to become eventually the best-educated nation in the world.

It is interesting to contrast the attitude of mind with regard to the question of the education of the masses which prevails to-day with that which existed a comparatively short time ago. No one, I imagine, nowadays would venture to assert publicly that it is a bad thing to educate the children of the working classes, and yet thirty years ago it was not considered anything very extraordinary for a public speaker to argue, with the approval of the working classes themselves, that if they were once educated they would be unwilling to labour, and that England would be ruined if the wealthier classes could no longer secure the services of plough-boys or stable-boys.

When one thinks of this change in public opinion one is not surprised that the younger generation of to-day find it difficult, if not impossible, to realise how great a revolution has been brought about within recent years by means of the Acts that have been passed by Parliament in connection with Education since 1870. How many of them, I wonder, appreciate the fact that it was only in the lifetime of those who are now middle-aged that any serious attempt was made by Parliament to deal with the question at all, or that up to the beginning of the century a considerable proportion of the people could neither read nor write? I myself stood as a candidate at a local school board election in 1895, and in one village alone was supported by the votes of nearly 100 electors who could not sign their names.

How can the young be expected, under the circumstances, to understand that questions such as the right of the poorer classes to a free elementary education, or the advisability of giving clever children the opportunity of benefiting by secondary education, which they now take for granted, could possibly have provoked the most bitter controversies in the time of their fathers and mothers?

The truth is that the story of the way in which this change, which is nothing less than a revolution, has been brought about, and the far-reaching effect that it has had upon every department of our national life is almost incredible; only those who were engaged in the battle that was waged about education in the first instance, or those who have since taken an active part in the work that it has entailed, can really understand how it has been achieved. The obstacles that had to be surmounted by those who championed the change in its inception seemed at times to be almost insuperable; the inability of many of the parents to understand why they should be compelled to send their children to school, and so deprive themselves of the money they had been in the habit of gaining by them; the open hostility of those who had been making profit by employing child labour; the active opposition of the clergy and those who were interested in voluntary schools because of the religious question; the unwillingness of local ratepayers to provide the necessary funds; and other influences, encouraged and supported as they were by a shameful Press campaign of calumny, threatened to retard the progress of the movement, even if it did not entirely wreck it.

Curiously enough, the actual result was something quite different. These attacks, as a matter of fact, did more than anything else could possibly have done to educate the people to understand the rights and wrongs of the question; they revealed to them the shortcomings of the voluntary system, depending as it did for its support upon the subscriptions of a few charitably-minded people which were insufficient to provide the necessary accommodation, proper equipment, or ade-

quate staffing in the schools; the people in the towns and country districts read or talked about the reports of the proceedings at the meetings of the school boards, and, though in the first instance many of them were hostile, they eventually ended in being interested in and proud of the schools which belonged to them and in the management of which they had a voice by means of their representatives.

It was in this way that the ground was prepared for Mr. Balfour's great Act of 1902, which transferred the administration of elementary education, except in boroughs with a population of not less than 20,000 inhabitants, from school boards to County Councils. This Act of 1902 has corrected many of the defects of the school board system. It has co-ordinated all classes of education, elementary, secondary, and technical, under one authority. It has, by enlarging the area, spread the cost of education over the whole county, and so obliged the localities with high rateable values to contribute to the cost of those with low ones, and by allowing the County Council to charge a certain proportion of the cost of a new school to the whole area under its authority it has facilitated the provision of increased accommodation. It has been the means of greatly improving the status and emoluments of teachers in elementary schools and of attracting the service of officials who from their previous training and the experience they have since gained have become experts in the best methods of administering education. It has almost entirely eliminated the dangers of local influence incidental to the small area, and has by the increased importance of the work to be undertaken induced the very best people to be willing to take a part in the great work of education. It has in this and many other ways been instrumental in revolutionising the character of the teaching in our public State schools, whether elementary or secondary, and it has been the means of enabling every child of ability who desires it to at any rate have the opportunity of rising from the bottom to the top of the educational ladder.

It is difficult to appraise with any de-

gree of accuracy the extent to which this improvement in our system of national education brought about by the Act of 1902 has affected the lives and characters of the younger generation of manual workers in the country. Under existing conditions the great majority of the children have left the elementary school at about the age of 13, only a comparatively small proportion of them ever attending any continuation class or a technical institute, or seizing the opportunity of benefiting by the advantages to be derived from secondary education after they have done so. It would be ridiculous, under the circumstances, to suggest that more than a small minority of those who have passed through the schools can possibly have become in the proper sense of the word educated men and women.

That it has nevertheless had a profound influence upon their outlook upon life and their general bearing is, I think, beyond all doubt. There are evidences of it in many directions, in none more so than in the intelligence and conduct of the young men in the new Army, or the young women who have been engaged in war work. It has at any rate, by drawing out their faculties, made them think for themselves, and so been the means of inducing many of them to begin to take an intelligent interest in public affairs. It has, moreover, engendered in them a wholesome spirit of discontent with the conditions under which they have been brought up. Is it to be wondered at, under the circumstances, that they should no longer be willing to live in insanitary houses, to work for low wages, or submit to having no leisure—in other words, that they should desire to share in some of the amenities of life which have hitherto only been enjoyed by the rich? This new conception of life which is being manifested in a thousand ways by the younger generation of manual workers is at any rate bound to have far-reaching results upon our social conditions.

It is a very remarkable fact that this great change which has had such a marked influence upon the lives and character of the younger generation has taken place almost without the knowledge of the

great majority of the wealthier classes in the lifetime of those who are now middle-aged. They have known, in some vague sort of way, that Council schools for which they were being rated were being established all over the country, and that the clever children of the working classes were being given the opportunity of profiting by secondary or technical education, but they have not interested themselves in the matter, and consequently have had no knowledge of what was going on in the schools, or the effect of the teaching upon the lives and characters of the children attending them. I remember being present at a luncheon party of about twenty people just before the war, at which a gentleman who had held a high position inveighed in no unmeasured terms against the teaching that was being given in our elementary schools; he had no hesitation in attributing every evil to the fact that the children were not being taught either religion or patriotism, etc., and his remarks met with the cordial approval of all the ladies and gentlemen who were present except myself. I ventured to take exception to some of his statements, and in the course of the discussion elicited the information that neither he nor anyone else in the room except myself had ever been inside an elementary school or taken the trouble to vote at a local election. It eventually ended in his making me a very handsome apology for having laid down the law upon a subject with regard to which he admitted that he had no knowledge.

I remember upon another occasion finishing myself in a first-class railway carriage, in a district for the administration of which as chairman of my County Council I was more or less responsible, with two gentlemen who were holding forth upon the iniquity of their being made to pay rates for a new school which in their opinion was a quite unnecessary piece of extravagance on the part of the education authority. In the course of conversation I discovered that they had been living for about twelve years in the neighbourhood, in the enjoyment of all the amenities provided by the local administration; that they had been in the habit of travelling up

to London for the purpose of business ; and that they had been too much occupied with their own affairs ever to take any interest in those of the community of which they were members, and that it had never occurred to them to exercise their privilege of voting in any county or local election.

All these people would have repudiated with scorn the idea of their being unpatriotic, and I have not the slightest doubt that they would have been willing to make almost any sacrifice if they had thought that the country was in any real danger ; they were quite kind-hearted, but they were entirely selfish and seemed to take for granted that they were entitled to enjoy all the benefits of a good system of local government without doing anything for it except grumble at being made to pay their share of the rates.

I mention these incidents as they seem to me to reveal the existence of a state of things before the war which, if it is allowed to continue, will be a real danger to the future welfare and stability of the State. If the war has taught us one thing more than another it is that it is absolutely essential from a moral as well as a material point of view that there should be as speedily as possible such an improvement and extension of our present system of education as will enable the children who pass through the schools to become really educated men and women in after-life. It is not only right and just from a moral point of view that they should be given an opportunity such as they have never had before of enjoying and profiting by all the advantages that accrue from a sound education, but it is no exaggeration to say that the safety of the body politic depends upon this being done.

It would be the height of folly to ignore the fact that the Reform Bill that has been recently passed has conferred the franchise on eight million new electors, the majority of whom will belong to the working classes, and that it is as certain as anything can be that they will in consequence have the power of largely influencing, if not actually directing, future legislation. Is it too much to say under the circumstances that the whole future of the British

Empire will depend upon whether they use this power in a spirit of justice and wisdom or not ?

It is consequently of vital importance to all classes of the community, whether rich or poor, that they should be educated in the true sense of the word.

Mr. Fisher's Bill, which has been welcomed by practically all sections of the community, and by none more so than by the working classes themselves, is a recognition of the fact that the time has arrived when it is imperative, for the reasons alluded to above, that the task of raising the level and broadening the foundations of our national system of education should be undertaken without any further delay. Mr. Fisher himself has said, "The argument in favour of equal opportunities for all does not rest upon grounds of political prudence only, but upon the right of human beings to be considered as ends in themselves, and to be entitled, so far as our imperfect social arrangements may permit, to know and enjoy all the best that life can offer in the sphere of knowledge, emotion, and hope." It is in this spirit that he has made a serious attempt to remedy some of the more patent defects of the present system by providing large sums of money for the improvement of the emoluments and status of the teachers, by raising the school age to 14, by putting an end to half-time employment, by introducing compulsory attendance at continuation classes, and by many administrative reforms which are bound to raise the standard of education throughout the country.

The defects and drawbacks incidental to the present state of things in connection with education have been brought out very clearly in the debates that have taken place in Parliament, and many of the statements made with regard to the employment of children out of school hours or with regard to the question of half-time employment deserve the serious consideration of all those who are interested in securing a real improvement in our social conditions. It would be impossible to give many of these statements in detail, but the following may perhaps convince the readers of this article that the present

state of things in connection with both these matters is most unsatisfactory :

Mr. Herbert Lewis, for instance, the Parliamentary Secretary to the Board of Education, in a speech on the second reading of the Bill which ought to be read by everyone who is interested in the question of education, gave some very interesting particulars with regard to the present state of things in connection with child employment. He said, *e.g.*, that one inspector of an area, not specially bad in this respect, reported that a very large proportion of children were employed before and after and even during school hours. A boy of 8½ was employed in delivering milk from a quarter to five to eight o'clock in the morning, and was engaged on Saturday on the second delivery ; for this he was paid 3s. 6d. a week. Another boy of 8 sold newspapers 30 hours a week ; boys were employed as many as 60 hours a week, and one of them got only 1s. for his services. Teachers declared that these children came to school too tired to profit by their lessons, and also suffered from moral deterioration as a result of associations with undesirable companions in the course of their work.

Another member, Mr. G. C. Edwards, pointed out that in eight years the physiological effect of the Robson Act, which raised from 11 years to 12 years the age at which children could be employed as half-timers, had been that the average weight of the half-time workers of the age of 13 years in Lancashire and West Yorkshire mills had increased from 69½ lb. to 76 lb.

The extent to which this Act of Parliament may be able to remedy these and many other of the defects of the present system, or bring about anything like a substantial advance in the education of the people, must, after all, however, ultimately depend upon the spirit in which the Local Authorities all over the country endeavour to administer it, and this again must depend upon whether the force of public opinion behind them is strong enough to oblige them to pursue a progressive policy in putting the new regulations into force.

It does not at first sight appear to be a very great interference with the habits of

the people for Parliament to ordain that all children shall henceforth be obliged to remain in the elementary school until they reach the age of 14, that no child shall be employed at all under the age of 12, or that all children under the age of 18, unless they have received full-time education up to the age of 16, shall be compelled to attend continuation schools in the day-time for 8 hours during 40 weeks in the year ; but we may be sure that, as in the earlier stages of education, there will be a serious opposition to these reforms from those who are financially interested in the employment of young persons, from timid and short-sighted parents who will wish their children to earn good wages as soon as possible, or from those sections of the ratepayers who will always be in favour of keeping down the rates, no matter what the object for which the expenditure is desired may be.

The local authorities will consequently, if they are to succeed in the task that has been allotted to them, require the active and whole-hearted support of all those who believe that the welfare and security of the country demands that we should have an educated instead of an ignorant democracy. This support, if it is to be of any real value, must take the shape of a public opinion which knows what is required of local authorities and insists upon their making the maximum instead of the minimum use of the powers that have been conferred upon them by Parliament. The ordinary citizen can scarcely be expected to be able to take a really active part in the detailed work of educational administration, though it goes without saying that every man or woman should be willing, whenever it is possible, to take a personal interest in the question by either acting as a member of the local Education Authority, or as a manager of a school, or in any other capacity that may be offered to them by the Local Authority, so that they may be in a position to carry weight when speaking with regard to what is actually required.

There are, however, certain fundamental principles in connection with the work of local Education Authorities which it is imperative that every man or woman

should endeavour to understand and so be able to impress upon their fellow-citizens in order to create the public opinion I have already alluded to. They must, by means of public meetings, the dissemination of literature, and, if necessary, the personal visitation of parents, teach them in the first instance to believe in the moral as well as the material value of education, and so induce them to understand what is meant by the saying that money wisely spent upon education is money well spent.

In order that they may appreciate the true meaning of this saying they must, if possible, be taught to realise certain elementary facts in connection with the work of education, some of the most important of which are the following: That the money spent upon the education of the child who leaves school at the age of 14 and does not continue his or her education afterwards is to a large extent wasted; that every child, however poor its parents may be, is entitled to have the opportunity, if it chooses to avail itself of it, of rising to the very top of the educational ladder by means of a generous system of scholarships which will enable a child to enjoy all the advantages that are to be derived from a technical or secondary education; that no system of education can be really efficient that does not provide for a sufficiency of well-trained teachers; that it is not reasonable to expect to procure good teachers unless you are prepared to pay them good wages; that the purpose of elementary education is to form and strengthen the character and to develop the intelligence of the children and to make the best use of the school hours available, in assisting both boys and girls, according to their needs, to fit themselves practically, as well as intellectually, for the work of life. That with this purpose in view the aim of the school should be to train the children carefully in habits of observation and clear reasoning, so that they may gain an intelligent acquaintance with some of the facts and laws of nature; to arouse in them a living interest in the ideals and achievements of mankind; to

bring them to some familiarity with the literature and history of their own country; to give them some power over language as an instrument of thought and expression, and, while making them conscious of the limitation of their knowledge, to develop in them such a taste for good reading and thoughtful study as will enable them to increase that knowledge in after years by their own efforts.

It is essential that parents should be made to realise that it is a sacred duty which they owe to their children to record their votes at a County Council or Borough election so as to ensure that only men or women who really believe in such principles as I have alluded to are returned as their representatives on the local Education Authority.

The Labour Leaders know very well that the education of the people is essential to their well-being, that it means less drunkenness, less crime, and less poverty; they may for these reasons be trusted to do their utmost to bring this knowledge home to the masses, the majority of whom at the present time are to a large extent ignorant of it. The wealthy and leisured classes have a special responsibility in this matter in view of the advantages that they themselves have enjoyed as regards education, apart from the fact that they can no longer in their own interests afford to be indifferent in the matter; they will be well advised if, instead of standing aloof, as many of them have hitherto done, they take an active and intelligent part in this difficult, but beneficent, task of creating a public opinion which will insist upon the expenditure of all the money that is necessary to provide a system of education in England superior to that of any other in the world. By doing so they will ensure for themselves the satisfaction of having had a share in bringing about a change which will conserve their own interests and at the same time do as much, if not more, than anything else to secure the happiness and future well-being of the British Empire.

FOR THE CHILDREN

BUDDHIST CHILDREN

By J. R.

From Notes taken at a Meeting of the Servants of the Star.

I WISH to tell you something about Buddhist children, and my reason for doing so is not because of what I have read in books, but of what I learnt during the time I lived amongst them—I lived for two years in Ceylon teaching and helping them.

Ceylon is a very ancient country, and still has among its inhabitants some very primitive people called Veddahs. The majority of people living in Ceylon are called Singalese, and these are the descendants of a people who were explorers, and came from a city called Singapura, which means "City of the Lion," and were descendants of the Hindus.

In the middle of the island of Ceylon is a mountain called "Adam's Peak," and there are many curious traditions about this. The Christians declared that Adam was buried there, and the Buddhists say that Buddha's footprint is there, because of a footprint, three feet long, claimed to be that of the Buddha. The fact of this footprint being three feet long would imply that the Buddha was twenty-seven feet high, and, curiously enough, all the images which are made of the Buddha in a reclining attitude are always twenty-seven feet long. Mohammedans also claim this peak as holy to them.

The children of Ceylon, with the exception of those who are Christians or Hindus, are practically all Buddhists. It is said that the Buddha visited this island in His subtler bodies about two thousand years ago, and especially three places, Kelani being one of them, where Colonel Olcott used to lecture and preach to the Singalese people. These Buddhist temples are mostly in beautiful spots. In all of them you find a large square courtyard covering a good many acres of ground. Inside this courtyard there is another, and within

this inner courtyard is the actual temple itself. There is only one entrance to the temple, and over it are huge, magnificently carved, guardian dragons. In the outer courtyard of every Buddhist temple there is always a bo-tree; as it was under a bo-tree that the Lord Buddha sat when He won His enlightenment. On the outer sides of the wall which marks off the inner courtyard there are paintings of "hells," *i.e.*, the results of evil-doing, and on the inner sides of this wall there are statues of the Buddha, always twenty-eight to each of the three walls. Inside this inner square courtyard is an image of the Buddha, twenty-seven feet long, showing Him in a reclining position, to represent Him entering Nirvana. At the head of this image of the Buddha is an image of another Buddha in a sitting position with His hands uplifted, blessing the world, representing the Buddha-to-be of the future. At the other end of the image is the figure of Vishnu, the Hindu conception of the Sonship of God, meaning that the Buddhas are Sons of God Who come to help the world.

The children in the school where I was teaching wished me to take the Buddhist vows. I went with them one moonlight night about twelve o'clock to prepare myself for the ceremony. This consisted in bathing, with the idea of becoming pure, and then I dressed myself in a simple white dress, with sandals on my bare feet, as the climate in Ceylon is very hot by day and warm even at night. I arrived at the temple with the children about two o'clock in the morning. We went at once to find the priests who were already at their prayers. I then took the five vows, which are intoned in a beautiful rhythmic chant, after which the children and myself made an offering of flowers—the white

flowers of the cocoa-nut palm and pink lotus-buds. These we placed in front of the image of the Buddha. We then walked round the temple saying certain prayers in Pali, and finally went home. The Buddhist vows are very much the same as the ten commandments.

The Buddhist children are not taught that Buddha is God. They believe and think of Him as a great Teacher Who lived long ago, and that, by trying hard to live nobly, they can each of them

connection with these Buddhist children is that they are very reverential and extremely polite to their elders. Once when I was taking a Sunday afternoon talk with them they placed a chair for me, and covered it with a white cloth; indeed, they made such preparations that I was astonished, and when I entered the room to my horror they bowed their heads to the floor before me, so great is their reverence for a teacher. These Buddhist children, too, like English children, are



BUDDHIST TEMPLE, KELANI, COLOMBO, OCTOBER, 1910.

become a Buddha, too. In order to illustrate this, I will tell you the funny story of a little Buddhist girl who was very mischievous, and would always pull up roots and eat them. Some of these roots were poisonous, and often made her ill, but no sooner did she recover from her sickness than she would do the same thing again. Of course, she did not like her teachers to know she ate them, and so she would say to her playmates: "Don't tell teacher, and in the next incarnation you will be a Buddha!"

Another interesting characteristic in

very fond of stories. They simply love them, especially the many fascinating stories about the previous lives of their great Teacher, the Buddha.

One peculiar custom of the Buddhist children is their manner of greeting. They do not kiss anyone they love, but they take the hand of the person, press their nose against it, and smell hard, and then, if they love you, they say you smell very nice.

The children at the school where I was teaching chanted their prayers so beautifully and harmoniously that many of the

people passing would stop to listen. Buddhist children have also some wonderful unselfish traits. For instance, there is often a great rivalry amongst them to hand over the credit of their good deeds to their best friends, in order that that friend may benefit by it, and so more quickly become a Buddha. They call this giving up *Punya*, a word meaning "Merit."

According to tradition, the teachings of the Buddha were first taken to Ceylon by Prince Mahinda and Princess Sanghmitta, the son and daughter of a wonderful Buddhist king, Ashoka. They took with them a branch of the Bo-tree, the sacred tree under which the Lord Buddha sat when He strove so earnestly to find the Truth. This they planted in the island, and from it grew a fine Bo-tree, which flourishes there.

There is a beautiful festival called the Feast of Wesak. This is celebrated in commemoration of the night when the Lord Buddha reached His enlightenment. It is celebrated on the night of the first full moon in the month of May. The ceremony is very simple, and all who are Buddhists, even the tiniest of little children, go to the Temples during the hours of the full moon, walk quietly round the Temple, make their offering of flowers, and repeat their prayers to the great Teacher. I dare say many of you have heard the story of how the Buddha reached His enlightenment. He was first grieved to find that sorrow, sickness, and death existed in the world, and He left His beautiful home and rich palace, and

went out alone to find the truth and the meaning of sorrow. He found the methods of the ascetics of no use, as they put their bodies to much physical torture in order to obtain spiritual advancement. The Lord Buddha, however, discovered that it was of little use making one's body suffer, as that did not really bring happiness to the world. Therefore, one night, after having partaken of a meal which was brought to Him by a woman as a thanksgiving offering for the birth of her son, the Lord Buddha sat down under a tree, known as the Bo-tree, and lost, as it were, His heart and mind in the one desire to find the Truth! After this strenuous night of effort, He found within Himself the truth He afterwards gave out to the world.

The Lord Buddha passed away from this earth when He was eighty years old, after having spent those years travelling up and down India, teaching the people about the Eightfold Path and the Four Noble Truths He had Himself realised. For the sake of those who wished more earnestly to follow His teachings, He founded the priesthood, and to this His father and beloved wife belonged. When He passed away His body was burned, and the ashes divided into eight parts and buried in different districts of the country. In each spot where His ashes are buried a shrine is erected to which pilgrimages are made every year by the followers of the Buddha, and pilgrims come from all parts of the world to lay offerings on these shrines in memory of the Great Teacher.



"You do not regard your friend differently when he puts on a new coat; remember, therefore, that when you meet a child you are meeting a soul wearing a new coat, and you should try by perfect kindness and love to draw out the best that is in it, and to help it fit on its new coat."

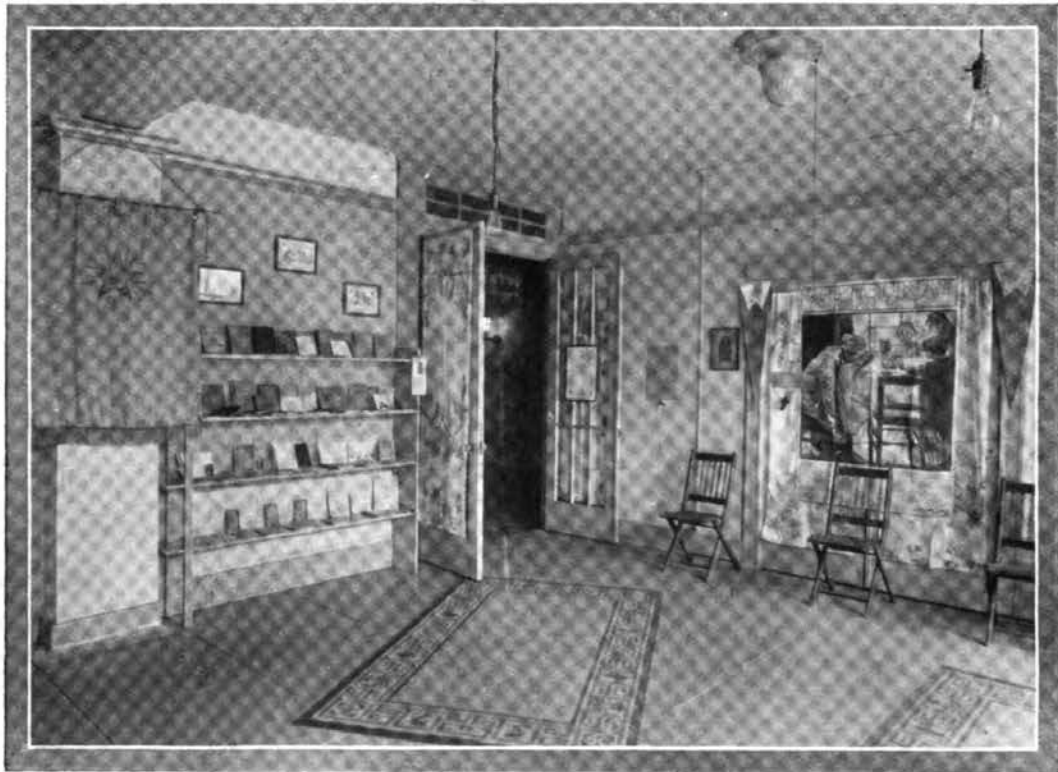
C. W. L.

INTERNATIONAL BULLETIN

AMERICA

WE are glad to be able to send to THE HERALD OF THE STAR two pictures of our latest venture—a Star shop located in the midst of the Los Angeles (California) shopping district. For many months we had felt the need of opening quarters in some place prominently in the view of the general

partment store in the city, used exclusively by shops of all kinds, somewhat on the arcade plan. This building has a constant stream of shoppers passing through its promenades, and it is already popular and well advertised, its uniqueness making it especially known to the many tourists who pass through Los Angeles and who have come to know it as one of



ENTRANCE TO THE ORDER OF THE STAR IN THE EAST SHOP, 7TH STREET AND GRAND AVENUE, LOS ANGELES, CALIFORNIA, U.S.A.

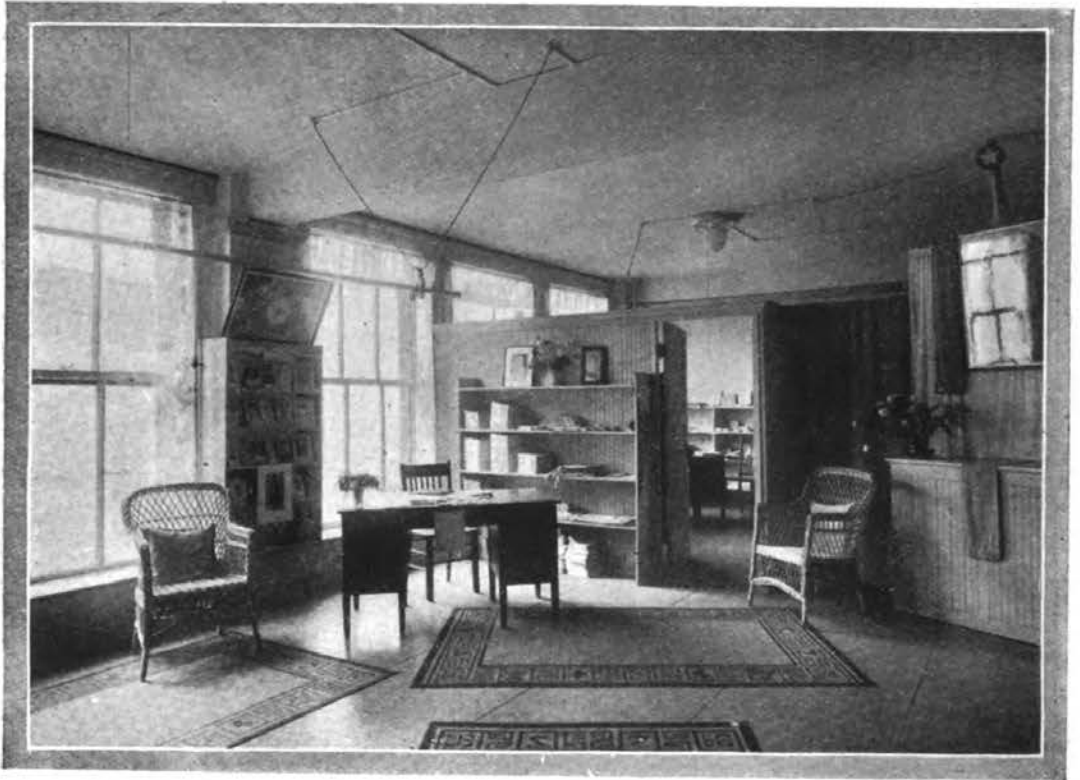
public, with the opportunity of thereby extending our message beyond a Theosophical circle. It was difficult, however, to find a location suitable to our needs and means, until someone suggested a rather unique building in Los Angeles called the Brack Shops. This is a large twelve storey building nearly opposite the largest de-

partment store in the city, used exclusively by shops of all kinds, somewhat on the arcade plan.

partment store in the city, used exclusively by shops of all kinds, somewhat on the arcade plan. This building has a constant stream of shoppers passing through its promenades, and it is already popular and well advertised, its uniqueness making it especially known to the many tourists who pass through Los Angeles and who have come to know it as one of the "places of special interest in the city." In this building was opened on February 11 of this year a pretty blue-and-white room of the Order of the Star in the East, which has been visited already by many people, not only from Los Angeles, but also from far distant cities, who would not otherwise have heard our message for

years. It is the custom for shoppers to ride in the elevator to the top floor and then come down leisurely, inspecting each shop on the way. This custom rather counterbalances our one drawback of not being able to secure a shop of the usual kind opening directly off the street. People are especially attracted by the cheery colours of our room, and they come in to look round or rest. Each visitor is given

the other wall of the room is hung an appealing little baby-shoe which has been collecting pennies for the orphaned French and Belgian refugee babies. In the inner room Miss Smyers busily attends to letters and mail orders. Here, then, is the nucleus of what we hope will become the supply depôt of Star literature for America, a much-needed enlargement of the propaganda side of our work.



VIEW FROM THE DOOR OF THE STAR ROOM. THE DISPLAY WINDOWS OF THE SHOPS ARE ON THE GROUND FLOOR AT THE ENTRANCE TO THE BUILDING.
AMERICAN STAR SHOP, LOS ANGELES.

a leaflet, and most of the comments are quite friendly and interested. Not a few have said, "I shall come in again the next time I'm down," or, "I shall tell So-and-so to be sure to come in here."

Our outer room contains a cozy reading corner near the window; opposite to it is a recess, where hangs a large copy of Holman Hunt's beautiful Christ picture called "The Light of the World." On

If evening classes are needed, our shop can accommodate about thirty people, while on the top floor of the building is a fine lecture hall, which may be rented for any special occasion. It is our plan that in classes and literature our shop will especially advocate those ideas and organisations which in some special way are preparing for the coming of the Teacher. That there is opportunity of

contacting people who may be responsive to such ideas is evinced by the fact that besides housing shops of many kinds, the Brack Shops are also the meeting-places of several clubs and societies of artistic, scientific and new thought lines.

Star members have been asked to note, especially in America, any signs of newer and better business methods—those methods which embody co-operative principles. Moreover, Mrs. Besant once strongly advised Americans to make beautiful surroundings a feature of their commercial life. It seems as if the plan of a shopping building is a promise of one type of the co-operative business of the future, while the special charm of the Brack Shops is the artistic beauty which each shop strives for. It seems, indeed, a favourable coincidence that the first American Star shop should find a niche in such an enterprise.

GERMANY

EIGHT new workers have joined the ranks of the Order of the Star, to prepare His way, and to prepare themselves for His work among them and in the world. The main work we are doing is to have translated and printed and spread whatever reaches us from our Leaders. *Starlight*, by Mr. C. W. Leadbeater, has been translated, and is being published in the *Orden des Sterns im Osten* and afterwards as a pamphlet. *The Work of the Lord*, by Mr. C. Jinarajadasa, will probably be given out in a similar way. His *Life, Death, and What Then?* published in *Theosophisches Streben*, in our Christmas-New Year's number—published this year with the sub-title *Erweiterte Ausblicke; die Welt arbeit der Theosophischen Gesellschaft in der Zukunft*—has given rise to a great demand for the pamphlet. And gladly we state that the demand for these writings is steadily increasing from soldiers and civilians.

General interest in the Order is also growing. The Patriarch of the Gnostic Church of Germany, only here since 1914, and residing in Strassburg, asked through his coadjutor for information

about the Order. This has given rise to a prolonged correspondence and most friendly intercourse on the ground of our common belief and expectation concerning "The Paraclete," as they term it, the result of which was a small literary contribution to *Der Orden des Sterns im Osten*: "*Der Paraklet*"; more are promised; likewise an adherent of the Djinnistan movement, founded by Ustad Ali, the leader of the Persian Kurds, in 1844, founded in Germany—Strassburg—only since 1915, shows great interest in the Order of the Star and the Theosophical Society. We have friendly intercourse with them, too. Thus links seem to be formed everywhere on the ground of our common hope and expectation of the coming of a World Teacher. Communities and persons half-consciously adhere to it and manifest this hope not seldom in literary productions of great eminence, as, for instance, the work of a very renowned man of the commercial and financial world, *Von Kommenden Dingen*, by Walther Rathenau. It is difficult to notice all these hopeful signs, and the growing understanding of the Coming Age and its Leader, manifesting abundantly in all fields of human activities. And although the times lying in front of us will be by no means easy ones, yet these manifold, stupendous expressions of the dawning Spirit must give us an unshakable firmness and irrepressible joy and strength. And we have joy in our Protector, in her glorious example, her spirit, her valour, her greatness, which help us ever to stand firmly and to do the best we can to perform our duty in the place we willed to stand in.

HOLLAND

THE Order in Holland grows steadily. At present we have 1,050 members, in all parts of the country, forming 23 Centres, each under a local secretary, in the principal towns. Each Centre arranges its own work, but in the Section as a whole we started three lines of activity last year, meant to bring together all the members who are inclined to work in either of these

directions. The first line, for Meditation, is presided over by Mrs. Schurmann, who has control of all the work done by the members who join her form of meditations. We believe that more may be effected when there is unity in meditation than when each group works separately. Propaganda, the second activity, is under the direction of Mrs. van Maanen, who has started a monthly called *Sterlicht* (Starlight), meant to reach the public at large, and containing articles about Religion, Theosophy, Education, etc. Its motto is "Without Brotherhood of Man, no Love for God." The third activity, for Study of the best means of Social Reconstruction, is still in process of forming, and will be guided by Mr. van der Leur (soon we hope to be able to say *Dr. v.d. Leur*).

Our sectional organ appears regularly, but we feel the difficulty of high prices, so that free copies can no longer be given.

We published two new books last year: Dutch translations of *A World Expectant* and *The Lord's Work*. Of both we sent large numbers to all the great dailies, weeklies, and monthlies; also to magazines and organs of different religious and social movements. Both are receiving much attention in the Press, and are exceedingly well commented on. Professor Wodehouse's book is excellent for the scientific mind, especially as it leaves each one to draw his own conclusions. A clergyman writes: "It appeals strongly to me, because, unlike other Star litera-

ture, the expectation is kept vague; but the author tries to raise it in his readers by giving a wide view of the world and the meaning of these times. I can nearly always agree with him, and I even recommend as generally instructive what he has written."

Mr. Jinarajadasa's little book is also received very well. The same clergyman writes about it that he "read with pleasure the pages about child-life, intuitions, and the universal nature of religion." He feels less attracted towards the social views of the author. They seem beautiful, but the problem is not so easily solved as the author indicates.

The first thousand is nearly exhausted. We tried to make it attractive outwardly also, as it is so very useful for propaganda. Miss Bayer designed the cover, and our printer did all he could to make it look nice. He is one of our members, prints all we publish, also our official organ, and he helps the Order always where he can do so.

Several public lectures were given during the last year, and they always attract an audience varying from 600 to 900; seldom less. The attitude of the Press is also slowly changing; it used to shed ridicule on the Order and its work wherever it could, but now the high Ideal that the Order stands for and the seriousness of the belief of its members begin to be more appreciated; at least better understood.

May our lives become more and more loving!

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The Herald of the Star

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INDEX

	PAGE		PAGE
A		I	
After-Care of Children, The... ..	385	Inayat Khan	425
American Congress of Mothers and Parent- Teachers	647	Imagination and Its Training, The	602
B		K	
Beauty	579	Knights of the Round Table	388
Band of Mercy, The	650	L	
Better Ways of Living	657	Love, the Conqueror	472
C		Leonardo da Vinci, 1452-1519	474
Coming Ministry of Health, The	345	"Love is God"	519
Can There Be Compensation?	354, 412	Light for the Blind	635
Christ as Warrior	381	M	
Christ : Artist, Musician, Poet	420	Mythic Christ, The	455
Citizens in the Making	428	Madonna of the Cats	525
Children's Kinema, The	433	N	
Christmas	626	Notices	427, 614, 670
D		O	
Doctor Decides, The	480	Order of the Star in the East	389
Democracy in the United States	585	"On Education for Liberty"	548
E		Offering to the Great Teacher to Come, An	659
Editorial Notes... .. 339, 395, 451, 507, 563, 619		P	
Educational Notes 443, 500, 555, 608, 665		POEMS :	
Education of the Deaf, The	495	Resurrection	338
Educational Revision	553	Woodland Whisperings	379
F		An Advent Hymn	394
Federalism for Britain	461	To One Bereaved	424
Fairyland for the Babies	498	Jesus the Man of Sorrows	450
G		Christ the Man of Joy	450
Galileo : The Story of His Life	421	The Two-Fold Nature	465
Great Magician, The	469	A Daily Aspiration... ..	471
Gardener, The	577	Before Dawn in Flanders... ..	478
Groundwork of Belief, The	591	Gifts	506
Glasgow's Care of Defective Children	631	"Liberty"	529
H		The Shooting Star	552
How Reforms are Won	463	Faith	562
Human Nature and Systems	477	The Brotherhood of Death... ..	584
		The Communion of Brother Eulalius	618
		At an Early Communion	646
		Presence, The	380
		Prize Competitions, Our	530, 639
		Patriotic Education in Southern Cali- fornia	537

INDEX—Continued

	PAGE		PAGE
Q			
Question of Service, The	402	Shri Krishna's Gospel of Love	523
R			
Reconstruction in the Churches	358	Spiritual Purpose in the Schools, A	534
Reconstruction	547	Strength of a Nation, The	542
Rebuilding in Troublous Times	580	Social Implications of Modern Thought	571
REVIEWS :			
" The Meaning of Industrial Freedom "	532	T	
A Notable Book	546	True Freedom	438
S			
Schools of To-Morrow in England		Tides in Educating	653
350, 439, 482, 596, 641		V	
Sumedha, The Ascetic	416	Visit to a Play-Centre	605
Schools on Tour	489	W	
Spiritualism and the Great War	513	Who is the Practical Man?	466
		World-Power	506, 621
		Wheat Ears	588
		Woman's Observatory, The... ..	613, 669



ILLUSTRATIONS

	PAGE		PAGE
The Art Room	350	A Gardening Lesson	490
The Workshop	351	In the Vinery	496
Morris Dancers... ..	352	Milking Time	497
Brackenbury v. Kellond	353	At the U.A. Crèche, Widnes... ..	498
At Work in the Garden	440	Baby's Paradise	498
An Indoor Scene	441	Matron and Staff	499
Leonardo da Vinci, 1452-1519	475	Dr. Albert Shiels	538
Chailey Maidens	484	The Geneva Festival, July, 1914	598
Chailey Babies... ..	485	A Plastic Study	599
Brave Poor Things at Drill	486, 487	An Exercise in Eurhythmics	600
One of the Clyddach Falls, Abergavenny... ..	489	An Open-Air School Room	632
Architecture : Hereford Cathedral	490	A School Ambulance	633
Home of Father Ignatius in the Heart of the Black Mountains	490	Verandah Class-Rooms	634
Sully Island, Havrinrock	491	Mr. Ole V. Dahl	636
Sketching Norman Arches, Llanthony	492	Mr. Dahl in his Workshop	638
A Wayside Lesson	493	At Work in the Field	640
Geology in the Quarry	493	Pets	642
The " Line Up " on the Rocks	494	Feeding the Pigs	643
		Milking Time	645

LIST OF CONTRIBUTORS

Allen, Mabel L.
Anderson, M. A.

Bebbington, Amanda
Beer, N. C. Harlow
Beldan, Albert D.
Bell, R. W.
Bernard, Cecil R.
Bertram, Isobel
Bose, H. N.
Brandt, M. L.
Brend, Kenneth A.

Coit, Rev. A. B. Stanton
Colmore, G.
C. W. S. M.

Dahl, Ole V.
D. E. L. S.
Denyer, Chas. L.
Dhar, Mohini M.

Editor, The
E. O. W.

Fearn, Rev. L. W.
"Femina"

Ford, S. Gertrude
Freeman, Arnold

Gleaner, A

Hayes, E. V.
Hodgson, Radnor H.

James, Phyllis M.
J. S.

K. G. L.
Kidd, Beatrice E.

MacGregor, Theodora
Madden, H. F.
Martin, Eva
Martyn, J. H.
M. G. P.
Musaeus-Higgins, M.

Orchard, L.

Pagan, Isabelle M.
Pickard, Bertram
Pierce, Evelyn G.
Raffé, Walter G.

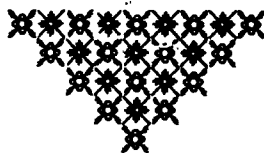
Ransom, Josephine
Rhys, Grace
Robertson, Right. Hon. J. M.
Russian, A
Rutley, Alice E.
Rutley, Cecily M.

Saleeby, Dr. C. W.
Scurr, John
Semple, Dugald
Sharpe, Rev. A. B.
Simons, E. S.
Smith, F. J.
Snell, F. S.
Sutherland, W.

Taffinder, Adelia H.
Tillard, Philip
Tomes, Bertram A.

Udny, Rev. S.

W.
Wayfarer
Wedgwood, Bishop J. I.
Williams, David J.
Wodehouse, E. A.



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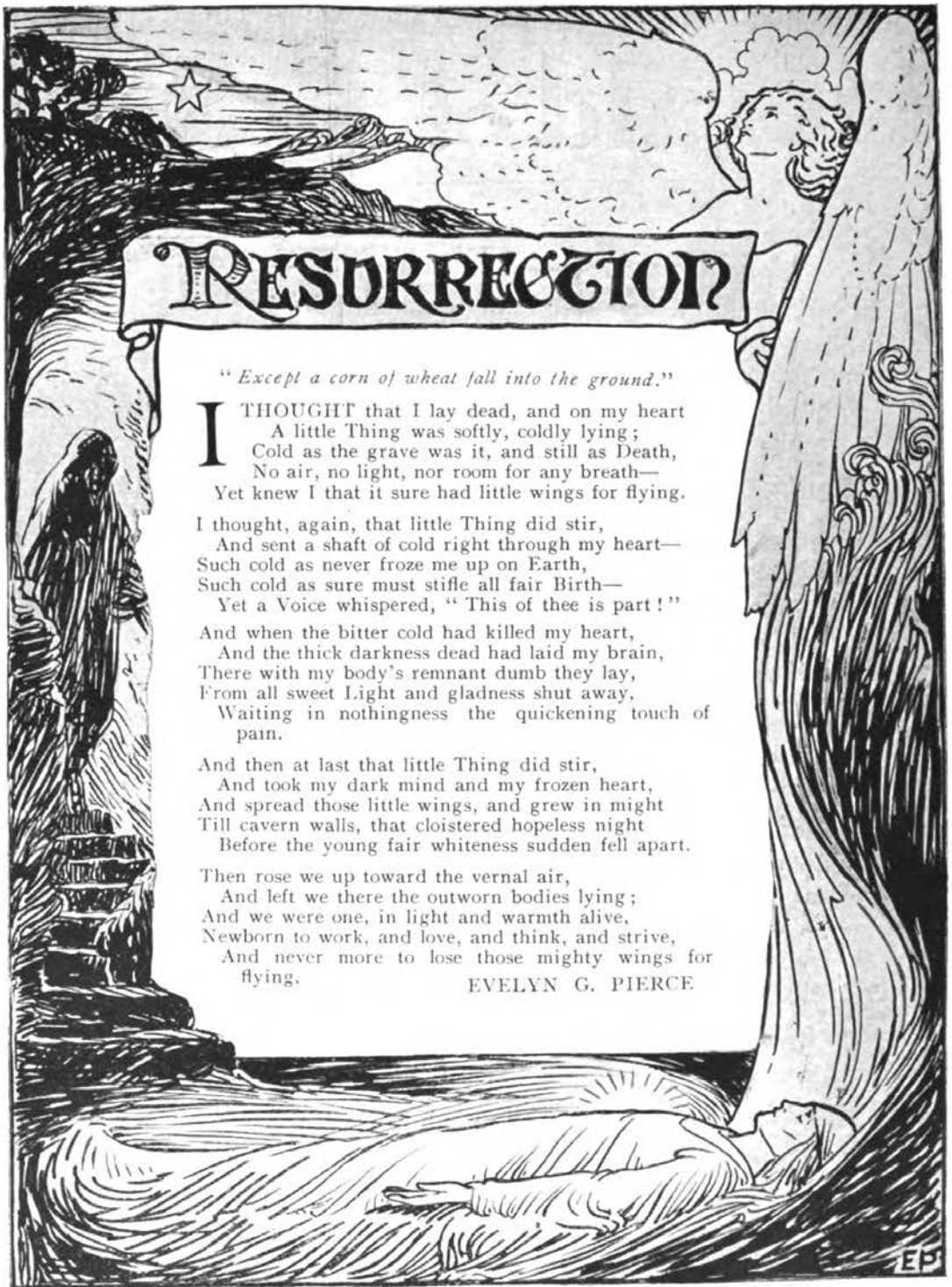
Contents

	PAGE
Frontispiece. Poem. Resurrection. <i>By E. Pierce</i>	338
Editorial Notes.	339
The Coming British Ministry of Health. <i>By Dr. C. W. Saleeby</i>	345
Schools of To-Morrow in England: V. Hornsey County School. <i>By Josephine Ransom</i>	350
Can There be Compensation? II. The Problem of Death. <i>By E. A. Wodehouse</i>	354
Reconstruction in the Churches	358
I. The Catholic Church and the Future. <i>By the Rev. A. B. Sharpe</i>	
II. The Workman's Standpoint. <i>By John Scurr</i>	
III. Old Wine in New Bottles. <i>By the Right Rev. Bishop Wedgwood</i>	
IV. Some Suggested Reforms. <i>By J. H. Martyn</i>	
V. Some Thoughts on Reconstruction. <i>By the Rev. L. W. Fearn</i>	
VI. La Reconstruction de l'Eglise. <i>By M. L. Brandt</i>	
VII. The Church Rebuilt. <i>By the Rev. A. B. Stanton Coit</i>	
Poem: Woodland Whisperings. <i>By R. W. Bell</i>	379
The Presence	380
Christ as Warrior. <i>By the late F. S. Snell</i>	381
The After-Care of Children. <i>By N. C. Harlow-Beer</i>	385
Knights of the Round Table. <i>By Isobel Bertram</i>	388
Order of the Star in the East: Monthly International Bulletin	388

As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand.

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RESURRECTION

"Except a corn of wheat fall into the ground."

I THOUGHT that I lay dead, and on my heart
A little Thing was softly, coldly lying;
Cold as the grave was it, and still as Death,
No air, no light, nor room for any breath—
Yet knew I that it sure had little wings for flying.

I thought, again, that little Thing did stir,
And sent a shaft of cold right through my heart—
Such cold as never froze me up on Earth,
Such cold as sure must stifle all fair Birth—
Yet a Voice whispered, "This of thee is part!"

And when the bitter cold had killed my heart,
And the thick darkness dead had laid my brain,
There with my body's remnant dumb they lay,
From all sweet Light and gladness shut away,
Waiting in nothingness the quickening touch of
pain.

And then at last that little Thing did stir,
And took my dark mind and my frozen heart,
And spread those little wings, and grew in might
Till cavern walls, that cloistered hopeless night
Before the young fair whiteness sudden fell apart.

Then rose we up toward the vernal air,
And left we there the outworn bodies lying;
And we were one, in light and warmth alive,
Newborn to work, and love, and think, and strive,
And never more to lose those mighty wings for
flying.

EVELYN G. PIERCE

EDITORIAL NOTES

A LARGE part of our present issue is taken up with a number of articles on a subject which is exercising many thoughtful minds in Europe to-day: the subject, namely, of Reconstruction in the Churches. The intention was to secure a treatment of this all-important topic from several clearly-defined points of view; and this, we think, has been achieved, although there are, of course, many points of view which find no place here. But those which we have secured are at all events representative, and they are all well and clearly set forth. We think that the thought present in most of the writers' minds was that things cannot be, in the future, quite as they have been before; that the war marks a turning point in the world's spiritual, as well as secular history; and that, if we are in reality about to enter upon a New Age, something of the character of that New Age must enter into men's religious thought.

IT would have been interesting in this connection to have included articles along similar lines on other religions as well as Christianity. For in all religions there are signs of change to-day, and these religions belong to the future just as much as does Christianity. But the exigencies of space, together with the extreme difficulty of procuring contributions from far afield, have unfortunately prevented this wider survey. Some day, we hope, we may project a discussion of the subject on a larger scale; but for the present we must be content with what we can get. Even the few articles which appear in this issue show how varied and how living is the thought upon the pro-

blem and how many different types of mind are busying themselves with it.

THE first of our articles is in somewhat striking contrast to the rest, for it presents the orthodox view of the Roman Catholic Church. The Rev. A. B. Sharpe, in "The Catholic Church and the Future," states, with admirable candour, the spiritual future of the world, as it is envisaged by Catholicism. This, in brief, is the progressive subduing of all things to herself by the Church, as the sole repository of Eternal Truth, until the day when, her mission finished, she shall welcome the return of Christ, to reign eternally over a perfected earth. We print this article with pleasure, because an honest statement by an honest man of the truth to which he adheres is always stimulating to read. At the same time we should not ourselves be honest if we failed to draw attention to one or two points in that statement which this magazine views very differently from Mr. Sharpe.

MR. SHARPE holds, for example, that, once the Truth has been revealed, nothing can be added to, or taken away from, such Truth. This is to accept a "water-tight" view of Revelation which, to us, appears incompatible with an evolutionary view of the history of mankind. It is true that Mr. Sharpe goes on, in a very able way, to draw a parallel between the evolution of the Church, in relation to a changing thought-environment, and the evolution of the physical organism. But we should prefer to apply his analogy to the spiritual history of mankind as a whole, and to take the various great

Faiths as successive stages in man's adaptation to his environment. This, from one point of view, Mr. Sharpe would probably admit; but he would, very naturally, place Christianity, or, rather, Catholicism, as the final and culminating stage in this process. It is here that, with every respect both to Catholicism itself and to Mr. Sharpe's beliefs, we should join issue with him and argue that every analogy in man's spiritual history, as well as the unlimited stretches of the future, to which we have every reason to look forward, would seem to indicate that this future, just like the past, will contain a succession of Faiths, each adapted to the age in which it is born, and each being (a character which Mr. Sharpe claims for Christianity alone) a statement, or rather, a re-statement, of the same eternal verities.

THAT is why we believe in the possibility of other great Spiritual Teachers appearing in the world, in the course of the untold ages that lie before us, to carry on the torch of Truth, as their Predecessors have done in the past. And that is why we should question the truth of Mr. Sharpe's categorical statement about the Christ, that "He is not coming as Teacher for the second time." It would appear more reasonable, as a matter of speculation, to hold that He may appear many times yet as a Teacher, re-stating His mighty message, on each occasion, in terms of the changing ages. We do not hold that the message would vary in its essence, but merely that it would vary in its adaptation; and we believe very strongly that this is what a world, groping ever blindly onward into new and changed conditions, periodically needs. We should hold, too, that any particular Spiritual Impulse, no matter from how lofty a source, tends by the simple operation of natural law to

exhaust itself, and that the time must inevitably come when this life-giving energy must be renewed.

TAKING the Catholic view—as set forth in Mr. Sharpe's ably-written article—as a whole, however, the difference between the two points of view can, perhaps, be most simply expressed, if we say that we should accept almost everything that Mr. Sharpe has to say, with the reservation that we should apply it to the total spiritual evolution of mankind and not to that of any single Faith. It would then, in our view, be true to say of the general evolution of spiritual Truth that "there are two methods of readjustment; one by which an organism is transformed; another by means of which its identity is maintained." For we believe that the Truth behind all the religions, both earlier and later in time, is fundamentally the same, and that this Truth preserves its identity, while transforming itself outwardly in order to meet the changing needs of a progressive evolution. The symbol of the identity is God; the Agents of the transformation are the world's Great Teachers, God's emissaries to men.

MR. JOHN SCURR'S brief article "The Workman's Standpoint," is useful as a blunt exposition of the popular and outside, as opposed to the professional and inside, view of the Church. He starts from what is a very general impression nowadays — an impression which the war has done much to stimulate, and which is echoed in nearly all of the articles on the subject this month—namely, that "the Church has failed." And yet, he goes on to maintain, people are becoming not less, but more religious. What is the explanation? Mr. Scurr attributes it to the growing desire; largely

fostered by the war, for a human, as opposed to an organised religion. And by "human" he means, especially (in Christian countries), the direct appeal of Christ, as the protagonist of the eternal struggle for freedom and sweetness and light, to the burdened and suffering human heart. Especially to the workman, the man as yet without the privileges or the recognition which are his due, the Christ appeals as One "Who was despised and rejected of men." And this is the very appeal which, to the working man, the Churches seem most notably to lack. Rightly or wrongly, to him the Churches appear to support the cause of vested interests. Mr. Scurr ends with the striking phrase, which many Churchmen should ponder to-day: "In the view of the workman Christianity will be established on the day that the Christian Churches cease to exist."

A PROFOUND study of the needs of the time, in reference to the Churches, is to be found in Bishop Wedgwood's article, "Old Wine in New Bottles." We would rather refer our readers to this article in its entirety than select special points for comment; the whole of it seems to us of the utmost value. Bishop Wedgwood speaks from a platform which, in our opinion, must more and more command the assent of the thinking world—the view, namely, that reform in religion must come not by denudation, as it has so often attempted to come in the past, but by understanding. The religious reformer has too frequently tended to reject what he could not understand, and religion has withered in the process. There are Mysteries in every religion, which can only be grasped by a slowly widening inner illumination; and these Mysteries are of the very life of the religion in question. If there is

ever to be a true reconstruction, in any of the religions, it must come by giving back to such religions all that they have lost, in the lapse of ages, through this ignorant process of "shutting out." It must come also by bringing the religion into wider and richer contact with life and nature: and contact with life and nature means necessarily contact with growth and progress, for these are the inseparable concomitants of life. We can conceive of a restored Christian Church, which shall retain all the symbolism, the splendour and the ritual of the past, combined with an illumined mysticism, which is only an envisaging of the world with the eye of the Spirit and is thus the friend of all new truth, and a living contact with the world of nature and men, which is born of a realisation of the fact that the same God is both within and without. And who knows that the day of this restored Church may not be nearer at hand than we think?

THE central conception of Dr. Stanton Coit's interesting article, "The Church Rebuilt," is that "each one of the nations of the earth is an actual living Church." This is a striking way of expressing the truth that every "cultural community" (to use Dr. Stanton Coit's phrase) possesses a Soul of its own, which we should regard as a definite spiritual entity: the link between all such entities being the "God immanent" Who informs and inspires them all. This is a noble conception, and the way in which it has been worked out and applied to the problems of the age by the Ethical Church (for which Dr. Coit speaks) should be studied by all. There is a profound truth, for example, in the idea that "the Group-Spirit of any community that is bent on making the world more nearly perfect is pre-eminently God"; a truth which the

mystic will immediately recognise. And there is something deeply spiritualising and liberalising in the conception of God as an inner progressive Energy, constantly working towards the Ideal through the agency of collective mankind. Certain it is that, in a truly spiritual community, the distinction between Church and State, between the "religious" and the "secular" would tend to disappear. Society would then be, in Emerson's striking phrase, "God in distribution"—a phrase which seems to us to sum up and crystallise, in remarkable fashion, the whole of social philosophy. Dr. Stanton Coit's article is a welcome contribution to our issue.

THE central note of the Rev. L. W. Fearn's article, "Some Thoughts on Reconstruction," is that what is needed in the world to-day is no "tinkering" of externals but something wholly new, a "New Creation." On this ground he condemns the word "reconstruction" as inadequate; and inadequate it certainly is, if we restrict it, as he would appear to do, to the operations of mere "visionless adaptors" who are "already busy groping among the débris, collecting the old wreckage, with which to refashion the mechanism of the new civilisation in the old way." But this magazine, at least, would interpret the word "reconstruction" in a wider sense and would think of it as a rebirth of the Creative Spirit, reshaping the old in the light of the new Idea. To our mind, there can be no absolutely new civilisation. Every so-called "new" civilisation carries on something of those which have been before it. Human history is, in a very real sense, continuous, and in this sense every new phase is in a measure reconstructive. But such reconstruction implies a *living* reconstruction, a melting down and remodelling of out-

worn materials rather than the mere "repairing" of a superannuated machine; and the newness is a newness of Idea, not simply of form. But Mr. Fearn's warning is one which should, none the less, be taken to heart. There is always a tendency to tackle the problem of reform in the most comfortable way; that is to say, along the line of least resistance. And this means, in practical terms, an endeavour to retain, as far as possible, the existing set of forms and to be content with mere "tinkering." Modern civilisation needs more than this. It needs a total change of spirit; and we should be quite right in rejecting the word "reconstruction" in this connection, were it not that we feel that there is much in our civilisation as it is which, if informed by the right spirit, could be turned to the noblest uses. And this, to our mind, is particularly true of the world's religions. They do not need to be abolished; they need only to be understood and to be lived. No new religion can be utterly new, in the sense of negating all that have gone before; nor can we expect a "new religion" in this sense. What we expect—and what every sign of the times would appear to foreshadow—is an Awakening of the Spirit which shall reveal to the world what its religions really are and mean. The moment this awakening comes, of course, a vast amount of reconstruction will be seen to be necessary; and because this will proceed from the Spirit, and not from without, it will necessarily have about it that feeling of joyous liberation which will give it the psychological character of a new creation. This is what Mr. Fearn means, we think, when he says that the "new Heaven" of his ideals must begin with the Reconstruction of Thought. The world is awaiting a great Thought-Change; and with this Thought-Change will come, naturally and inevitably, the new civilisa-

tion. Mr. Fearn's article is valuable for its insistence on the fundamental character of the revolution which is needed.

MR. J. H. MARTYN, in "Some Suggested Reforms," confines himself to a few practical suggestions as to changes which, if embodied in existing Churches, might, he thinks, give them a new lease of life. These include the non-interference of the laity in essentially ecclesiastical concerns, such as ceremonial and the administering of the Sacraments; the non-payment of the clergy; perfect freedom in the interpretation of creeds and scriptures for both clergy and laity; and the lay control of Church property. Summed up, these mean, in a word, that the clergy as a class should confine themselves to their own concerns and that there should be no binding formula of belief, as a bar to the participation of all in the benefits which every Church has to bestow. This, of course, is quite contrary to the modern notion of a religion as a formulated set of beliefs; and, no doubt, to the typically ecclesiastical mind the abolition of a belief-test would seem equivalent to an abolition of the religion itself. But, in our opinion, Mr. Martyn is right and has laid his finger upon what is really the weak point in our common conceptions of religion. Religion, after all, is a life and not a belief; and the exaggerated emphasis laid on the belief-aspect has probably been at the root of most of the troubles in religious history. When analysed, this emphasis really works out at nothing more nor less than the familiar human egotism. We prefer to insist upon what separates, rather than upon what unites the various religions of mankind. The unification of the future, which must needs come ere long, will come, to a large extent, by a transference of the emphasis from belief to life. And when this comes,

variety of belief will be seen to be healthy and necessary in a world of variety, and will no longer constitute a barrier. We have no space to discuss the rest of Mr. Martyn's suggested reforms. We can only venture the opinion, with regard to the non-payment of the clergy, that this end would not be met in the best way by arranging, as Mr. Martyn suggests, for the clergy to make a livelihood by ordinary secular pursuits and only to don their clerical character within the walls of the church. A religious class, in the strict sense of the term, must always be a class apart; and the only remedy for its maintenance problem is the ideal one; namely, that it should be a class so holy, so spiritual and so unselfish that the rest of the community will delight to afford it subsistence. Reform, in the future, can only be hoped for by the gradual emergence of such a class; not by plunging it into secular life in order to make an ordinary livelihood in the ordinary way. That there are grave dangers inherent in any subsidised religious class, we frankly admit. *Corruptio optimi pessima*. But this does not affect the main principle.

TAKING all these articles together, we find a very general agreement in them as to the necessity of a great "Reconstruction in the Churches," and considerable agreement as to the broad nature of such a Reconstruction. What it comes to, in brief, is that we need a Christianity which shall be as real as life itself, and living and powerful enough to change the whole idea of our modern civilisation. That the world is changing rapidly we all realise; but that it cannot completely change, as we would wish it to change, without a great and genuine Spiritual Revival, is something which many modern reformers do not, perhaps, sufficiently recognise. Track any modern evil to its source—and

there are, confessedly, innumerable such evils—and we come to a barred and bolted door, which can only be opened by a change of heart. When we speak of the New Age, which many believe to be approaching, we are really only speaking in external terms of what, from the point of view of the world's consciousness, must be just such a change of outlook, a shifting of the centre of vision. We believe that such a change will come: indeed, it is one of the purposes of this magazine to be the herald of such a change. But we add to our belief certain definite expectations which, although in keeping with history and with the apparent general purport of the changes which are going on in the world around us, have at present no very general appeal.

ONE of those expectations is that the great change of heart to which we have referred, will receive its initial impulse from the appearance in the world of a mighty Spiritual Teacher. That is to say, we hold that the common rule of history will in this case also hold good: namely, that all great movements tend to embody themselves in some Personality commensurate to the movement. We believe, furthermore, that the next great Spiritual Im-

pulse will be one, the effect of which will be to lift to a higher level, and thus coordinate, the world's religions rather than one which will negate and supersede them. We have in the world to-day a variety which, because it is a necessary variety, must needs remain and perish; a variety, that is to say, of race, environment, and outlook. But, at the same time, we have also a general movement towards unification, as revealed in Empires, Alliances, and other groupings, as well as in all those international interests (a rapidly-growing number) which cut across all divisions of race. The coming Spiritual Impulse, if it is to sum up and sublimate the tendencies of the Age, must, we think, combine these two great aspects. It must preserve and respect variety: it must, at the same time, unify. It must be what is spoken of by logicians as a "higher synthesis." That is why, to our mind, the claim of any single existing religion to dominate the rest is parallel to the claim summed up in the cry of *Deutschland uber Alles*. Both are out of date, and the deep instinct of a changing world is against both. Half the world is fighting against the one; more than half the idealism of the world is silently fighting against the other. The reign of separateness is as doomed in the world of religion as it is, we hope, in the world of international affairs.



THE COMING MINISTRY OF HEALTH

By Dr. C. W. SALEEBY

Vice-Chairman of the National Council of Public Morals

DR. ADDISON, as Minister of Reconstruction, is now engaged upon the most magnificent and formidable task that can well be conceived—to compensate, and more, for the appalling losses of this war by creating a Ministry of Health to achieve, above all, what we may call Racial Reconstruction. When the Birth-Rate Commission set to work in 1913 the fundamental figures before us were those of the census of 1911. As we proceeded those figures receded in successive years into a past of relative safety and health compared with the present. This deterioration was necessarily hastened by the war, with its destruction of so many picked young lives. But to this destruction of our present life was added, without military necessity, an increased loss of the infants who should have been our national future. So serious was the racial prospect in 1915 that the National Council of Public Morals, which was responsible for the Birth-Rate Commission, held a special conference at Sunderland House, at which, now more than three years ago, I proposed the immediate formation of a Ministry of Health as being “urgently required” in the interests of motherhood and infancy and for many other reasons. If the resolution then unanimously passed had been acted upon the nation would already have saved a hundred and fifty thousand infants’ lives and thousands of mothers’ lives alone, to say nothing of the lives of other citizens, and the prevention of disease and inefficiency at all ages and in both sexes.

But if we are to cry over spoilt lives, lost at home and abroad for lack of wisdom in these years, as cry we might, such losses would never cease. The time is at hand when this supreme waste shall be stopped. We can do no other, and for this absolute

reason: if we do not save our motherhood and infancy now it is not worth while to go on with the war. No victory would have any lasting value if its cost were our racial future. People have been told so long that the birth-rate is falling as to discount the meaning of the assertion. But it is practically certain that the population of this country has during the last few months actually begun to decline. We have had irreparable losses of our choicest young men, and meanwhile the birth-rate has fallen until last year’s reached the figure of 17.7 for England and Wales, whilst the infant mortality rose.

The Registrar-General has lately shown that the vital statistics of the Central Empires involve losses of population during the war that amount to several millions. As for ourselves, the wonderful reduction in infant mortality in 1916, in marked contrast to the figures of 1915, has enabled us, until the last few months, approximately to maintain our pre-war numbers, but against this be it noted that our national responsibilities will be greater than ever after the war, and that the quality of the excess of our births over deaths during the war can by no means compensate for the loss of so many selected young lives of the first quality in battle. Let us observe, also, that the birth-rate persistently falls, betraying an unnatural relation with the marriage rate. Last year’s was 17.7, an almost incredible figure, and the infant mortality among these rare babies rose.

FIRST FIND THE CHILDREN

When we entered the war our Imperial population was far smaller, in proportion to the Imperial area and responsibilities, than any other in history except the Roman Empire, which I have long cited as

our *memento mori* in this regard. But now to conquer vast areas which were German or Turkish in 1914, whilst our population, wholly inadequate even before such conquests, begins to decline, is to invite the most sardonic verdict from whatever races survive to write our history. Ever since I began the public discussion of infant mortality in 1902 I have repeated the proposition that it takes twenty years to make a soldier or a sailor, or a citizen. To-day we are failing to beget our citizens-to-be, or to keep alive the few who, here and there, make their appearance. A census taken to-day would give pause even to the most headstrong Neo-Malthusians, and the taking of such a census must be one of the first tasks undertaken by the Registrar-General's and the Anthropometric Departments of the coming Ministry of Health, which must surely follow the passing of the Education Bill to the Statute Book. Having provided for education, it will be a happy and statesmanlike thought to provide some children to be educated.

All thoughtful citizens are familiar by now with at least two or three reasons why we need a Ministry of Health. But I have lately tried to summarise them for purposes of propaganda by leaflet, and here, for those who love our country and our race, for the politician, the hygienist, and the moralist, may be published the following table of reasons.

WHY WE NEED A MINISTRY OF HEALTH NOW

1. Because "there is no wealth but life," and only by saving the lives now being lost through our carelessness and folly can we compensate for the appalling losses of the war.

2. Because last year's birth-rate was less than eighteen per thousand, which is less than half the rate of forty years ago; and among these relatively few children born many preventable deaths occur at all ages.

3. Because Lord Rhondda has told us for a year, without contradiction, that a Ministry of Health would save a thousand babies' lives a week.

4. Because progress in national health is impossible whilst fourteen Government

Departments muddle the responsibility between them.

5. Because, if it is not worth while to go on with the race, it certainly cannot be worth while to go on with the war.

6. Because, even when we have won the war, we cannot hope, without such a Ministry, to win the "great campaigns of peace to come."

7. Because only a properly constituted Ministry of Health can hope to deal with the horrible menace of venereal disease during demobilisation.

8. Because the real reason why prevention is better than cure is that, for the most part, prevention is easy and cure impossible.

9. Because health of mind, health of body, and health of conduct are frequently interdependent, and it means much that "healthy" and "holy" are two forms of the same word.

10. Because, in King George's words, "The foundations of national glory are set in the homes of the people."

At the end of 1916, an extraordinary thing happened. A famous man of business, long weary of politics, was summoned to statesmanship, where he at once began to apply his interest in the biological sciences to the task of helping such young life as he had seen murdered on the "Lusitania." Lord Rhondda sought, at the Local Government Board, to do more than was then being done on behalf of infancy, and found himself held up by what he has himself described as inter-departmental jealousy. Being unable to apply his science, he looked at the problem as one of business, and found that some fourteen Government Departments, to say nothing of eighteen hundred local authorities, muddle the responsibility for the country's health—whence the prevalence of disease. He therefore proclaimed the need for a new Ministry, which should take over and co-ordinate all the health duties of the existing departments; but, when no one else would dare to control our food, he left the Local Government Board with a promise that his Ministry of Health should be realised.

Before we go any further, we must make up our minds as to the century we are living in, and as to what we really

want. The nineteenth century, in the person of Pasteur, having discovered the causes of most diseases, the twentieth must be the century of preventive medicine. That we have so discharged our duty of national education as to lead the people in 1918 to want nothing more than a visit from a doctor and a bottle of coloured nonsense when they are ill does not absolve us from the duty of providing what we know to be the real thing. The task, by the sheerest of flukes, is actually in the hands of a doctor—a former professor of anatomy, who knows how the rachitic softness of mal-nourished young ribs distorts the chest wall and forbids the lungs ever to achieve the inspirations of health; and, further, that no drugs nor any other treatment in the world can remedy this disaster, which any fool could prevent, and which continental students kindly call “the English disease.”

Did space avail, one might try to show the necessity of organising the new Ministry like the Board of Education, giving it monetary power over local authorities. This is fundamental, but it assumes the right kind of Ministry. That, however, cannot be taken for granted, unless Dr. Addison and the Cabinet know what public opinion demands. Ever since September I have had the opportunity of addressing about four audiences per week—except in the Christmas fortnight—in every part of the country, including all the largest cities and several remote rural spots. Every one of these audiences has passed, without a single dissentient vote anywhere, a resolution asking for a “Ministry of Health, based upon the existing Public Health Service, in the interests of the national life, and especially of motherhood and infancy.” The distinction between a Ministry to provide cod liver oil for consumptives and a Ministry to house us and our cows so that, present cases being isolated, there shall be no more consumption, is instantly grasped by everybody.

Dr. Addison, in the Bill which he has drafted, has acted on Lord Rhondda's original intention of combining the Local Government Board, chiefly preventive, with the National Health Insurance Com-

mission, chiefly curative in function. The objections of Labour are met by the recent report, which means that the Poor Law complications are happily left out. In a recent lecture Major Astor has also expressed the opinion that this combination is natural and possible. Once that is accomplished the rest will follow. There is no occasion to complicate and prejudice the Bill now by immediate proposals to nationalise the voluntary hospitals and the medical profession. No one has ventured to contradict Lord Rhondda when he tells us that every week's delay costs at least a thousand babies' lives. We must do, therefore, at once what can be done. The Prime Minister's promise is long overdue, and it is scarcely possible to congratulate Dr. Addison on the pace of recent progress compared with that which Lord Rhondda was making when he was persuaded to leave his task unfinished. If Dr. Addison will now rise to the height of his opportunity, and will create a Ministry which, when the war is won and a League of Nations is established, must necessarily soon become the most important there is—the Admiralty and the War Office having said their *Nunc Dimittis*—he will assuredly find that the nation as a whole, including enfranchised motherhood, is behind him, and means to have its way.

ENFRANCHISED MOTHERHOOD

To construct this Governmental machinery for the task of Racial Reconstruction is now the task of Dr. Addison, as Minister of Reconstruction. No piece of work more onerous or momentous could well be conceived. If he gains that success which every lover of our country wishes for him his name will never be forgotten among those of the few constructive statesmen of our race. He knows, better than anyone else, the difficulties that confront him—some few inherent in the nature of the case; others, and those the gravest, factitious and impudent, made by the follies of past legislation and by the abominable claims of money to mastery in the House of Life. But perhaps he scarcely realises the volume and passion and power of those other voices,

the men and women who fear and care for their country, and who, in the past twelve months, have been aroused by voluntary crusading to an enthusiastic and latterly an indignant desire for this great advance in our national development. Not least is this the issue of enfranchised motherhood. I do not admit that it is easier to get resolutions from meetings of women than from meetings of men—all alike see the vision, and love it when it is presented to them—but women live nearer to life; they are, by virtue of their sex, the organs and trustees of the Future, and what they think of the inter-departmental jealousy and the Mammon-fists against which Dr. Addison has been contending is a scorn much deeper and colder than words. Wherever the facts are submitted, the ordinary decent people, who are the substance and backbone of this country, are now unanimously passing, as the Departments concerned well know, a resolution more strongly worded than that with which I was content last year, which “protests against the continued sacrifice of the nation’s present health and future life to departmental and financial vested interests, and calls upon the Government to establish a Ministry of Health without further delay.”

THE “LITTLE BILL”

The nation is largely instructed, also, in the matter of the “little Bill,” which proposes to extend the powers of local authorities in England and Wales, so as to equal such powers in Scotland and Ireland. With this proposal, as a sop, failing the Ministry of Health, we will not be content. Let not those who wish to save the identity and autonomy of any Department, as against the public and racial interest, suppose that we will accept any such thing. If the attempt is made I shall adduce it as proof of all our contentions as to the inefficiency and worse of existing arrangements, and as to their power to obstruct the demands of progress. The “little Bill” proposes to patch a gap which was left in our administrative outfit, precisely because of the claims of inter-departmental jealousy. To fill that gap will not be to make our

national armour against disease any less of a crazy patch-work than it is at present. We need a new outfit, sane, organic, coherent, an adequate instrument of the Knowledge, which is the Power, of to-day—a whole suit of preventive armour, rather than a bandage in one pocket and a couple of broken safety-pins in another of a lunatic suit that protects against nothing. The legislative error of a few years ago must be corrected; instead of “multiplying departments” we must reduce their number by uniting the L.G.B. and the National Health Insurance Commission, which should never have been separated—and the rest will follow. This was Lord Rhondda’s original proposal. For nothing less than this will the nation express anything but dissatisfaction; for this, properly done, the Minister of Reconstruction will be gratefully remembered as long as the generations whose security he ensures shall endure.

“RACIAL POISONS”

One overwhelming reason why nothing less than a real, autonomous, powerful Ministry of Health, high in public prestige and confidence, will suffice us now, I have hinted at above. Despite some wicked nonsense to the contrary, the mutilations and wounds of war—such as cause blindness, for instance—are not transmissible to offspring, a fact of the utmost eugenic importance to-day, for these men, though irremediably damaged themselves, were racially of our best, and are racially of our best still. But the venereal diseases, like their chief confederate alcohol, and like lead, are what I have called *racial poisons*, usually doing far more injury to the next than to the present generation. In this they contrast conspicuously with nearly all other diseases, including tuberculosis. These racial diseases, as I should prefer to call them—the worst and most frequent infections being not venereal at all, but racial, of innocent infancy, before or at birth—are already increasing among us, conniving at our racial injury with the Hun in the field, though in a fashion even more horrible and effective than the open killing of war. Further, the *post-bellum* increase

of these diseases will occur as heretofore, but on a vastly increased scale. The chief danger is not, as people suppose, from soldiers now infected, but from the infection of soldiers now healthy, when they come home for a good time, by no means chiefly with women of the professional prostitute class.

But the facts and the menace here are too dreadful for me to risk the odium of publishing them; the reader should consult Colonel Harrison's paper which appeared in the *Journal of State Medicine* for April. It is certain that existing methods, even including the Act against quackery, which we owe to Lord Rhondda's wonderful tenure of the L.G.B., and under which the first prosecution occurred this month, will be entirely inadequate to cope with this major peril of peace. Nothing but such a Ministry of Health as has been described can be of any avail, and the blood of the innocent unborn will be upon the heads of those who delay or oppose it, whether by action or by inaction.

THE RIGHT KIND OF MINISTER

To get the right kind of Ministry, primarily preventive in function and vision, is the first necessity. To get the right kind of Minister is the second. I suppose it is too much to hope that the evidently provided man, Lord Rhondda himself, without whom our pious dream would not have come true for a decade, might be spared from the Ministry of Food, where he has made cosmos out of chaos, and might set his creative powers to nothing less than life itself. But what a prospect such a possibility suggests!

Only, whoever the man is to be, let him not be chosen from the ranks of those whose education, the most expensive in the world, has taught them nothing but the contempt for knowledge which has already cost us hosts of irreplaceable and heroic lives, and ever threatens even to make their sacrifice in vain.

THE FIRST NECESSITIES

We are to begin with the expectant mother, providing at least a National Service for Maternity, so that every mother shall have Lord Lister on one side of her bed and Florence Nightingale on the other in her creative hour. We must go on through infancy and what I would like to call the "home child," to the school child and the adolescent, until we have young parenthood guarded from the racial poisons—the venereal diseases and their accomplice alcohol—and housed, or rather *homed*, where childhood can flourish and the cycle of life be renewed. It can be done. Under the worst possible conditions the Jews have done it for ages. No natural secret needs to be discovered. We need no more than to imitate the lower animals in their state of nature, and any race of man may last as long as they. The principles of Preventive Medicine, which have won unprecedented triumphs in our fighting forces since the war began, can and must be applied to the civil population when, under Dr. Addison's direction, doctors take to doctoring—which is literally *teaching*—and all but half-a-dozen drugs or so go to their own place. It was another ex-professor of anatomy, named Oliver Wendell Holmes, who said, with meagre exaggeration, that if all the *materia medica* were thrown into the sea it would be much the better for mankind and much the worse for the sea. Primarily the new Ministry will be one not so much of healing, which is for the most part impossible, and of which panel doctoring is a sorry simulacrum, but of health, which we may have when we please. We look to Dr. Addison for a swift lead on this line out of the wood to light and life; and—to adapt immortal words—"they that shall be of him shall raise up the foundations of many generations; they shall be called the repairers of the breach, the restorers of paths to dwell in."

C. W. SALEEBY

SCHOOLS OF TO-MORROW IN ENGLAND: V.

HORNSEY COUNTY SCHOOL

By *JOSEPHINE RANSOM*

THE Hornsey County School, under the guidance of Dr. H. E. Piggott, M.A., gives one a memorable impression of the training that goes to the making of

The School is now of the secondary grade, inspected by the Board of Education and examined by the University of London. About three hundred and fifty boys and girls are on the roll. An



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THE ART ROOM

a very large proportion of English boys and girls. Their parents are for the most part engaged in some form of clerical business work, and form part of the vast army of City workers, whose steady, unostentatious devotion to a somewhat monotonous duty helps to give England that solidarity of purpose for which she gains the commendation of the world. Dr. Piggott said he thought that the majority of their boys followed the same kind of career, with the exception of a small but regular percentage.

entrance examination tests the merit of the newcomer, and from the time of entry onwards ability and rate of progress determine the divisions of forms. Happily for all concerned, the endeavour is not to allow a class to exceed thirty in number. Even a glance at the young faces showed that the range varied from the keen and clever to the dull and uninterested, with the average as generally eager and alive. The actual educational requirements are kept up to the standards set for such schools, so one need not dwell on that side, but turn to seek the hint of "to-mor-

row " in the school as a whole. In various ways this shows itself.

It was my happy fate to have chanced upon a day when captains were being installed, and was permitted the privilege of witnessing an installation. In 1907 the system of prefects was introduced, and since then has undergone various modifications, aiming at making it an institution serving the highest interests of the School. The School motto is significant--*Vincit que se vincit*. Upon this declaration is moulded the principles by which the prefects and captains promise to abide. When undertaking to keep the customs

not quite so full or exacting, but runs substantially the same. The captain is nominated by the pupils and approved by the teachers. Induction does not take place till next day, so as to give the boys and girls time to consider the declaration of responsibilities and to discuss it with their parents. One boy and one girl is elected for each class, for all the classes are "mixed."

Before the class stood a teacher, spiritedly directing the induction, to her right a boy facing his fellows, to the left a sturdy girl facing her classmates. The speaker for the girls rose and declared



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THE WORKSHOP

and traditions of the School the word "rightful" is there to guide their enthusiasm. They may compel their fellows "only so far as is lawful" to do the same. The reason for keeping the good name of the School unsullied is that it may be a "Christian school in very deed and truth." Each is to champion "lawful interests" and privileges, protect the weaker and younger, be sympathetic, and, above all, maintain justice and fair play. "To make my School the house of things lovely and admirable," outwardly and inwardly, is the final pledge taken by the prefect.

The pledge of the captain of a form is

that their leader was their rightfully elected captain, to whom they promised their loyal support and obedience, and that they would strive to make their form an honourable and happy fellowship under her. The boys did the same. Then the captains pledged their honour, "with God's help," to carry out the responsibility entrusted to them. The teacher then accepted them as loyal supporters, and shook hands. Dr. Piggott congratulated the class upon its choice of leaders. Captains, he said, now took the place of monitors. It was the duty of monitors to warn, but captains led. He urged them "to play the game" of life in every one of its

aspects well and worthily. If all the community were well-behaved there would be no need for police. He noted with pleasure that they chose for their captains those who had proved themselves suitable, and not for any personal reasons of their own. It was through the evils of personal bias that Parliaments were despoiled of their full and true meaning. They must try to choose the right leaders, and having chosen, support them loyally. "Play the game" and "loyalty" are old, trite words, but clearly they thrilled each young heart afresh, kindling that power to rule and obey which is regarded as one of the high-water marks of human attainment, and renders a nation at once domi-

properly drawn upon by teachers possessed of insight into the heart of youth.

"Insularity" has been regarded as one of the defects of the English character. By means of school journeys involving some measure of regional survey this defect is avoided, or at least minimised, in the Hornsey County School. Some of these journeys have been abroad—to Belgium, to Switzerland, to France, as well as several to historical places of England and Scotland. The account of the journey to the old pre-Roman Fécamp, Easter, 1914, is a delightful, concise, yet complete account of a happy holiday. Some of the accounts of these journeys have been published, so excellent are they.



By permission.

MORRIS DANCERS

nant and humble, ready to lead and yet ready to serve. It was obvious that the class would tolerate no autocratic rule, but would accept their captain in a fine spirit of fellowship. Later would come an initiation ceremony, with the teachers present, when Dr. Piggott would give the captain the "secret" key to his or her own conduct during office. After that came an investiture before the whole School. There was in it all a big purpose—to cultivate to the full in plastic youth honour and integrity by means that appeal to and cultivate the imagination as well as the sense of chivalry, those most potent aids to character-building, when

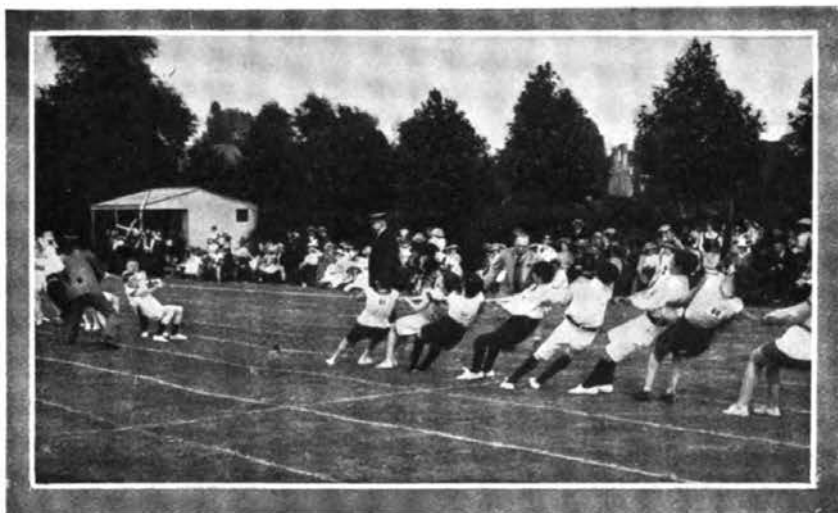
A Parents' Union in connection with the School is one of its several special activities. By means of it a warm link is kept between parents, teachers, and pupils. As Dr. Piggott justly says: "Education creates out of the helpless infant the healthy, honest, efficient English citizen. This work of education the home and the school share at a most important period of life. . . . The best interests of the children can be fully served only when there is a clear understanding and full sympathy between parents and teachers."

The handicraft teacher's outlook was the result of much experience. He has been with the School some years, and he

is deeply appreciative of the freedom for expression extended to him by the Head. He shrewdly remarked: "It was good for the Head." His is the only department not hampered by examinations, though all take the course. He pointed out that his work was "teaching boys and girls, not woodwork." About the room are records of tests of character, some ending in failure, some in brilliant success. Good design, he said, was the evidence of wide experience, of richness of memory; bad design, of poor experience and inward poverty.

involved them in responsibility. Tone and tradition both are precious, but not at the cost of present needs and changing ideals. In the experience that "Houses" give of interplay in many ways comes an invaluable aid to the growth of potentialities in both boys and girls.

The ideal of the School is best expressed by Dr. Piggott himself when he writes: "Knowledge is power; but only when power is behind it. It is an unspeakable treasure, but only to those who have power to employ and increase it. Having knowledge, but with little power to use it,



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BRACKENBURY v. KELLOND

The playing fields have been the joy and the glory of the English public schools. There boys won renown in their own world of youth, learnt to accept success and defeat with cool heads and kindly hearts. Youth honours physical prowess, and Dr. Piggott has wisely given much emphasis to games. To facilitate development in this respect the School is divided into "Houses," as in public schools; but it has taken time for captains and vice-captains to understand their position, not merely as an empty honour, but one which

the pupil may be instructed, but is not educated. . . . Education is a life-long process. . . . Power comes of independent activity—from work which one selects, organises, and executes for oneself in seeking to achieve certain desired ends. . . ." The whole atmosphere of the School amply demonstrates that these are not mere utterances, but driving ideals, worked into the daily routine and adding to it a fine one-pointedness and charm.

JOSEPHINE RANSOM

CAN THERE BE COMPENSATION?

By E. A. WODEHOUSE

II.—THE PROBLEM OF DEATH

TAKING, then, the problem of Death as our first task, let us begin by stating that problem. It is, briefly, the phenomenon that hundreds of thousands—nay, millions—of the finest and most valuable lives are being cast into the furnace of war, apparently to no purpose, save in as far as such sacrifice helps on the Cause for which it is made. I do not deny that this is sufficient purpose from one point of view—a point of view which is universally recognised. But what we are seeking here is, as I have explained above, something which will resolve the more intimate problem—the problem of the individual who perishes and of the individual or individuals who are left behind to mourn him. What of the individual life? This is the real problem of millions to-day, however truly they may accept the necessity and the nobility of the sacrifice. What is the hypothesis, or the chain of hypotheses, which would, if true, help to reconcile us to the facts as we see them?

(1) The first supposition which we should have to make is a simple one. It is accepted by the majority of mankind as a provisional hypothesis; by a few as a matter of what, to them, is knowledge. (In other words, they have verified it to their own satisfaction.) The supposition is that the individual continues to live after physical death.

This hypothesis, if true, would at once do away with the chief terror of death, both for the individual concerned and for those dear to him—namely, that physical death means extinction. If the assumption be true, then death is not an ending simply; it is the beginning of something

else. I do not say that this will bring complete comfort; for that we shall need further hypotheses. But at least it will make an enormous difference. For the conclusion follows that all this terrible carnage is only from one aspect a destruction of life; from another it is a release into a different kind of life. It implies also that, from the point of view of life, the physical body does not really, ultimately, matter: consequently that the wholesale destruction of physical bodies is not the complete tragedy which it seemed at first sight.

For the individual who has to face death we may at once admit that this first hypothesis, if true, would wholly change the outlook of things. Consequently it is an hypothesis of extreme value and worthy to be clung to at all costs, until (of course) finally disproved. From the point of view of those who are left behind to mourn, none can deny that it gives a certain amount of comfort—to an unselfish grief, a very great amount of comfort; to a selfish, perhaps less. But, if we seek for a fuller comfort, we must resort to further assumptions.

(2) The really heart-breaking problem, in connection with Death, is the loss of conscious personal contact. This divides itself into two obvious parts. There is the conscious personal contact of the so-called dead with the living; there is the contact of the living with the so-called dead.

With regard to the first, if it could be shown that the individual who has died does not pass out of touch with those whom he has left behind, but can be near them and aware of them, just as he was in physical life, then something of the

pang would disappear. With regard to the contact of the living with the "dead," it is obvious that, so far as consciousness goes, for the ordinary person nothing of the kind exists. But it would be an immense comfort here if we could know that this is due, not to the nature of things, but to our own limitations, and that those limitations will, as we evolve, fade away.

It would also be a comfort to know that whatever limitations exist are due to the fact that the "dead" person is no longer living in physical conditions, while we ourselves are; and that the difficulty consists in making our physical consciousness aware of the subtler vibrations of that super-physical world. Still more of a comfort would it be to know that there are certain times when we automatically slip out of physical conditions and pass into that super-physical world, and that—once there—we can hold intercourse quite freely with our dear ones who have passed over, because we are (for the time being) functioning in their world, having left our physical bodies behind. It may be said, of course, that there are no such times. But there is much to be said for the supposition that what we call "sleep" consists in just such a temporary leaving behind of the physical body by the spiritual entity inhabiting it. This is quite as sound an hypothesis of that phenomena as any other, and there are no facts which conclusively disprove it—while, if true, it explains many otherwise inexplicable things connected with sleep, dreams, etc.

Let me, then, briefly recapitulate the hypotheses which we should have to make in order to explain away the apparent loss of personal contact brought about by physical death:

(a) That, from the point of view of the "dead," this loss does not ensue. He is just as consciously in touch with the living after death as before.

(b) That the seeming loss of contact, on the part of the living, is simply due to the fact that they have not yet developed the power of seeing what is there all the time, but that this power will one day be developed by all.

(c) That, even now, any person, by the simple fact of "going to sleep," can pass into the self-same world which the dead are inhabiting and have fully conscious intercourse with them, even though, in passing back into the physical body,

he may fail to impress on his physical brain the memory of what has been happening. And here it should be remembered that the inability of the brain to receive such impressions is involved in our hypothesis, the physical brain not being developed enough yet to respond to the vibration of a higher, non-physical condition of consciousness.

The verification of some of the above hypotheses is to a certain extent possible, at least in the opinion of a great number of thinking people—a number which increases every year. For the existence of life after death we have (even before we begin to verify) the deep intuition of the human mind that death cannot end all; we have the obvious truism that, if death does end all, then human life becomes frankly unintelligible; and we have the teachings of all the Religions. For purposes of direct verification we have (if we are broad-minded enough to give it the evidential value which it undoubtedly possesses) the enormous mass of individual psychic experience which modern research has begun to classify and examine; and beyond all this we have the phenomena of Spiritualism. No one should reject the hypotheses put forward above before he has carefully studied the available evidence and has made some effort to acquire a little personal experience of his own.

(3) We have now to take a step further, and suggest an hypothesis which is certainly needed for the full resolution of the problem of Death, but which is not, of its very nature, capable of direct verification. It is thus in the position of many hypotheses provisionally accepted by Physical Science, and has perforce to depend upon its *explanatory value*. That is to say, it is valuable in so far as it seems to explain things. If it appear to throw light on a multitude of problems, otherwise inexplicable, then the only line of action in accord with the scientific spirit is to accept it, as a provisional theory, until a better theory turns up.

The hypothesis in question is that what we call a physical life-period is only one in a long series of such periods—*i.e.*, that a human being lives over and over again on this earth.

Let us first consider how this would affect the question of death in war, before

going on to say a few words as to the scientific value of the hypothesis. We may tabulate its chief effects on the problem as follows :

If true,

(a) It would remove the apprehension, felt by so many to-day, that the removal of so many of the finest lives, in the flower of their youth, must lead to the degeneration of the race. The souls that are passing out of physical life in the war will, according to this hypothesis, ere long be returning to it. So far from being an irretrievable loss, they are actually the hope of the future; nay, its guarantee.

(b) Any theory of Reincarnation implies something progressive, evolutionary, and educative. It cannot have any other rationale than the gradual unfolding of the latent power of the human spirit. In such a process the throwing away of physical life for a noble cause must have enormous evolutionary value. It may (who knows?) achieve in one supreme act of sacrifice what might otherwise have taken lives to attain; and, from this high point of view, it will therefore have been well "worth while."

(c) If one soul returns to incarnation, then all do; and this opens the possibility of those who have been united by ties of affection in physical life being again united in other physical lives in the future.

(d) It means, furthermore, that those who have perished, in order that a better world may come into being, will reap the fruit of their sacrifice by themselves returning to inhabit that better world which they have helped to bring to birth.

(e) There is a final possibility that the very special nature of the sacrifice, at a time of urgent crisis, may mean a speedy return to incarnation. Those who have perished may be the first fruits of the New Dispensation. The Army of the immediate future—the Army of the great Reconstruction—may be in process of recruitment even now, behind the veil, from the ranks of the hosts which are fighting out the issue on the physical plane.

So much for some of the changes which the hypothesis of Reincarnation, if true, would introduce into the whole problem of Death and War. But how are we to ascertain whether it be true? Direct evidence seems to be out of the question, unless we have a continuity of memory between one incarnation and another; and even then it would be only personal to the individual concerned, and not binding on others. Moreover, continuity of memory obviously depends upon higher faculties than those of the physical brain, for with each incarnation there is clearly a new physical brain. To bridge the gulf we should have to awaken the memory of

that which persists between one incarnation and another—call it what we will, the Soul or the Spirit of man; and it would have to be so far awakened as to imprint itself on the new physical brain. I do not say that this is impossible; but it implies a very high stage of unfoldment, and a stage which only a very, very few will at present have reached.

The hypothesis of Reincarnation has, for the time being, to rest upon another kind of support—as I have already remarked, upon its "explanatory power." The question is, How much does it explain?

For the answer to this I would refer my readers to the many books on the subject; but a few points may be mentioned :

(a) It explains the differences in natural endowment and in general development which we see all about us in the world; for the hypothesis involves the existence of older souls and younger souls—*i.e.*, those who have entered the human stage earlier or later and so have had more, or less, time in which to learn its lessons and unfold its powers.

(b) It explains the puzzling problem of instinctive aptitudes—*e.g.*, for the Arts or for any other human pursuits, the most startling example of which we find in the "infant prodigy." The theory of heredity here breaks down, if impartially examined, being forced to rest, as is generally conceded, on "unknown factors." But if we assume that such early ebullitions of genius are merely the breaking through of the stored-up experience of other lives, then the problem becomes simplified.

(c) It also affords an explanation of those instinctive likes and antipathies which are so common in life. The roots of these may have been laid in former lives, and thus become readily explicable.

(d) From the larger point of view, it gives space, and hence meaning, to human life. It opens out the vista of a great purposive process leading on, through greater and greater heights of development, towards a far-off Perfection. The single-life theory can never give this, unless we transfer the whole process to the super-physical life after death. But then what of the manifold and necessary lessons which earth alone can give?

(e) Most important of all, it brings back justice into the world by referring all inequalities of endowment to an evolutionary process. That which a man lacks he must inevitably acquire in the course of time. He has merely not had time to acquire it yet. The younger will one day stand where the elders stand to-day. The whole process is a vast chain of life continually moving on.

A fuller study of the hypothesis of Rein-

carnation, as set forth by abler pens than mine, will reveal further elements of explanatory value in the theory; and I therefore earnestly recommend it to my readers. Even the cursory glimpse of the theory here given shows how much it would, if true, alter our ideas about death and war. For it would put death into a very different place to that which it now occupies in human thought; regarding it as merely a normal, recurring incident in a larger life. And, since this larger life is a continuous life, the conclusion follows that no sacrifice, however great, can be made in vain, the sacrifice of the body being the gain of the soul, which that soul will carry back with it into future incarnations.

Furthermore, as has been said, the hypothesis promises reunion, not merely in a future non-physical state, but here amid the familiar earth conditions. Finally, the "dead," who have perished for the sake of the world, will have done so for no vicarious benefits. In the benefits which they have helped to bring to posterity they themselves will share. They will have helped to build their own mansion for the future.

Much more could be said about the eternal problem of Death; but for our present purpose perhaps the few "ifs," indicated above, will suffice. Supposing that all that has been suggested were to turn out to be true, would it not make an enormous difference? Would it not help us to look on the tragedy of war in a new light? Surely it would; for it would show that, in respect of all that really matters in human life, even war is unable to hurt or destroy. The body is slain, the Man returns to incarnation, glorified by the sacrifice he has made. He is not lost to those who have loved him; for, even after death, he is near them and aware of them. There are times when they can meet and converse with full consciousness on both sides. And, when he returns to earth-life, the tie of love (which is the strongest force in Nature) will be strong enough to bring them all together once more. The only cloud remaining will be the temporary inability, on the part of those still living amid physical conditions, to pierce

through the veil which hides the so-called dead from them. But here again the hypothesis of Reincarnation, if true, will come to the rescue. For the faculty of conscious contact with the (at present) invisible world is one which will surely come as human nature gradually unfolds its powers. There are some who possess it now in its fulness. The time will come when it will be just as normal a faculty of mankind as physical seeing and hearing are now. And then, in literal truth, Death (as we understand it now) will have become a thing of the past; for it will be seen to be an illusion.

If only, then, some of the above hypotheses were to turn out to be true! And there are many, even to-day, who claim to know, of their own personal knowledge, that they are true. If we cannot claim this knowledge, we can at least do what the scientist does, and retain them as provisional hypotheses; their value being that they do, at any rate, bring back order and reason into human life, and, with order and reason, hope. At the back of all our speculating about the world there dwells, with most of us, the deep conviction of a good and benign law. This is a postulate just as necessary to the purposes of everyday life as is the postulate of the uniformity of Nature to the scientist; and so our real quest is not so much to ask whether such a law exists as to discover what it is and how it works. That it exists we are certain.

Any hypothesis, therefore, which seems to give meaning to things which, without it, we could not explain, and which makes for optimism, is a thing of real value for life. That we cannot absolutely prove it need not deter us, since there are many so-called laws of physical nature which rest solely on their explanatory power, not on direct proof. Judged even by scientific standards, we are entitled to retain any such hypothesis until a better one suggests itself; and it is to an attitude of this kind that I commend the hypotheses—the series of "ifs"—mentioned in the foregoing pages.

E. A. WODEHOUSE

(To be concluded.)

RECONSTRUCTION IN THE CHURCHES

I.—THE CATHOLIC CHURCH AND THE FUTURE

By the Rev. A. B. SHARPE

IT is a characteristic feature of the Catholic Church that it looks forward. Its hopes and aims are fixed in the future, and the fruit of its labours will not be gathered until a day the occurrence of which is certain, though its date is unknown, and must remain so until it actually comes. The Church looks forward perpetually to the second coming of Christ, with which will coincide the end of the world as we now know it, and the beginning of a new and perfect life for all who belong to Him. Christ, when He comes again, will reign eternally over a perfected society of men, in the "new heaven and earth" from which all the evil, both moral and physical, that taints the present world at the very springs of its being, shall have been purged away. It is to preparation for life in this "new world that is the old" that the efforts of the Church are directed; and apart from the foresight of what is to be those efforts would have neither meaning nor value.

The Christ whom the Church so confidently expects is the Great Teacher of the world, it is true. But He is not coming as Teacher for the second time. He is coming to gather the results of the teaching He has already given; to reward those who have faithfully learned His lesson, and to give sentence on those who have neglected it. When He came the first time, nearly two thousand years ago, He came to make known to mankind the truth which lay beyond the reach of human discovery, and which, therefore, only God could reveal: to point out, both by word and example, the path of duty for all men alike; and to provide an inexhaustible source of spiritual energy whereby men might be enabled to lead the new life in the old world, and so be prepared to

take their places in the world that is to be.

It is because of the view of the world as it is now that is involved in the Church's outlook on the future that the temper of the Church has always been uncompromising, and has consequently and naturally given much offence at different times to those who rejected the presuppositions of Catholic eschatology and disputed the claims of the revelation on which the Church has taken its stand. It could not, indeed, have been otherwise. For the guardian of revealed truth cannot either suppress any part of the revelation, or add to it anything that is not revealed. If the Church could in any way compromise, alter or add to her message, she would thereby herself cease to exist, since her identity is bound up with the identity of her faith. The Church, therefore, maintains that she has received from Christ a revelation which for this world is final. It is a body of truth, by holding and acting on which all who will may be fitted to meet Christ at His second coming; and without which no one can be rightly guided on his journey through life.

It is evident that this conviction of the finality of her teaching must influence profoundly the attitude of the Church towards any possible developments of religious belief which the future may have in store. More than once in the past she has had to pass judgment upon claims to a new revelation, or on proposed changes in her constitution and administration. But her answer has invariably been that "the old ways must prevail"; new doctrines and new methods stand condemned by the very fact of their novelty. Moreover, for the same reason for which she can admit no change in her teaching, she can admit no supplementary additions to it,

and can acknowledge no other teacher as of equal authority with herself. The Church has never consented to be one among many co-ordinate religions; she would have saved herself much suffering and obloquy if she could have done so; but the position of a "licensed religion" among the various exotic cults of ancient Rome was impossible to a Church that professed herself the "pillar and ground of the truth"; and such a position is equally impossible to her to-day. Catholic truth is not something that has been discovered by men, and may be enlarged or completed by other discoveries. It is something which the Church has received from her divine Founder, which it is a main part of her function to preserve intact, and which therefore stands necessarily by itself, admitting neither alteration, improvement nor addition, and recognising no equal or parallel authority to its own.

But it by no means follows from the finality and completeness of the Catholic religion that the Church has nothing to say to the various phases of thought which succeed one another with the growth of human experience, or that she is out of touch and sympathy with the intellectual and moral movements of human society. History shows clearly enough that the exact reverse is the case. The Church has been accustomed to deal with new ideas, and to adjust herself to them, throughout her long history. Such constant readjustment is an essential function of life; and the Church is supremely alive. But there are two methods of readjustment; one by which an organism is transformed; another by means of which its identity is maintained. One takes place by way of assimilation of new material and rejection of the old; the other, by way of a progressive reaction to environment which is the necessary result of a continuous identity. One is the process of growth and decay in animals and vegetables; the other is the varying attitude of intelligence towards the corresponding variations of experience. A plant is transformed by the new material it absorbs from earth and air; but a man remains the same just because he approves of some

ideas and practices and condemns others—he is transformed intellectually only when he is mastered by successive external influences and takes up successive mental attitudes which are inconsistent with each other.

Now the Catholic Church has constantly had to determine its attitude towards new phases of thought and new departures in conduct. It has had to bring them all to the test of the revealed truth which is part of its life; and it has never hesitated to define the limits of truth and justice as they appeared from the application of this test. The whole structure of Catholic dogma, from the Apostles' Creed to Papal Intallibility, is the result of this process; and outside the sphere of pure theology a constant succession of intellectual and moral problems has demanded and received solution. The merits of the Aristotelean philosophy, the nature of the soul and of its relation to the body; the issue between freewill and determinism; the lawfulness of spiritualism and hypnotism, the obligations of marriage, the principles of justice in commercial transactions, the duties and rights of parents and children—these, amid countless others, are questions on which the Church has had to give a decision embodying in a new application the unchangeable truth of which she is the depository. And her decisions carry with them, for all Catholics at least, the infallibility which Christ conveyed to the Church by His promise of the perpetual guidance of the Holy Ghost.

Thus the Church reacts to every fresh stimulus from without; she adopts and uses what is in accordance with the principle of her unchanging life, and rejects what is opposed to it: the reaction takes place in accordance with the law of her own being and is in no degree dependent on the force of the external impulse. The Catholic religion may impress itself on its surroundings, but it is never itself moulded or coloured by them. Neither the force of popular opinion nor the weight of scientific argument, nor any of the changing fashions of literature, art or manners has ever produced any change or modification in the Church's faith or in the principles on which her action is

based. But she has taken into her service, either permanently or temporarily, whatever she finds in the world that can help her in her great enterprise. She can still speak to every man in his own tongue, whether it is the language of philosophy, or of science, or of art, or the plain talk of homely common sense; new points of view, by whomsoever discovered, serve inevitably to set in more striking perspective some facet of the many-sided truth. Always the Church brings out of her treasure things new and old, being herself of no one age, but of all.

It follows necessarily that, in the Catholic view, all the religious, moral and social aspirations of human nature can find full satisfaction in the Catholic system. For, in the first place, it is not conceivable that a final and complete revelation should be given to man by God which could by any intrinsic defect fail in its purpose of the full enlightenment of mankind. A revelation which needed amendment would be no revelation at all, and one which could admit of additions could obviously make no just claim to finality. And, in the second place, it is at least remarkable that from its very beginning until now, the Catholic religion has been able to give abundant satisfaction to the representatives of every type of character, whether differentiated by race, by personality, or by education. The Church was cradled in the unchanging but imaginative East; yet no sooner was she capable of speech than she took possession of the practical-minded and unresting West. Her birthplace was Jerusalem, but her centre is Rome. Revolution has been busy, and wars have scarcely ever ceased among the peoples that belong to her; but they have left her, one after the other, in possession of minds and consciences as no other system has ever been. Civilisations have risen and fallen within her; but neither the highest civilisation nor the lowest depth of savagery has been found impervious to her influence. Systems of government have gone through endless change, but she is as much at home in the freest Republic as in the most autocratic monarchy. Criticism has been unceasingly at work

upon her doctrine, from every conceivable point of view, but with no other result than to give occasion to more precise and authoritative definitions. Every sort of Kulturkampf has ended by finding itself at Canossa; and the Faith has had as firm a hold on a Brunetière or a Pasteur as on the most illiterate Irish peasant.

The reason of this universal adaptability is to be found, as Catholics believe, in the fact that Christianity has been given to the world of men by One who "knew what was in man" as none could but He who is man's creator. It is the religion of human nature itself—of that "common humanity" which constitutes mankind, and which therefore remains one and the same beneath all the superficial differences of race, temperament and circumstances. It is the "touch of nature" that makes the appeal of the Catholic Church to the universal human heart, and brings home the reality of their fundamental unity to all men alike; and on this foundation of man's God-given nature is built the supernatural unity which is its complement.

The Church then looks forward, as I have said, to the great end which is the purpose of her being, with perfect certainty of her power to attain it. Before the end is reached there will no doubt be new departures and new illuminations, social, intellectual and moral, as there have been in the past. And as in the past, so also in the future, the Catholic faith will be the test of all. That which is in accord with it will live, and that which is contrary to it will die, sooner or later. New needs will bring forth new men, each with his message of mingled truth and error; and the Church herself will not, any more than in the past, want for men to speak for her in the language of the hour, whatever it may be. The present world-wide upheaval, like others before it, is to Catholics merely part of the inevitable result, which Christ foretold, of the world's failure, as a whole, to heed His message; it is the boiling up of the world's melting-pot into which must sooner or later be cast all systems, faiths, and sciences. The dross will be eliminated, for the moment, and the pure ore will be left. What will

be the nature or the amount of that residuum no one can say. But whatever it is, it will have its natural affinity with the Catholic Faith; it will go to enrich

the treasure of the Church, and will have its use and function in preparing souls for the "one far-off, divine event to which the whole creation moves."

II.—THE WORKMAN'S STANDPOINT

By JOHN SCURR

THERE is a call for reconstruction in religion. This is not to be wondered at when everything is in the melting-pot: if the relations between nation and nation, class and class, man and man are to be altered, why should not the same process be applied to the relations between man and the Universe?

Everywhere the cry is raised that the Church has failed; as a discharged soldier expressed it to me during a conversation in the train, "the Churches are a lot of — humbug." This vernacular opinion expressed in homely phraseology the views of a great section of the people. Yet, although there is this outcry against the Churches, and the congregations tend to decrease in numbers, there is less Atheism and Agnosticism abroad than there was a quarter of a century ago. I come into close contact with hundreds of thinking workmen during the year, and I find the facts to be as stated above. There is, however, a keen spirit of inquiry existing, and advantage is taken of every opportunity to gain a knowledge of philosophy and the allied sciences, provided the books are published at prices within the opportunities of moderate purses. The Rationalist Press Association has sold its cheap reprints by the hundred thousand, and most of them have found their way into working-class households. Yet there is less opposition to Christianity and a widely expressed desire that life and religion should not be things apart, as they have been in the past.

Here we have the explanation of the decreasing congregations. The workman believes that religion should not be something which is brought out on Sunday with the best clothes, but should be a guide and help for every day of the week. He believes, rightly or wrongly, that reli-

gion, as practised by most of its professed adherents, is simply the expression of respectability, and not of an inward and spiritual grace. Questions of ritual concern him but little. In fact, one only finds vigorous controversy on points of this character prevailing among the clergy, who have a professional interest in the matter, and among small shopkeepers, who find in Church and Chapel administration an outlet for their intellectual activities.

The Anglican Church has no real hold upon the mass of the people. By its position as the Established Church it enjoys an advantage over others, and consequently it performs most of the marriages, christens the children, and buries the dead. Yet, although these are the three most solemn events in life, I doubt whether the majority of people ever think of their spiritual significance. The mass of the people hardly ever enter the church doors except on these occasions, and then only because it is the custom. Wherever one finds a church well attended, one discovers that the clergy take a vigorous and intelligent interest in social questions and are often co-workers with the workmen in the endeavour to discover solutions of the problems of living in this world.

Nonconformity finds itself in a no less parlous state, and more and more the size of a congregation is dependent upon the eloquence of the pastor, but even he troubles less and less about questions of doctrine, and turns his attention to the social problem. An uneasy feeling that all is not well with the Free Churches finds expression in the desire towards Federation and even reunion. In country districts the chapel is still the common centre for the lower middle and artisan classes, who view the outward expression of re-

ligious profession as an evidence of social standing.

Two movements, however, in Free Church circles are at present successful and worthy of note: the Brotherhoods and P.S.A.'s, and the Adult Schools. Some of these keep strictly to the Scriptures and the addresses and studies aim at their elucidation, but the most successful are those which deal frankly with social problems. All sorts and conditions of men and women lecture from these platforms on an infinity of subjects. As these institutions have been called into being to meet the supposed desires of working men and women, their relative success demonstrates that the workman is only interested in religion if it has something to say to him upon the facts of life in this world.

The Roman Catholic Church is still in England a foreign substance. The mass of its adherents are of Irish birth or descent, with a few English Catholics, mostly of the upper class. Its members are noteworthy for their devotion, but they are a section apart in English life. They seldom marry outside their own communion, which fact maintains the Church and does not cause any tendency to arise of questioning its doctrines, but at the same time prevents it assimilating or being assimilated by those around it. Its membership remains fairly constant relatively to the normal increase of population. If any change takes place in this communion in relation to the life of the people, it will be as a result of changes in Catholic countries, and not in England. The Anglican Church may become more and more Catholic in its professions and ritual, especially as the younger clergy are of this view, but English insularity will prevent reunion, especially as the fiat of Leo XIII. against the validity of Anglican Orders still stands, and it will require super casuistry on all hands to overcome the difficulty created by such a decision.

The workman troubles little over matters of dogma. The question that troubles him is whether the Church in any of its denominations has any real message for him. The workman regards Christ as having been a workman like himself, who

was endeavouring to find a solution for the problems of every-day life. He regards him as having been executed for his advocacy of unpopular views, which, if they had been realised at the time in Judea, would have shaken society as it existed to its foundations. He is therefore attracted to the idea of the Nazarene Carpenter, meek and lowly of heart. But he never sees this figure in the official Churches. The clergy have become a class apart, with their professional code and vested interests. A theological Christ is held up before the gaze of the workman, and he passes by cold of heart.

Sometimes he may enter the portals of a church or chapel, and to him will be revealed the figure of the Nazarene in its reality as the Saviour of the lowly and oppressed, but it is a figure mournful and apart from the ritual and the dogma which is enunciated. Sometimes he sees the figure in the workshop and the factory, and there he recognises it in its reality. He sees the Christ in the men and women who are valiantly struggling to save a Pagan world from itself. He knows that Christ preached Brotherhood and Renunciation, and he observes that the Churches support Struggle and Acquisitiveness. A new text enters his mind: "It is harder for a camel to pass through the eye of a needle than for a poor man to become a genuine member of the present-day Christian Church."

Yet for him the Christ Story rings true through the centuries. "He was despised and rejected of men." Yet He will be lifted up, and will draw all men unto Him in the coming new world which is drawing near to us.

The mighty Vatican may crumble into ruins; the rats may gambol in the ruined aisle of Canterbury Cathedral; the chapels may perish; but Christ will remain, our Leader and our Guide, and the Christian system will be established in reality when religion ceases to be an ecclesiastical business and is a real living force in the every-day life of the people.

So we reach a great paradox. In the view of the workman Christianity will be established on the day that the Christian Churches cease to exist.

III.—OLD WINE IN NEW BOTTLES

By the Right Rev. BISHOP J. I. WEDGWOOD

ON all hands there is talk of the failure of the Churches and the rapidly-waning influence of religion. Men are sick and tired of religious controversy, which they regard as plainly contrary to the mind of Christ, and they note with pardonable indignation the ineptitude of the Churches in face of the gigantic problems raised by the great war. The mass of people no longer go to church; those who are not specially attracted to "religion" find little in the services that meets their needs. The plain man is from time to time brought face to face with the facts of life; he desires to read the riddle of sorrow and pain, he feels vaguely after some understanding of the purpose of existence, its many inequalities and apparent injustice; death and the beyond is an ever-present perplexity to him. On the other hand, numbers of men and women who are profoundly religious have fashioned for themselves a religion of their own—one which seems better to minister to their highest aspirations and to the needs of their heart than that with which the Churches provide them. Many a man takes up his Tennyson, his Walt Whitman, his Tagore, or wanders through the smiling meadows of the countryside, and gains from that a greater inspiration than from any worship in church.

A problem which probes so deeply into the roots of human nature is capable of no easy solution. The causes of the present malady are of no recent origin. Civilisation has passed through a period of unexampled change and development, and the readjustment of religious administration must be correspondingly broad-based. But vast as is the problem, the outlook is in no way beclouded. For the very intensification of civilisation does but serve to emphasise the need for religion, and the search for reality—for God, is an imperishable instinct in all normal and healthy people. It is the purpose of this article to suggest some principles which may underlie this work of readjustment

of religion to the extended conditions of life, and for that we must first seek some clear definition of what we mean by religion.

It is plain that we can use the word in two very different senses. On the one hand there is a restricted sense in which it denotes that for which the ordinary church service stands. On the other, a wide sense in which it may be taken as that factor in our lives which tends to raise us towards the things of the spirit. This, indeed, arises from the meaning of the word itself, etymologically considered. Whether we derive it from *religare* or *relegere*, the root idea is that of something which binds us back. And that to which we are thus bound back is none other than God, Who is the source of our being. The Hindu speaks of the sense of separateness as an illusion and "the great heresy." The Christian, too, claims that his citizenship is of heaven, that here in the mazes of his earthly pilgrimage he is "far from his heavenly home." *Quod es, esto*, quoth St. Ambrose.

Rightly conceived, this process of "binding back" should be operative upon all of the several aspects of our nature—the body, the emotions, the mind, the will. Religion should minister to the health and good environment of the body; it should train and refine the emotions; it should satisfy the questionings of the mind and give to us a philosophy of existence; and, lastly, it should help man to unloose the forces of the will and teach him to apply that reproduction in himself of the Omnipotence of God to the purposes of his spiritual enfranchisement.

Of these several functions of religion the first is practically ignored. Take, for example, the question of food—a very important question, seeing that the body is the instrument of the spirit and is renewed by the food that it eats. The nature of that food is commonly determined, not by considerations of health or body-building efficiency, but by sapidty. The most that the Church has done is to

enjoin days of fasting and abstinence, but the entire régime is ludicrously ill-adapted to our modern conditions of life. This particular aspect of religion, then, should minister to the whole physical well-being of man, his environment, his social relationships, and of this work the State is, or should be, the organ.

With regard to the training of the emotions, it would be difficult to exaggerate the enormous influence that religion can here exercise. The Roman Catholic Church has seen the truth of this, and one of the most affecting sights a man can witness is to enter a large church in Paris and see the *dém-mondaines* crowding before the altar of the Blessed Virgin in prayer. But Protestantism as a system is wanting in this, as in many other respects; in fact, it is not a system, but a miscellany of isolated attitudes and aspirations of mind. It burkes the frank recognition of the emotions as a fundamental element in human nature. They are an inconvenient factor because they lead a man astray. The full-orbed worship of the Beautiful is decried as sensuous, with the result that emotional power, suppressed and not understood, is apt to burst the flood-gates asunder and to land its possessor in awkward predicaments. The sounder method is surely to restore the Beautiful to co-partnership with the Good and the True, recognising that in this Trinity "none is afore or after other; none is greater or less than another." Passion is not mastered by the ostrich-like attitude of ignoring it, but only by gradually raising and transmuting it into the virtue of which it is the lower expression. There is a science of this, well understood in the older systems of religious practice. Unfortunately, however, in these days the lamp of spiritual knowledge burns dim.

When we turn to the training of the mind, we find that the natural questionings of man as to the purpose of life, his relation to God and the world around him, are answered less satisfactorily from the pulpit than from the pen of the novelist or of the philosopher like Bergson or James. In the early days of a Church there are men of vision, able to speak with the only authority that is

worth anything, the authority of knowledge. "Where there is no vision, the people perish" (*Proverbs* xxix, 18). As a Church ceases to produce men of knowledge, so do its teachings become narrowed down and hardened. No longer able to impart wisdom by process of inner illumination, its exponents seek to enforce dogma by outer compulsion, and presently the meaning of the original teaching is warped and distorted. Men presume to prescribe terms of salvation; they seek to cramp the limitless love of the Supreme into terms of human reason and legalistic enactment; they erect barriers where none were intended; in the telling phrase of F. D. Maurice, they use the very Bread of Life as stones to cast at their enemies.

The obvious remedy for this is to restore the knowledge, and to acquaint the Christian with the means by which he can gain that knowledge at first hand for himself. Scripture and Tradition may be, indeed are, most helpful; but that which is spiritual Truth can be known directly in all ages and at all times by spiritually developed men. Here, again, the ancient discipline of religion opens the way. But how many modern Christians are taught the methods of meditation, of control of the mind and desires, or know anything of the great ideal and possibility of discipleship? We live in a constant whirl of excitement, seeking sense-stimuli from the easy reaches of pleasure around us in bewildering rapidity of succession—yet within each one of us is the inexhaustible Treasury of the Kingdom of God, and we are not even taught to look for it! It is not without significance that the Athanasian Creed, after telling us that he who would be in the way of healthy or harmonious progress must first hold the Catholic faith—*i.e.*, the statement of universal principles in Nature—proceeds at once to an elaborate disquisition on the nature of the Trinity. Can we suppose that the conduct of the average man-in-the-street would be seriously disturbed if he conceived that there were a fourth Person to the Godhead? The truth is, the Creed is a document written for those who are seeking after discipleship and

the Kingdom of God, and whose earliest lesson must be the understanding of their own nature. As man is made in the image of God so he reproduces in himself the Divine Trinity of Father, Son and Holy Spirit, and the ancient paths of Purgation, Illumination and Union fall naturally under those three aspects in reverse order. It is the Holy Spirit, figured as in tongues of flame and as a rushing mighty wind, whose activity is the great purifying fire in men's nature. It is the Son, the unfolding of the Christ-principle, who illumines him, thus purified and prepared, with heavenly wisdom. And it is the final loosening of the power of the Sovereign Will which unites him with the Father and leads him through the Path of Union to oneness with God. Writing of the Christian Mysteries truly does Mrs. Besant say: "It is impossible not to be struck with the different tone of these Christians from that of their modern successors. . . . Nowadays religion is considered to have gloriously accomplished its object when it has made the Saint; then, it was to the Saint that it devoted its highest energies, and, taking the pure in heart, it led them to the Beatific Vision."*

In any attempt to forecast the future of religion, we may confidently expect to see such an expansion of existing forms as will adapt them to these several needs of human nature. The whole conception of religion must be widened. The artificial distinction between sacred and secular must be abrogated. We may think of a social order in which the work of the philosopher, the artist, the scientist, the author, the politician will be regarded as definitely religious, because inspired by the ideal of serving humanity. From an examination of the defects and inadequacies of our present-day religion it is not difficult to anticipate certain directions in which this process of expansion may well operate. Let us consider some of these.

1. Conventional religion deals exclusively with God's relation to man and ignores His manifestation in Nature. People are led to identify religion with

stuffy churches, instead of being taught to find God in the solitude of the mountain and the music of the birds. Moreover, the Nature-worship of the ancients was no mere delusion, but will ever live as a fundamental instinct in human nature. The God in man must be given the opportunity to answer to the God in Nature, and the special manifestation of Christ through the Sacraments will gain in recognition if the healing power of Nature is taken into collaboration in our worship.

2. Beauty as an educational factor is sadly neglected. Religion is so much bound up with dull moral injunctions as to have become utterly distasteful to masses of people. The remedy is to teach people that to worship Beauty is to worship Goodness, and to be beautiful within themselves is to be good. Moral precepts are well enough in their way, but many a man is lifted nearer to Christ by good music than by the far rarer phenomenon of a good sermon. The man who pours out his soul in a flood of melody is worshipping as truly, quite possibly more truly, than the man who says prayers. The Church, to its credit, has fostered and inspired art, particularly music and painting; but we need to get behind the well-worn phrase of art being the handmaid of religion and to realise that it is religion. In the future we may certainly expect to find the direct approach to God through art in its many forms an essential side of religious activity.

3. The majority of religious people are mainly engaged in commemorating a Christ who lived two thousand years ago, instead of realising their fellowship with the Eternal Christ who ever lives as a mighty spiritual Presence in the world, guiding and sustaining His people. "Before Abraham was, I am." Let them realise that He is the true minister in all Sacraments, that the Christian is quite literally "grafted into the mystical Body of Christ," that His Life and Blessing flow through that body-corporate, and worship becomes instinct with life, reality and power.

4. In Christianity, the Transcendence of God has been stressed at the expense of the realisation of His Immanence. He

* "Esoteric Christianity," pp. 94-95.

has been portrayed as an External Being to be petitioned for this or that favour or grace, instead of an Indwelling Power—"the Inner Ruler, Immortal"—to which, as the well-spring of its life, our whole nature must be conformed. This, in its turn, has led to the common identification of man with the Lower Self instead of with the Spirit. There can be little doubt that our liturgies must be purged of all expressions which indicate fear of God and His wrath, abject self-abasement, as well as of those other passages which suggest the naïve attempt to strike a bargain with God. Originating, too, from the same cause is the fair criticism that in occupying ourselves unduly with our relations towards the Transcendent God, we have been too oblivious of those with our fellow-men. There are many men who on this very account find greater spiritual inspiration in Freemasonry than in Church worship. The renaissance of mysticism is

the inevitable reaction against all this; but we must be careful lest in the enthusiasm of the rediscovery of the God within we forget the existence of the God without. The "without" is complementary to the "within"—hence the extreme value and importance of the Sacraments, whereby the Christ within is able to answer to the Christ without.

5. Arising from this identification of ourselves with the lower nature is the mischievous cult of self-repression, which has poisoned the very springs of our national moral life. "Thou shalt not" is a constant phrase of reprimand to children. Teach the child "Thou shalt," how truly and wisely to express himself, and the lower nature may safely be left to take care of itself. What a new heaven and a new earth this would mean, in the substitution of happiness for gloom, of freedom for limitation, of a race of Gods for a race of serfs, only the future can show.

IV.—SOME SUGGESTED REFORMS

By J. H. MARTYN (Australia)

WHEN Religion is spelt with a capital "R" it is usually intended to refer to some particular organisation. Thus there are the Christian, the Hindu, the Mohammedan, the Buddhist Religions. In Christianity these are again subdivided, the separate divisions being sometimes spoken of as Religions.

On the other hand, religion with a small "r" has an entirely distinct significance. The latter stands for the attitude of the individual towards God; for the bond of union between the creature and the Creator, and it should be possible to suppose that one may be religious without belonging to any of the organisations which are described as Religions.

Without guidance the aspirations of an individual may lead him along side-tracks and fail to secure as response the fullest possible benefits. It is therefore a quite understandable claim that those wise in spiritual things are able to help and

instruct the aspirant in matters pertaining to his spiritual interests. Hence the value of the organisation.

These Religions of Europe have made a history for themselves which has caused many thinkers to-day seriously to ask if their influence has not been more evil than good. It is charged against some of them that they have widened their spheres of activity illegitimately, and made them to include temporal concerns and activities; that they have become plotting, scheming, and interfering elements in politics; that they have sought power by allying themselves with military factions; that they have shrunk from no abomination of cruelty to further their own ends; that they have abused their spiritual offices and used them to secure dominance over the minds of adherents; that they have constructed and disseminated blasphemous doctrines which caricature the Divine qualities of Justice and of Love; and, finally, that they have fought to the last ditch against individual freedom, in the

realm of thought as well as in those of belief and action.

Possibly these charges have been exaggerated, or it may be that the crimes of centuries appear blacker than they really are when they are collected and named together. At the same time historical wars, inquisitions, burnings, betrayals, and massacres are sufficiently frequent and well authenticated to suggest that there exists in our Religions a dangerous sting. That side by side with their undoubted power to instruct, to comfort, and to heal they develop an awful tendency to poison, destroy, and check.

The other side of the picture, the more pleasing one, is that through the centuries these same Religions have aided untold numbers of people to reach out towards God; that they have provided facilities for public and private devotion; that the spiritual office of the clergy has made them the friends of the otherwise friendless and the consolers of the comfortless. Probably, on the whole, education has benefited, and the pangs of poverty have been assuaged, by the ministrations of the priest more than by any other means. The Religions too, or some of them, have produced their true saints, patronised the arts, and at times assumed the part of peacemaker at critical periods.

Any attempt to forecast reconstruction in Religion with a capital "R" must allow for its virtues and preserve them, and at the same time seek the causes of its vices and correct them. The virtues seem to lie in the encouragement of aspiration and devotion; in all the higher phases of sentiment evoked by private or public worship; in organised attention to religious observances and in promoting altruistic effort. The vices apparently proceed in part, but largely, from restrictions placed on individual freedom, from the yielding of man's authority as well as his conscience as an individual to the priest, and from the powers vested in or usurped by a professional priesthood or clergy.

In Europe the future may find solution to one of the old problems by handing over the care of sacred things to the clergy. Protestantism has admittedly not always benefited from interference by the laity

in these matters. If other abuses are checked and good feeling established between clergy and laity, the latter would probably gladly yield to the former the duties and responsibilities pertaining to ceremonial, to vestments, to sacraments, and other questions that have proved so "burning" from time to time. No doubt there would result a variety of external forms which would provide corresponding opportunity of choice to the free and untrammelled worshipper.

And why not an unpaid clergy? It is rather shocking to the truest Christian sentiment that its clergy should constitute a profession, and that payment should have to be made, in some form or other, in return for the priestly performance of the Christian Rites. Cannot it be claimed that as a profession Ecclesiasticism has proved a failure in Europe? It has in places established itself as a huge political power, but it has failed to win the respect and the following of the people as a whole anywhere. In this it has not only failed, but it has failed disastrously. All the "Religions" together in most of our large "Christian" cities claim but a small proportion of the population as adherents. What of the remainder?

If Christian clergy were unpaid, and selected from the fittest, surely there would be a different story to tell. Such priests might find it inconvenient to clothe themselves in distinctive attire outside the church, but would that be any loss either to their own dignity or to the world at large? Many of the clergy to-day are sufficiently in touch with public opinion to realise that clerical attire does not inspire respect with great masses of people—just the opposite, in fact; and some endeavour to appear as much like laymen as possible in consequence. In the sanctuary the honorary priest would don the vestments of his office, as does the Oddfellow or the Freemason when he enters his temple. In the world he would follow any occupation that was convenient. He would be married or unmarried. He would indeed be a layman with full and varied experience of the world in secular affairs, but devoting his services to his fellow man, a volunteer in Christ's service truly, and not profes-

sionally. In all British communities we have a voluntary and unpaid magistracy, unpaid councils, and until recently unpaid Parliaments, *and never has there been any lack of volunteers for office.* To-day there is a growing tendency to pay Members of Parliament, but where the system has become established the standard of service has not improved. It may have been lowered. It can safely be claimed, therefore, that an unpaid and voluntary priesthood is practicable, and few laymen will doubt that such a system will provide a class of clergy as good, or better, than that available to professionalism.

Now for the most essential of all reconstruction methods.

Surely a long-suffering people will demand perfect liberty in all matters of belief. This means that liberty must be accorded to both priest and layman to interpret creeds or scriptures for himself. In turn this involves freedom on the part of all to partake of whatever "Religion" has to offer, without membership restrictions imposed upon the basis of belief. If the sacrament of the Holy Eucharist is a benefit spiritually to one who accepts in their literal entirety the Thirty-nine Articles of the Anglican Church, it should also be of use spiritually to one who does not. In fact, it might be reasoned that it should be more needed by the unbeliever than by the faithful, by the sinner than by the saint. It is questionable whether, if other Sacraments and Rites, such as those of Baptism, Confirmation, Marriage, and Burial, have any value at all, the clergy should be permitted to withhold them from any who wished to take advantage of them, because of any question of belief or disbelief.

Again it will be necessary to place the management and control of property in the hands of the laity rather than in those of the clergy. To-day the most far-reaching ideal of national sentiment is the "right of self-determination." That may mean little or much in the mouths of politicians, but the very use of the phrase by them implies a popular demand. Such demand in turn very likely indicates that a definite stage has been reached in human evolution. In its infancy it was necessary

that humanity should be guided, and even governed. Hence various forms of autocracy. To-day it cries out for more of what it supposes are the privileges of self-determination, as does the lusty youth arriving at manhood. Let this principle, then, be adopted in the reconstruction of Religion.

The hand that controls the purse controls the power. The clergy have held the power, but have failed to hold the people. The future must give control of it to the laity, with room on the controlling councils for minority representation by the clergy.

To conclude. It would seem that the future calls for certain principles to be applied to the religious organisations of Europe, which may be summarised thus :

1. The clergy to be supreme in their own sphere, to determine ceremonial and all relating thereto, to administer sacraments, and to admit to the priesthood.
2. An honorary clergy or priesthood.
3. Perfect freedom accorded to both clergy and laity to interpret creeds and scriptures.
4. Lay control of property.

If the principles stated above are checked by those in operation in primitive Christianity, it will be found that they correspond to those implied in the Gospel narrative and later tradition. There Christ, the Head of the Religion, selects His assistants (Disciples) and formulates His sacraments.

The Disciples are selected from men following various pursuits, in which some continue. No belief formula is established, but much freedom in dealing with accepted customs and beliefs is encouraged. The purse is in the hands of a Disciple truly, and much trouble seems to have come from it.

Given these innovations, there seems to be no reason why Christianity as a Religion should not provide a common meeting-ground for all sorts and conditions of men; why it should not promote a tolerance in the future as widespread as the absence of it in the past; why it should not prove a mighty channel through which may flow the spiritual vitality of a still living Christ.

Under such reconstruction honest men could enter its cathedrals and pray in

reverence, and the whole race, instead of a fraction of it, profess the fellowship of the unpriestly Nazarene.

Religion spelt with the small "r," the cry of the unsatisfied soul for God, would surely, under such conditions, grow apace

in the West and become, may be, a main-spring influencing the daily life and the entire attitude of the people, and not, as now, a profession only too often applied to one day in the week and a brotherhood applied to one day in the year.

V.—SOME THOUGHTS ON RECONSTRUCTION

By the Rev. L. W. FEARN

(Warden of the Church Mystical Union)

THE day of dogmatic theology is well nigh gone; henceforth each individual capable of intelligent co-operation in the scheme of progressive creation will evolve for and from himself the Word of God, which is involved in all phenomena. Too long has man tried to live upon artificial food; the enfeebled constitution of the race is a proof of the emaciating habits which have wrecked our superficial civilisation. Our theories of sin are as sinful as our sins, for our philosophy of Religion is characterised pre-eminently by a Love of Self—and a resultant code of morals which nominally demands an apparent rectitude whilst relegating to obscurity the Doctrine of Intention. Religion is truly a name for the great Adventure of Life—which has for its one and only object the return of the differentiated Spirit to its Father and Lover. Had we intelligently understood Religion as a method of attaining Reunion with the Essential, it would not be necessary to discuss reconstruction. But our mixed motives and mundane methods have so obscured the purpose of existence and maimed the Spirit's life that we have to-day to begin again, amidst the wreckage of an edifice based upon ignorance and built in darkness. Not that we admit of the possibility of ultimate failure, nor even the necessary unprofitableness of the past. There is no failure unless we fail to appreciate the reasons for failure. Therefore proportionately to our realisation of the secrets of the present universal travail will be the Redemption possible. Many blame others for all that has come upon us—it is

an old device conceived in ignorance and born in sin, but too simple to deceive any but the self-satisfied. Vicarious sacrifice is not a theory which will bear anything approaching general application.

What I have to say here now is neither explanatory of details nor didactic concerning methods, but simply provocative of Thought. No man is ever better than his thought, and our service to the Source of Being—and consequently to our Ego—is in ratio to our capacity for Original and Creative Thought. Our Thought has hitherto been taught exoterically, hence its dull debility, consequently the general contagion of our circumscribed conventionalities. Each man will *Live* when he dares to think for himself; but only failure bought with the price of the Family fallacies will convince of this foolishness, and of the necessity to individually contact Archetypal sources of Wisdom and Power.

The world is becoming tired of itself. Man has exhausted the interests of human inertia; the *blasé* condition of a languid, visionless race is rendering its habitat uncomfortable and its prospects unpleasant. The prophets' "mouths are stopped with dust" of a decadent civilisation; the sources of inspiration are overwhelmed by the petrification of the forms to which they originally gave birth; and the Institutions called into existence for the furtherance of Ideals have now become their sepulchres. Naturally few will agree with such statements as these—that is of little consequence—none but those in some vital way related to the genus of Seers are likely to

see things as they are. But the fact of general dis-ease remains, and will be even more poignantly felt ere long. The causes which have created this unprecedented disturbance of the Universe are beyond the understanding of the majority involved, and therefore to them uninteresting; such, being content to explain the prevailing cataclysm as resulting from the declaration of war by one nation upon others for certain insignificant mundane reasons, have altogether missed the Secret of this most wonderful Cosmic conflict, and consequently will die ignorant of the deliverance again purchased with the price of blood: "Are they not without understanding that eat of my people as they would eat bread, and call not upon the Lord?" But "The wise shall understand," and such have the salvation of the race, and more, within their power. Anticipating this "Great Day of the Lord," many have been "born out of due time" by reason of the possession of prescience sufficient for the acquirement of understanding adequate to deal with such tremendous issues. To such is the appeal of Heaven articulate in the ories of earth—for such is my message given. Here I must deal in a very elementary manner; elsewhere there are opportunities provided for the consideration of the secrets of the "Great Work" which is for all "who can receive it." Most statements in this article are not intended as explanations of anything to the "natural man." Having been very kindly urged by the Editor to write for this periodical—not that I have anything to do with its work or views exoterically—I accepted the invitation knowing that these pages reach Members of Christ's Church who will understand and "hear what the Spirit saith."

Our subject is Reconstruction, but surely that is a word quite inadequate as a description of our object; or, if a description of the end in view, our object is far too superficial to satisfy the need of earth or the purpose of Heaven. Those who are out for reconstructing our world are doubtless engaged upon a good work, from the terrestrial standpoint; but our object is not earthly, and the call is not for

reconstruction, nor is the need of man for such methods, in spite of his ignorance of his real necessities. Our civilisation is like a repeatedly repaired machine of which the original idea has been lost, but of which the relics of the mechanism remain, and by constant and non-understanding "tinkering" have been rendered doubtfully serviceable for unintended uses. Such a machine must one day break down entirely, for its parts are not homogeneous and its purpose is alien to its originator's conception. Even so it is with our world to-day. But the visionless adapters are already busy groping amongst the débris, collecting the old wreckage, with which to refashion the mechanism of the new civilisation in the old way. For in spite of the catastrophes and consequent sufferings—the outcome of human folly—we are still prepared only to consider reconstruction. Can we not see that the whole conception of civilisation is obsolete, that its mechanism is antiquated, and that the very principle upon which it is based is only capable of logical expression in self-destruction? Why, O why, this futile repeated repairing of monstrous Dagon? He has no place in the House of God: the cosmic vibrations are for ever destined to effect the disintegration of his Being. Since we must have a God of some kind, would it not be wiser to conceive One capable of managing to survive in His own domain, or a mechanism capable of manifesting the mind of its Creator and achieving His purpose? The deification of Dagon is wrong in principle, or, looked at from the standpoint of mechanism, the construction of a piece of apparatus upon Law misinterpreted, principles misunderstood, and powers wrongly applied, is the courting of destruction.

The Reconstruction of Civilisation is not the outcome of a sufficiently worthy or wise purpose to justify success; we propose to remake the Home of Man, as much as circumstances will allow, like the old place which proved so comfortable; for remember, in spite of man's incessant grumbling, he is strongly adverse to the contemplation of any radical changes in his *ménage*. If anything goes wrong the reason is almost invariably given as some

more or less inscrutable act of the Being we call God. If this does not exactly explain matters it at least seems to the simple to sufficiently allocate the blame, to leave the sinner still self-satisfied: this is, in the last resort, the prevailing application of the instinct of self-preservation. However, in the present instance we have a better explanation and much less complicated method of explaining our supererogatory sufferings, for it leaves many with the impression that we are better than even we knew. No wonder, therefore, that we propose to reconstruct the civilisation which appears so peculiarly perfect.

How would it be were we to honestly face the facts before perpetuating the old fallacies? Why do Institutions disintegrate and individuals die? For one and the same reason: there is that in both that necessitates the cessation of their present form of existence. When a disease such as that with which the world is afflicted at present manifests itself, it is proof that internal conditions are wrong and the dissolution of the body imperative to the saving of its soul. But the world has been so interested in its body that diseases of its inner being have seemed too insignificant for serious attention. This is the secret of our present sorrow—our life has been external. Man's consciousness has generally been limited in and by sense functions and concepts; and as far as the real world is concerned he has existed in darkness, and in obscurity has given birth to delusions innumerable, from which he could only be delivered by their destruction, and the reality revealed through the suffering involved.

Yet we must understand that the destruction of that which is false is not in itself salvation; it is merely a preliminary process, a clearing of the ground upon which the new edifice is to be built. Hence it is clear that the end of the old world cannot advance the condition of existence, until the mental concepts expressed by the previous civilisation are themselves destroyed. The education of the architect must precede the improvement in his building. No advancement can be made by means of destruction till by development the mind is convinced of

the nature of the faults which have produced failures, and is capable of imagining a new concept.

We said the world is becoming tired of itself: that is only actually true of a comparative few; the rest are not tired of themselves, they are tired of others, and of conditions which they consider not advantageous to themselves. This certainly disturbs the condition of stagnation and may become a beneficent activity; but a mundane "general post" must not be mistaken for a "New Creation"; the object of the former is to obtain more possessions, better positions, and the privileges of affluence; they have "neither part nor lot" in this matter. Such are out for Reconstruction. The world is right, but the centre of the gravity of its desiderata is wrongly disposed, in their opinion. Unscientific redistribution cannot recreate an equilibrium, nor can reconstruction evolve a New Creation. We may break our enemies outside, and rearrange the world, but if the new conditions are born of the old mentality its inherent weakness will be but reproduced in further failures.

The curse of all civilisations is articulate when the limits of the average become the Laws of the Community. "I believe in Prophets," says the Church, but often the reception extends no further than verbal recognition. Prophets can never be popular; a prophet who becomes so should die in sorrow, for as a prophet his soul must have ceased to live before his body died. If ever the world needed prophets it is to-day: only they who can tell forth those things which "eye hath not seen nor ear heard" can help mankind in this day, when the extremity of human ingenuity is almost reached. "The things that are seen are temporal," superficial, and no amount of manipulation of a conglomeration of imperfections can produce a perfect condition. Yet few seem to perceive the folly of attempting this impossibility, and the explanation of their blindness is found in the reason for all our woes. The limits of the average mind constitute "The Law of Sin and Death," and this, by reason of the persecution or prostitution of the Prophets has been imposed upon the race.

This false Law finds its stronghold in the sense nature, which makes this world of shadows appear substantial, and human consciousness the supreme authority in the determination of values.

The corollary is inevitable; it consists in the contravention of the basic Law, "Man's life consisteth not in the abundance of things which he possesseth." While things and persons stand for ultimate values the whole condition where such falsity prevails must be doomed to self-destruction periodically. Now that we are compelled to pay so tremendous a price for experience, it is almost necessary to turn our unpremeditated purchase to remedial uses. Then know this: it is impossible for any thing or body, on any given plane, to go on repeating itself without destroying its formal existence. New Life can only impart sufficient vitality for continuous survival. New Life is not inherent in the old régime, neither can antiquated conditions give it birth. All through the ages men have arisen of the prophetic order with vision supernormal, whose Being has transcended the futile misconceptions of the Law of the average, but the world's dull imagination can seldom rise above the taming or maiming of all such abnormalities. We stone the prophets, and are in our turn slain by the activity of principles of which they were the manifestors: so, age after age, we "Kill the Prince of Life"; manifold are His manifestations, innumerable the calls by which He tries to rouse the sleepy soul. Strange irony! nought but suffering succeeds.

We have said, and doubtless some will see, that no processes of Reconstruction can save the world: a new Heaven can alone give birth to a better earth. Heaven has habitually been relegated to a nebulous futurity, consequently it has remained such to most. Heaven, or the Spirit World, is always "about us," but, like Jacob, "we knew it not" until the experiences in Hell accorded sufficient contrast

to reveal some Reality; then the "Heavens open" because the débris of earth is removed from the Spirit by means of suffering. Heaven is the realm of Reality, and he who comes into personal contact with this truth must, in proportion to his apprehension thereof eliminate from his soul the false standards and records of superficial consciousness which constitute the "Hereditary Diseases" of both mind and body. Hence the saving of the race consists in the energising of each soul to attain Spirit Consciousness in the realms of Light and Life. Then not only will man's thought become creative in this world of shadows. Then his Spirit will consciously contact the Great Ones who, having purchased the right of Initiation in the Principles of Paradise, live to love and guide those who strive for the Redemption of Spirit from the domination of the Hereditary Diseases of mind deluded by Time and Space. Hence our thought on Reconstruction begins with the Reconstruction of thought, which must remove from the mind all thought of Reconstruction, for the secret of Salvation is a New Creation, made not by man with the matter of his temporary abode, but through man by the Infinite Creative Spirit "taking the manhood into God"; thus manifesting Himself through the Thought and Activity of all who can respond to the cosmic vibrations of Him who saith: "Behold, I make all things new."

I waited: He is come. Oh, I have dreamed
Of Him and doubted; now I understand.
In all the day it was His glory gleamed,
In all the darkness I have touched His hand.

'Tis the new life beginning. Now I see
This cell is grown too small to hold me: I
Am driven out by joy's necessity;
For, if I were to linger, joy must die.

So I must out and on. Fling the door wide,
Good Porter, whether Thou be life or death!
These narrow walls are not for me: outside
The Spirit breathes the wonder of His
breath.*

* Henry Bryan Binn.

VI.—LA RECONSTRUCTION DE L'ÉGLISE

By M. L. BRANDT

(Mlle. Brandt is the National Representative of the Order of the Star in Switzerland)

LA réalité humaine étant le reflet de la réalité divine et cette réalité étant essentiellement créatrice, il s'ensuit que les formes diverses auxquelles sont associées nos activités (que celles-ci soient d'ordre religieux, philosophique, moral ou économique) sont en évolution constante, obéissant ainsi au principe créateur dont elles ne sont que l'instrument imparfait et transitoire.

De toutes ces formes, aucune ne subit plus complètement l'influence des événements extérieurs que l'Église.

Souple et vivante, elle est toujours prête à s'adapter aux aspirations de l'humanité d'une époque ou d'un pays.

Il faut a priori établir une distinction entre la Religion et l'Église, celle-ci n'étant que l'instrument nécessaire à l'expansion et à la vie de celle-là. Si la Religion est la Vie, l'Église est la forme; toutes deux sont nécessaires, mais ont des fonctions et des attributs divers.

La Religion est le message du Père à Ses enfants, du Créateur à la créature. Elle revêt d'une forme symbolique la synthèse des principes et des lois sur lesquels reposent les Univers et les Humanités.

Notre Univers est édifié selon certains grands principes; des lois en assurent l'application.

Les Religions reposent sur la révélation de ces principes, et l'Humanité doit arriver, non pas à les saisir et à les comprendre par le raisonnement et la logique, mais à les vivre et à en faire l'expérience. En réalité notre vie ne comporte qu'une seule expérience: *l'expérience de notre Divinité.*

Vivre les lois et les principes qui régissent l'Univers et nous-mêmes, faire l'expérience de la synthèse universelle, communier par le Dieu au-dedans de nous avec le Dieu en dehors de nous, telle est notre ultime destinée.

C'est l'Église, le "Corps du Christ" qui a comme mission d'exposer aux fidèles

les principes et les lois dont la synthèse forme la Religion; c'est l'Église qui met l'homme à même de vérifier un jour les enseignements de la Religion, "de connaître comme il a été connu."

L'expérience est à la base de tout vrai mysticisme. Sans expérience personnelle, nous ne saurions faire nôtres les vérités qui nous sont enseignées et qui, sans elle, demeureraient les fruits stériles d'une logique et d'une raison qui ne sont que des manifestations inférieures de l'Être divin que nous sommes.

Ainsi que le dit Bergson: "L'Absolu est ce monde réel lui-même, dans son essence pleine et profonde, ce monde où nous sommes plongés, notre milieu vital. Et cet absolu, nous pouvons le connaître, puisque nous en faisons nous-mêmes partie."

Connaître Dieu dont nous partageons la vie, tel est le but de l'Évolution humaine.

La religion nous apporte le message divin, l'Église a la mission, non seulement de nous l'expliquer, mais de nous aider à en faire l'expérience personnelle.

Comment cette expérience sera-t-elle faite dans l'Église de demain? Quels seront les moyens qu'elle mettra à la portée des fidèles pour rendre plus tangible, plus expérimental le lien qui unit le Créateur à la créature?

De la réponse à cette question naîtra la forme de l'Église de demain et sa réalisation immédiate.

L'Évolution humaine se poursuit selon trois grandes lignes directrices, reflets en elle des attributs divins: Pensée, Amour, Activité.

Pour être fidèle à sa mission, une Église doit donc apporter à l'Humanité dans ces trois domaines des forces vives et neuves qui lui permettront de se mettre plus totalement en harmonie avec la grande loi de l'Évolution créatrice.

Demain n'est pas aujourd'hui, la page du livre de la vie qui doit être écrite sera

différente de celle d'hier et la vague évolutive qui porte sur sa crête la figure auguste de l'Instructeur des Mondes déferle sur une humanité nouvelle. . . .

L'Eglise de demain devra être entre Ses mains un instrument docile et souple, une harpe répondant à Ses moindres vibrations. Elle offrira donc à ses fidèles :

1. Un Cérémonial permettant aux Sacrements d'avoir toute leur valeur, et d'être, ainsi que le dit l'Eglise anglicaine : " Un signe extérieur et visible d'une grâce intérieure et spirituelle." Ce Cérémonial ouvrira la porte aux anciens Mystères.

2. Une méthode de développement spirituel basée sur les paroles du Christ Lui-même. A la lumière de cet enseignement vécu, la nature intérieure de l'homme se développera jusqu'à sa parfaite stature. Le fidèle sera ainsi conduit sur le Sentier du Disciple, il passera par la véritable Porte étroite dont le Christ Lui-même est l'Entrée.

3. Une théologie à la fois philosophique et métaphysique qui réunira en une synthèse logique et vivante les lois qui régissent l'Univers et l'Homme, donc tout aussi bien une cosmogénèse qu'une anthropogénèse.

Du cérémonial bien compris, source inépuisable et féconde de spiritualité, naîtront des forces qui transformeront ceux qui y prennent part, et par eux rayonneront sur toute l'humanité.

Du Sentier rouvert et suivi par les disciples montera une vague de dévotion et d'amour qui dans sa marée vivifiante,

submergera les faibles et les incrédules eux-mêmes.

D'une théologie fidèle à son étymologie rayonnera sur la Philosophie, la Science, l'Art, la Morale, une lumière bienfaisante et vivifiante qui permettra à la synthèse de remplacer l'analyse et d'ouvrir toutes grandes les portes de l'intuition.

Telle pourrait être l'Eglise de demain.

Par le Christ au-dedans de nous, nous élèverons au Christ au dehors de nous, en toute conscience, en toute connaissance, un jour alors nous pourrons balbutier la Parole suprême, " Le Père et moi, nous sommes Un."

L'Eglise de demain sera l'édifice nouveau qui n'est pas fait de main d'homme car : " Voici les choses anciennes sont passées, toutes choses sont faites nouvelles."

L'Humanité a soif du Christ vivant, elle a soif d'entrer en communion avec Celui qui a dit, il y a deux mille ans : " Voici, je suis tous les jours avec vous jusqu'à la fin du monde."

C'est le Christ vivant, l'Instructeur des mondes, qui sera la pierre angulaire du Temple de demain. C'est Lui que nous attendons, c'est Lui que nous voulons servir, c'est Lui qui sera le grand Transformateur et le grand Reconstructeur, car c'est Sa Vie qui rayonnera à travers le Cérémonial, c'est Son Amour qui illuminera le Sentier, c'est Sa Sagesse qui éclairera la Mystique.

Préparons donc Ses voies et " dressons dans la solitude les Sentiers de notre Dieu."

Alors, Celui qui doit venir viendra.

VII.—THE CHURCH REBUILT

By the Rev. STANTON COIT

IT has been realised since the war began that the world-problem is to find the right relation of nations to one another, of States to one another, and of each nation to the State which it uses—or which uses it.

This problem is one which no historic Church has mastered; nor has any, except ancient Israel, even tackled it. Here is the reason for the fact that all the denominations of Christendom have been

impotent in constructive good during the world-conflict and have found themselves constrained to limit their efforts to alleviating physical pain and consoling personal anguish. How could one expect them to prevent war or, now, to submit plans for the reconstruction of international relationships, so long as the Christian scheme of salvation has ignored the political and economic life of man on earth as not vitally relevant to its own

end? But there is no ground in the nature and spiritual function of Churches for their not now so modifying their discipline and instruction as to educate and inspire men the world over to grant to every nation self-government and to induce every nation-State to co-operate with all others for the common advancement of the human race. It is certainly compatible with Christ's purpose in founding a Kingdom of Righteousness on earth, that all the Churches in the Allied nation-States should, in their capacity as the moral universities for adults, supplement the political attempts of our statesmen to make "democracy not unsafe for the world" and "the world safe for democracy."

With this end in view, and acting from this conception as to the world function of a Church, one religious organisation in London, within four months of the beginning of the war, reconstructed its own principles and methods. In October, 1914, the Ethical Church summoned its members to a series of ten meetings, to determine its attitude concerning the right relation of nations and States to one another and of religion to world-politics and to democracy as a form of government. Probably the Ethical Church is the only religious body in the world whose polity and teachings bear the mark of the mental and moral reaction of its members against the aggressive ambition of the Powers of Central Europe. It is a very small body, without any determining influence upon the States which are at war; but some readers of *THE HERALD OF THE STAR* may be disposed to judge of its worth not by its size but by the urgency of the ideas for which it stands. It may, moreover, be significant, if not as a cause, as a prophetic symptom of the New Era of which everyone is attempting to forecast and even to fix the outlines. Possibly it will be of service also to other religious organisations by giving a hint of what they can do towards the education of their own respective publics in the principles and the spiritual dynamics of international law.

One of the principles incorporated into the constitution of the Ethical Church de-

clares that each one of the nations of the earth is the actual living church—however imperfect—of which every one of its citizens is an active member. The fact on which it grounds its identification of Church and Nation is that every nation is the spiritual environment that is continuously moulding, and being moulded by, the character of all its citizens, either for moral good or evil. Churches, it is generally agreed, are spiritual fellowships of this kind; and the new proposition is that nations are, and must recognise themselves as, spiritual groups, each with its own vision of the ideal of humanity and each with its own particular mission in the fulfilment of the true end of man on earth. In harmony with this identification of Church and Nation, another proposition affirms that the various religious organisations within any nation are only so many auxiliary bands of thinkers and workers whose real church is their nation, and whose object, therefore, is the purification and spiritual integration of the national community to which they owe allegiance.

It should be noted here, in passing, that the Ethical Church does not identify Church and State, but only Church and Nation—the whole cultural unit of national life in its totality—the community which secretes as an organ of self-expression, not only the State as the upholder by force of the outward order of justice among individuals and between the multitudinous associations into which they group themselves, but also every voluntary society into which members of the community enter from motives of whatever kind.

The international, and, in a sense, the cosmopolitan, character of the proposition that *every* nation on earth is the living church of its own citizens cannot escape any unbiased critic. The whole of the earth's surface is occupied by various nations. What political government at present dominates any portion is beside the point. Cultural communities are as a fact in possession wherever man occupies any territory. We have, then, laid down a spiritual philosophy of nationhood as wide as the human race, when we have recognised each nation as a church. It

is a philosophy which reconciles the paradox between nationalism and internationalism. Lest this implicit reconciliation, however, might not be apparent to everyone, the Ethical Church has committed itself to three explicit declarations in favour of internationalism. One is headed *The Inviolability of Nations*, and reads :

For one nation to intervene in the ideal interests of another against its will, or to take its material possessions without its consent or without the sanction of an established international tribunal, is a violation of an ethical law of social life, which all the other nations should oppose to the uttermost.

Another asserts *The Spiritual Interdependence of Nations* in the following words :

The actual—or ideal—contact of contrasting civilisations has been one of the chief causes of national awakening and of human advancement. From this fact, among many others, it is evident that the fullest development of mankind can be attained only through a federation of all the nations of the earth, both as churches and States.

A third proposition is entitled *Nations the Citizens of Humanity*, and affirms the unity of the human race in these terms :

The co-operation of peoples and the permanent peace of mankind can be secured, not by obliterating, but by sanctifying, nations; and this sanctification can be brought about only by inspiring the citizens of each nation with a sense of its responsibilities for the welfare both of its own citizens and of the other peoples of the world.

The Ethical Church has still further elucidated and emphasised its recognition of all nations by affirming that each of them must be true to its own inner light. It expresses this sentiment as follows :

Religion has proved to be a blessing to human society, only when, on the one hand, its aim has been to embody the Universal Ideal in the lives of nations, and when, on the other, it has taught each people to revere and obey as their God the indwelling Power of Righteousness revealing itself in their own history and opportunities.

Compatible with this universal or international idealism, nay, as an inevitable corollary of it, is the conviction that the British Empire is the Church of all British subjects, and that they should unite in worshipping as God indwelling in it the animating spirit of the historic community, the sphere of psychic energy which

moulds their character and is in turn moulded by it. These ideas of the Empire as our Church and of the Spirit animating it as our God is thus expressed in the constitution of the Ethical Church :

The idealistic interests which bind together the different countries of the Empire constitute it the Church to which all British subjects inevitably belong, and to which each country should contribute the insight gained by its own peculiar history and character.

The Power of Righteousness, expressing itself in the moral evolution of the British people and now moving with greater momentum than ever before towards a democracy of Social Justice as the goal of the Empire's destiny, is God immanent, whom all British subjects should unite in revering and obeying.

In thus affirming the right relation of nation to nation, State to State, and of each nation to the State it uses as a means of making prevail its sense of social justice, the Ethical Church is true to the high tradition emanating from the Founder of Christianity. This continuity with the best life of the Church in the past it affirms in a declaration which it entitles "Co-Workers with Jesus Christ" :

As the establishment of a Democracy of Social Righteousness in every nation would be a fulfilment of Christ's Kingdom of God on earth, all persons who dedicate themselves to that end are co-workers with Jesus Christ; they are one with him, even though they may not look to him as the source of their inspiration.

In order explicitly to meet a natural objection on the part of those who regard the belief in a future life as essential to true religion, the Ethical Church maintains that at least Bible religion was not concerned primarily with the thought of a life after death. This interpretation of the nature of faith taught in the Old and New Testaments it embodies in the formula :

Religion has proved to be a blessing to mankind only when (as in the life-work, for example, of Isaiah and of Jesus Christ) the Future to which it has turned men's hearts has been that of cities and States, rather than of individual souls after death.

I have said that, since the war began, the world-problem has been realised to be concerning the right relation, not only of nations and States to other nations and States, but also concerning the right relation of each nation to the State which it

itself uses—or which uses it. It is the judgment of the members of the Ethical Church, as embodied in their new principles, that the right relation between a nation and its State is that the State should not use it, but that it should use the State; that the State should always be merely the instrument, or organ, of the cultural community in the fullness of its life and of its latent possibilities for good; that the nation must always be master and the State the slave; that the nation is by right the creator and the State only its creature. The State can never rightly be the end, but must for ever remain the means. This altogether anti-Prussian idea the Ethical Church has incorporated into its principles in the statement:

Every political, economic, domestic, and educational system must be so reconstructed that its tendency shall be to draw all men and women into co-operation on a basis of liberty and equality.

In another way it brings out the same fundamental belief in democratic government and in the Nation-State. It says:

Religion has been beneficent and creative only in proportion as it has trusted (even when interpreting itself otherwise) to purely human and natural means of redemption from suffering and sin, and thus aroused man's inventiveness and sense of responsibility. Religion throughout the Empire should now become a scheme for the social and moral salvation of all nations—the salvation not only of entire peoples, but for and by entire peoples.

In still a third proposition it presents from another point of view the aim and ideal of democracy:

The moral ideal requires that society shall offer to every man and woman, not only the consolations of religion and of a good conscience, but also the greatest possible opportunities for health, friendship, work that one loves, and security from want; for leisure, rest, play, knowledge, and reflection; and for the satisfaction—so far as this does not impair one's own social efficiency or that of others—of the fundamental instincts of human nature.

All these propositions, from the point of view of the Ethical Church, are *religious*, for it maintains that the distinguishing mark of all religions, whether in their personal and inward or in their social and external aspects, is the fixing of the attention, steadfastly and reverently, upon whatever is believed to be the source of

the supreme blessing of life, in order to secure them, and that *true* religion is the fixing of the attention, steadfastly and reverently, upon the Moral Ideal and upon all the powers and conditions in the universe of experience that favour its actualisation, in order to secure the reign of righteousness on earth.

All these propositions about nations and about democracy bear upon the belief in God, according to the witness of the Ethical Church, because, in its judgment, men have always called that power "God" which they believed to be the source of their supreme blessings; and the members of the Ethical Church believe that the social Ideal of moral perfection is the source of the supreme blessings of life. It therefore is the all-holy and supreme reality; it is, in short, God. But, in so far as individual human beings embody this ideal in their life and thought, they also are incarnations of God, and are indeed God. But the Group-Spirit of any community that is bent on making the world more nearly perfect is pre-eminently God. It is the all-holy "I" in the midst of them. A group of human beings is a more adequate vehicle of the Power that gives our life worth than any one human being can be. It is the Holy Spirit, the unifying, humanising, spiritualising energy that lifts us above the law of the jungle or of military despotism.

It was only after the war had begun that the Ethical Church incorporated what it believes to be the right relations of nations and States into its formal Statement of Principles. But it had already in 1913 issued two large volumes of selections from the national scriptures of the world, the selections having been chosen upon the basis that religion, when it is not degenerate, when it has not been perverted by the self-interest of priests and princes, has always to do chiefly with the human mission of nations. These volumes contain the meditations, lessons, hymns, anthems, and responsive litanies used at the Ethical Church. They are so many imaginative and beautiful means of bringing home to the mind and heart of those who participate in its Services the senti-

ments of our common humanity and the sense of our responsibility and opportunity to be redeemers of the world, its deliverers not only from tyranny and bloodshed, but from one's own personal sin and suffering. Its belief that in striving for social salvation we severally attain our own spiritual emancipation is expressed in the first of the new statements adopted by it in 1914. This first statement says :

Personal devotion to the Cause of the Good in the world is the way of salvation from suffering and sin. It possesses expulsive power, driving out inordinate egoism, morbid anticipation of pain, and the fear of death. It consoles the spirit in the hour of bereavement. It gives us motives to right conduct, beyond fear of punishment or desire for reward, by filling us with enthusiasm in the doing of our daily task.

If every religious organisation would add to its present creeds and rituals the principles of the Ethical Church and new forms embodying them in prayer, lesson, and the other items of social worship, every church would become a centre of education in international right and of inspiration towards social liberty. And

when churches become thus teachers they will have fulfilled their sociological function, which is to be standard-bearers of justice and humanity.

I have said that every nation is a church, but this is true only in the sense that every nation is also a State. The nation secretes its State as an oyster does its protective shell. In the same way a nation, if allowed to develop according to the law of its own being, organises itself into various associations, or into one, for the purpose of preserving the highest wisdom and purest vision which its experiences have revealed to it. Such associations constitute the national church. But this church fails of its end if it does not continuously rebuild itself. The task of religious bodies to-day, if they are to become organs of a redeemed humanity, must, it seems to me, infuse into their old teachings and sacraments the spirit of national democracy and the method and results of modern science, and not hesitate to introduce the necessary modifications. When they have done this they will be able to help rebuild the world.



WOODLAND WHISPERINGS

Deep within the shadow'd Wildwood,
Where the moss-grown tree-trunks lie,
I will get me back my Childhood
'Neath the blue of God's own sky.

Where the curled fern decks the hillside,
And the bluebell lifts her head,
And the birds are piping blithely
Now that Winter's cold is fled.

There, are Childhood's hopes rekindled,
Childhood's faith again renewed ;
In the misty Past have dwindled
War and Hate, and Hell's dark brood

Faerie fancies flit like shadows
Through the dim green woodland world,
Come to life like radiant fireflies
Floating past with wings unfurled.

Every tree becomes a Being
Tall and stately, hoar with years,
And my opened eyes are seeing
Sages standing with their Peers !

Like an undertone or background
To the Wildwood's pulsing life,
Is the buzz of countless insects
Vibrant in their love and strife.

And beside me flows the River
Shining, calm, and broad and deep,
Half revealing, half reflecting
Dreamlike woods in Realms of Sleep.

I can hear the whispered secrets
Of the Dwellers in the grass ;
Through the greenaisles of the tree-trunks
I can see the wood-nymphs pass.

And the secrets that they tell me
Are as ancient as the Earth,
For they speak of Life's beginnings
And they tell of Death and Birth.

Death, they say, is but a casting
Of the chrysalis of flesh,
As the Life which passes onwards
Throws aside its silken mesh ;

Birth is when the radiant Spirit
Floating in her realm of Light
Comes again to dwell in Matter,
Enters once again the fight.

And the Future, so they whisper,
Is as boundless as the Past ;
Though the Path be steep before us
We shall gain the heights at last.

After countless lives of toiling,
After countless births and deaths,
After countless tears and failures,
After countless drawing breaths,

At the end the goal is certain ;
We shall conquer, we shall win,
We shall burst the bars asunder,
We shall scale the Walls of Sin.

And when at the last we triumph,
Standing fearless in the Light,
Perfect Beings, having wisdom
Love and Power and Godlike Might,

Then perchance we shall remember
These dim forest-glades of earth
Turn our Godlike strength to help them
Lighter make the Wheel of Birth ;

Easier make the Path for others
Who must tread the age-long Way,
Help all creatures bound in Matter
To arise and greet the Day !

R. W. BELL.

VIII.—THE PRESENCE

I SAT in my garden, depressed, dispirited, and weary, looking back over the past years, with all their unfulfilled desires, the bright hopes that had faded into nothingness almost before they were born. I saw the future years going by with an aching loneliness filling my heart, the weary round of little duties filling my days, the separation from my beloved filling my life with a pain so acute that the beauties of this world remained unseen.

The tall trees around me threw their green arms wide in gladness to embrace and hold the sunshine. The scent of flowers made beautiful the air, and their gay colours brightened my garden. The song of birds and the laughter of little children could be heard like Nature's music of the day. But all these things could not bring me comfort. They only deepened the sadness and the feeling of isolation that held me. I felt like an atom stranded on its way down the stream of Infinite Force, cut off from the rest of God's creation.

Dry religious maxims ran through and through my brain. "In God all things are; your days are in His Hand." "You shall meet again." "In Heaven there will be no more partings." A feeling of anger took possession of me. "I do not want the love I may find in Heaven," I cried. "I want it here and now. It is the sound of a voice, low-toned to suit the words of caress that I long to hear, the touch of a warm hand, the pressure of dear lips upon my mouth that I crave. A whole eternity of spiritual devotion will not ease the longings of my human heart. Here and now I am hungry, and the feast prepared in another Land cannot feed me now!"

At length, wearied out, I sat quiet, emptied of all thought and feeling. Soon a wonderful stillness encompassed me, not the stillness born of apathy, but that of great harmonious movement, of something accomplished. And a light, pale blue, as from a far-off star, seemed to come before my eyes. At first the light seemed very distant, and sharp as a pin's point the ray that touched me. Then nearer and nearer and ever broader it grew, until I seemed bathed in it, and its vibrations shot through and through me. Soon the light changed to a warm rosy hue, and I felt sheltered, as though under Angels' wings. And within the rosy light a Presence stood. I could not say: "It is he!" Nor could I call the Form by name. But I knew I loved it, and in loving, was bathed in a glory of contentment.

What were the strivings of a few hours since? What the agony of spirit just past? What the darkness that threatened all my days? My beloved was here all around me—not alone his lips on mine, but he himself penetrating every fibre of my being, until he and I were verily one, so intertwined that there was neither he nor I. Not Time, nor Space, nor even Death itself could evermore separate us.

* * *

The outside world returned upon me with a crash, the little duties once more called me back to earth's activities. The glow faded. But the warmth of the Presence remained, and the knowledge that to love means all, that for those who love there is no separation.

M. G. P.

Coonoor, December, 1917.



CHRIST AS WARRIOR

By the late F. S. SNELL

THE overwhelming majority of His followers believe that Jesus was sinless. By this they mean not that He was unrelated to evil, but that, though tempted in all respects like ourselves, He never yielded. No doubt He could stifle evil passions as soon as they arose in His Soul, for even the winds and waves obeyed Him. Nevertheless in His earthly life He must have known every vicious tendency that vexes man, and this is generally agreed to be the reason why He is able to sympathise with sinners and understand their difficulties.

"Have I not chosen you twelve," He said, "and one of you is a devil?" Some say that the twelve Apostles correspond to the signs of the Zodiac, as do, likewise, the twelve aspects that there are to the consciousness of any fully incarnated being. However that may be, it is certain that the Christ took birth in such a way as to include in His nature some element that was a medium wherein all the sin and sorrow of the world could reproduce themselves. He was betrayed by an Iscariot within Himself as well as by Judas the son of Simon.

Jesus brought to the world "not peace but a sword." Early in His Ministry He began to denounce, to antagonise, to expose. The tyrannous hypocrisy of the Scribes and Pharisees roused Him to terrible anger, and He deliberately attacked them. We read that His enemies "took counsel how they might entangle Him in His talk," and how completely they were outwitted. In the end it was He who entrapped them.

Being what He was, doubtless he contended with something more than the ruling class of a small tributary nation in an obscure corner of the Roman Empire. One may guess that the tragic events of His life were the earthly counterpart of a war in Heaven between the Hosts of

Light and the Legions of Darkness. The issues of that struggle were in a fundamental sense the same as those of the present war, and those who from pure motives take part in the latter on either side are helping to make good for mankind the victory won upon Golgotha.

Whoso follows the example of Christ's Passion and Crucifixion is a warrior like his Master. The battle he fights is two-fold. There is, first, the inward warfare against himself, which he wages on behalf of his own soul. Allegories may be found in more than one fairy tale. His soul is a fair Princess whom he loves, and she is imprisoned in an Ogre's castle. He himself has built that castle and shut her therein by the evil magic of many enchantments, for he is the Ogre as well as the Knight, a Beast as well as a Prince. That is why, though he saves her, himself he cannot save. That is why, having taken the sword, he must perish by the sword. For the same reason, though indeed he enter the Kingdom, he goes into it halt and maimed. Therein has he much honour, for so likewise did the Master, Who bears the wounds of the spear and nails in His risen and glorified Body.

In the long run, as a man deals with himself so must he with others, and conversely. If he loves his soul and fights to free her from bondage to the vicious side of his nature, he is led inevitably to love his fellow men and women and to be their champion against all who would hurt or oppress them. Hence the two aspects of the battle waged by the Christian warrior. A man of this type is generally at his best when called upon to take up arms in the literal sense, and defend upon the field of battle some cause that he believes to be just. Life is cleaner and simpler for him under these conditions; its issues are plainer. In a few months he may have to endure such hardships and ordeals as will

burn out of his nature the last traces of sensuality and sloth, and rid him once for all of selfishness in every form. If he dies he knows that, besides giving his life in the cause of human freedom, "he has done exceedingly well for himself." Nevertheless, whatever may be his outward and visible occupation, he is fundamentally a fighter, and is obliged to carry arms, as it were, and to remain on guard even when strife has ceased for a while. For he bears within him the permanent possibility of lust, cowardice, and other vices. No matter how severely he is provoked he must do no wrong, nor give any sign of his feelings, even though they gnaw his vitals, like the fox hidden in the Spartan's clothing.

He must show a noble forbearance when personally wronged, remembering Him Who, when He was reviled, reviled not again. Yet he must be ready at all times to strike valiantly in defence of the weak and helpless. Long faithfulness and much devoted service develop in him at last the power to see beyond the personalities concerned in any quarrel; to behold in every case of injustice, cruelty, or oppression a wrong done to the crucified soul of Humanity. This is the Vision of the Holy Grail, and those to whom it is granted see the redemption of individual souls as part of a larger process, the salvation of the Grail Itself. Therefore the cry of the white-robed multitude: "Salvation to our God which sitteth upon the throne, and unto the Lamb."

The reward and rest of the Christian soldier lie beyond the grave; to him the material world is the land of his weary exile. "Here in the body pent" he has to repress and deny himself at every turn, and if ever he feels justified in giving rein to his desires they must (so to speak) take exercise under the supervision of an armed escort, lest in abandoning himself too freely to the enjoyment of innocent pleasures he forget his duties or fall unawares into sin.

Because in certain respects he cannot trust himself, he similarly distrusts his fellows. Hardly dare he contemplate in their nakedness the lovely wondrous realities at the source of life, though it

were but in the secrecy of his inmost thought. Still less could he speak of such things freely and unashamed, his eyes full of tenderness and wonder. For the Beast lurks in his heart, maybe also in the heart of his best beloved, and to uncover anything sacred in the presence of the Beast is to defile it. Yet if these things be not unveiled there is no sustenance of the spiritual life. To know them as a mother knows her first-born babe, to share that knowledge with the Beloved frankly and in mutual rejoicing—this indeed is Holy Communion, without which the soul perishes. Fearfully then, and driven by sore need, he approaches the Holy of Holies. Gazing like Amfortas for a moment of sweetness mingled with pain, he turns away in confusion, torn inwardly by feelings that threaten to overwhelm him. Alone with his dearest, he dares no more in his speech than to hint at these things, upon rare occasions, when circumstances have obliged him to face them. Alas! he is not among those of whom a poet has said "they would not stand futile and ill at ease in any of the profounder situations of life. They would not be ashamed of themselves if life became very beautiful for awhile. They could live life to the full."

His part is played against a sombre background of evil, the presence of which is irresistibly suggested by even the fairest of his virtues, for each is a denial of some sin, a protest and safeguard against the corresponding vice, implying it as plainly as front implies back.

It is because he does not fully understand evil that he is obliged to fight it, both in himself and in others. For the same reason he cannot perfectly discriminate between evil and good, so that he is liable at times to judge by appearances and look rather upon the deed than the motive. The necessity of guarding constantly against sin imposes severe limitation upon him; he loses spontaneity and his powers of self-expression become hampered.

Everywhere the majority of men and women possess some modicum of goodwill and common sense, some saving leaven of faith and love, but for which

the case of this planet would be parlous indeed. No doubt there are many who regulate their activities by the falsest theories, the most mischievous creeds, or ideals as petrifying as the sight of Medusa. Yet in most cases their souls are in no serious danger, for the greater issues of their lives are swayed without their knowledge, by deep wholesome instincts working silently beneath the purposes of their conscious minds. "As fishes playing in a pond, covered over with reeds and scum, cannot be seen from outside, so God plays in the hearts of man invisibly."*

Those within a dangerous distance of spiritual shipwreck are mostly the "neither hot nor cold" (victims fundamentally of apathy and sloth, drifters along the stream of habit and custom), and, on the other hand, the strictly consistent persons who crush out their saving tendencies in order to carry some false theory of life to its logical conclusion.

But, admitting all this, the question remains: What shall we do to inherit eternal life? How (as it is phrased in the *Gita*) may we enjoy immortality? By what means may we develop that faith whereby alone we may be joined to the Supreme Spirit?

The answers to these questions involve certain fundamentals which must now be considered. According to Hindu philosophy, the three Gunas or qualities of Nature are Rajas, Tamas, and Sattva. Their equivalents in terms of physical science are Force, Inertia, and Simple Harmonic Motion.

By leaving out Sattva and considering Force, or Rajas, under two headings we get scientific equivalents of the three Persons in the Trinity of Darkness. Expressed in terms of human psychology the latter are: Tyranny (Centripetal Force), Destructiveness (or Centrifugal Force), and Sloth (Inertia).

The Trinity of Light (which corresponds to Sattva) is as follows: Faith (Love freed and in action), Compassion (the receptive aspect of love, which includes Under-

standing, Intuition, and the power to sympathise not merely with suffering but also with joy), and Love Itself, the Source and Maintainer of Life.

Now, it is possible for Love to be imprisoned by evil and even to be forced to carry out its behests. Indeed, it is only by reason of its power to enslave Love that evil can persist at all, for Love is Life, and evil is uncreative, essentially parasitical. As someone has pointed out, if you want to be efficiently selfish you must, to some extent and in minor respects, be unselfish. It is obvious, for instance, that no great organisation can be maintained and used unless its machinery is somewhat lubricated by courtesy and kindness; unless its members are more or less loyal, devoted, and self-sacrificing. Yet such an organisation may be fundamentally evil in character and purpose. It may aim, say, at world-domination. The same principle applies to individuals. If anything but love be the mainspring of a man's being, if the love in his nature be irrelevant, unessential, or subordinate to the basic motive of his life, then, whatever his virtues, his life is upon the whole an evil thing. The sum-total of his activities operates as a petrifying or disintegrating agency; all his righteousness is "as filthy rags."

Christianity is simply the worship of and the service of love, which it identifies with the Supreme Spirit. To become a Christian he must have love enthroned in his heart. This does not imply that evil is forthwith cast out of him. It means that the good and the evil within him have reversed their positions. The latter, once a usurping tyrant, is now a mere invader. The kingdom of the man's nature may still be largely overrun by the forces of darkness; its last stronghold, heavily beleaguered, may be all that is left in its King's hands. The man's life may be stained by a multitude of sins; his energies may still flow mainly in the channels worn by ancient habit. But his progress in the ways of evil will no longer accumulate momentum. It will be repeatedly checked and his feet set resolutely in a new direction. Every now

* Râma Krishna; quoted by Michael Wood in *The Saint and the Outlaw* and other stories

and then he will pause, remember his vows, feed the flame in his heart, and rededicate himself to its service. As time passes he will do this more and more frequently, and his good resolutions will be kept for longer and longer periods.

The love in him, though enthroned and destined ultimately to be victorious, is at first largely impotent. It can do little but silently watch him; anon, as it were, catching his eye and recalling him to his allegiance, just as Jesus "turned and looked upon Peter."

For in the paths of evil he has learnt to be hard, coercive, violent, and destructive. Hence at first he is obliged to use those same powers and qualities in the service of love. Bayonets, gibbets, handcuffs, inoculation, the surgeon's knife, the pole-axe, social ostracism, and such accompaniments of Christian civilisation are not representative of the methods of love in action. Yet they are employed or endorsed by many who cannot see any other way to protect their dear ones from tyranny, murder, rape, robbery, disease, malnutrition, and moral corruption. These people are doing violence to love, and they know it. But they consider that a policy of *laissez faire* in such matters would be, in effect, a worse violence. They can discover no third alternative, and they are, therefore, doing the best they can in love's service.

This dilemma is one which faces the Christian warrior in private as well as in public life and in his dealings with his own soul. It is, indeed, precisely this that compels him to be a warrior. He has, as we have seen, other sorrows to bear. He is liable to backsliding and moments of forgetfulness in which he may cause untold suffering. For want of perfect discernment he is apt to mistake friends for foes. Moreover, because he is a fighter, because his energies are so constantly employed in violence and coercion, he

finds himself clumsy, stupid, impotent, and unwittingly brutal whenever he turns from strife to commune with the Beloved. Therefore a gulf divides soul from soul. Therefore the bliss of love is gashed with pain. He must endure the ache of vital things unuttered, of pure impulses strangled, of priceless opportunities wasted for fear that, lacking skill in self-expression, he may give pain or be misunderstood. It has been remarked that evil persists solely because of its power to enslave love. It is clear, then, that as long as the love in a Christian's nature remains enthroned in his heart, his vices are moribund. He may seem to others (and even to himself) to be serving love by very questionable methods. He can reasonably be accused of rendering evil for evil; of doing evil that good may come; of making weak and fatal compromises. But although these and other severe criticisms may be directed against him with a fair show of justice, he is in fact wiser than either he or his critics imagine. His evil tendencies are making subtle, desperate attempts to regain the supreme control of his being; he is preventing this by turning them against each other. On the battlefield of his distressed soul, tyranny and destructiveness are closed in a deadly struggle; between them sloth is being trodden out of existence. His part is to watch continually, frustrating their attempts at confederacy and stirring up renewed strife among them whenever one turns aside to attack and usurp love.

Satan being this divided against Satan, his kingdom can no longer stand. Such of the man's energies as are corrupt steadily exhaust one another until a point is reached when the love in his heart is able by its own power to harmonise and absorb what is left of them. But this may not be until he has recognised and confounded his adversary in several subtle disguises.

F. S. SNELL.

THE AFTER-CARE OF CHILDREN

By N. C. HARLOW BEER

I SUPPOSE that all men and women nowadays who are not—like soldiers, sailors, Red Cross nurses, and munition workers—actively and palpably engaged in their country's service, feel more vividly than ever before that everyone in general and themselves in particular owe a duty to their nation which they are not only willing but eager to perform—in short, we all feel that we have to “do our bit.”

So far things are clear, but when it comes to determining what that “bit” ought to be, some of us are confronted by a rather vague and hazy problem. Of course, there are lucky people whose “bit” seems clearly marked out for them by circumstances: who, having time or money at their disposal, found or conduct canteens for munition workers, clubs for soldiers' wives, convalescent homes for the wounded—and so on through the long list of the many attractive forms of service possible only to those who are rich in time or wealth. But, on the other hand, there are many men and women workers whose days are somewhat exacting, who have scant leisure and little money, but who feel that subscriptions and work for various war charities are not enough to constitute for them more than a partial answer to the poet's searching question:

“Here and here did England help me,
How have I helped England, say? . . .”

They would fain do more—but what? It is just to these people—“men and women of good will,” as a noted social reformer used to call them—that I would say: Why not take up after-care visiting, and so lend a hand in shaping the characters of a few of those boys and girls on whom the burden of the nation's future must eventually rest?

Most people probably know by now the meaning of the term “After-Care Work,” looking up from time to time: some of the boys and girls who have left the elementary schools and who have not yet attained the age of seventeen, taking a friendly interest in their careers, trying to prevent their drifting aimlessly from one occupation to another without any effort to fit themselves for after-life; doing as much as in one lies to impress upon the children and their parents the great importance (if family circumstances at all admit of it) of each juvenile learning thoroughly some one trade, so that later on as few adults as possible may be added to the already overcrowded ranks of “unskilled labour”; inculcating habits of thrift by taking an interest in every small effort at saving on the child's part; endeavouring to get your *protégé* to attend evening classes with regularity, or else to join a Scouts' club, or the G.F.S., or whatever seems likely to prevent learning coming to an untimely end when earning begins. All these and many other efforts in the right direction come within the scope of an “After-Care Visitor.” In short, the foremost aim of everyone undertaking such work is to prove himself or herself a *friend* in every sense to the children under their care, and to be ready with encouragement, help, or kindly counsel as the occasion may seem to warrant.

The work has much to recommend it to busy people. It can be done in one's own time, and practically in one's own way. No special training is needed, but the essential qualifications are a *kindly spirit, tact, and sound common sense*. There is no difficulty whatever in getting in the work—for there are, alas! in every town far fewer after-care visitors than there are juveniles obviously needing “someone to

look after them"—and a call either at the Juvenile Department of the Labour Exchange or at the Education Office to explain one's purpose will speedily lead to one's being put in touch with one, two, or more children (according as one's conscience and enthusiasm prompt) to whom one can act, first the part of a friend, and then (as one gradually comes to know them more intimately) of a trusted adviser. As regards the number of visits that need be paid to any one child, that is entirely a matter for the visitor to decide—two a year or a dozen a week are equally permissible, though most people prefer to strike a happy medium somewhere between the two.

Probably many people who would be attracted towards this work—which offers unending variety and continually growing interest, owing to the succession of human problems needing solution—feel that "the calling business" is the great drawback. They hesitate as to how to tackle successfully the first visit, on which, it is true, almost everything depends.

Probably the easiest way is to obtain an introduction—through the Secretary of the After-Care Committee, the Juvenile Employment Officer, or the Advisory Committee Secretary—to the former class teacher of your new *protégé*. A very few questions will give you some idea of the child's pet hobby, his special talent, or some little idiosyncrasy that marks him out from his companions. Thus you have the key in your own hands. You learn, perhaps, that Elsie was chiefly remarkable for being a perfect little tomboy; that Jack was great as an amateur carpenter; that Mary had a passion for reading; or that Charles could do little with books, but much with his little plot of school garden. A very little contriving will now give you the ground for your first visit. A parent's heart responds very readily to anyone showing a little interest in his children, and when you are able to begin the conversation by saying that you have heard from Mr. or Miss X., Y., or Z., as the case may be, how fond Mary is of books, or Charles of gardening, there is a promising opening at once; and if, further, you can follow it up by the offer

of some simple little pleasure in connection with the child's hobby—such as the loan of a book, or the offer of some cuttings or flower-seeds, or an invitation to attend some girls' or boys' club which has special classes in the favoured subject—the ice will be thoroughly broken and you will be given quite a lot of information, not only with regard to your own special *protégé*, but about others in the family as well. If you are wise enough to take real interest and make a mental note of what you hear, your succeeding visits will not fail for want of knowing what to talk about.

The next step is to get your little *protégé* to visit you—and here calling for the book you have offered to lend, or the flower-seeds you have promised, or other reasons of a similar nature, can easily suffice. This will give you an opportunity of seeing "your" child alone, and winning his confidence, and it is then that he is likely to tell you his various small hopes and ambitions and his scheme of life generally. After this, the rest should be easy, for you are probably regarded by the parents as, at any rate, a friend who has shown interest in the child, and on your second visit (which should be fairly soon) you will be able to discuss with them, without exciting suspicions of being interfering, what is to be your *protégé's* future and how it is being prepared for.

Needless to say, you must *always* proceed on the assumption (the correct one in the majority of cases) that the parents are ready to do the very best for the child *as far as they see it*, and that the only way in which an interested outsider like yourself can be of any service is not so much by giving direct advice as by putting before them certain *facts* about trades and the various prospects they offer, the outlook in "blind alley" occupations and the like, which you have learnt from attendance at the After-Care Committee meetings or from chatting with the Juvenile Employment Officer, or in other reliable ways—facts which, perhaps, they have not had the opportunity of knowing. You may be able to illustrate your remarks by giving concrete ex-

amples—which are sure to carry weight—and you will, at any rate, be listened to with attention. Possibly, however, you may find that your *protégé's* parents have already decided to place the boy or girl as learner or apprentice to some useful trade, and that it only remains for you to applaud and encourage their wise decision and perhaps—if an opening has not already been found—to offer to meet the child and mother at the Juvenile Employment Bureau or to mention the case to the officer beforehand, so that everything necessary may be done to secure a suitable opening as speedily as possible. On the other hand, you may find that when the *pros* and *cons* have been carefully weighed up you are compelled regretfully to acquiesce in the parents' decision that if the boy is to have the good and plentiful food during the period of rapid growth, on which rests the foundation of strength in after-life, there is nothing for it but to allow him to take a post where wages are comparatively high, even though—as generally in such cases—he will be taught little to fit him to compete later in the adult labour market. It is just in cases of this kind that the after-care visitor can do the most important work. Quiet, but in some cases persistent, effort will be needed to induce a child to take up Evening Classes or to join some organisation such as a Boys' Club, where at least he will not be allowed to drift, but will have an incentive to improve himself and to become fit for work with better prospects in the future. The visitor should always enlist the willing aid of the local Juvenile Employment Bureau in these instances, and so ensure that the child is given a chance of obtaining more promising employment later on.

In every case the visitor, whether dealing with the poor little people who are pushed into "blind alleys," or with the more enviable boys and girls who have their chance as apprentices or learners,

uses every incentive of kindly interest to encourage the children to apply themselves steadily to their not always interesting tasks, to perform them with zest and fidelity, and to make sure that they get that all-important thing to the wage-earner, old or young, a good reference.

Twice a year each after-care visitor sends in a report to her Committee as to the progress of the child, and gives such information as may be available as to the circumstances of the employment (wages, hours, etc.); she also mentions any classes or clubs the boy or girl attends, and speaks of any special needs which it may be in the power of the Committee directly or indirectly to meet. These reports are discussed at the next Committee Meeting, and by thus comparing difficulties and talking over successes, valuable information and helpful suggestions are mutually given and received.

The foregoing is only a very brief outline of the work of an After-Care Visitor—which varies as greatly as the types of children dealt with. Sometimes those engaged in it are lifted high on the waves of hope and altruistic joy; sometimes they are weighed down by despair—or at least by depression. Still, the work is generally interesting and *always* intensely "worth while." And never, surely, was it more necessary than now! If the long war of which some people speak proves, alas! to be actual fact, then these children who are now between fourteen and seventeen are just those on whom the nation will ultimately have to depend for the most vital self-sacrifice and intense resolution: in fact, for worthily "carrying on." If, on the contrary, brighter hopes are realised and Peace is not so long delayed, still we all know that the first years of peace must be a time of hard trial and testing, and it is these boys and girls who will have to do their part.

N. C. HARLOW BEER.

KNIGHTS OF THE ROUND TABLE

THE intense value of ideals to children as they grow to youth and maidenhood can never be too deeply realised by all to whom their welfare is dear, and that this fact escapes or is disregarded by many is also painfully true to the observer. Too soon, too often, "shades of the prison-house" are allowed to "close about" the impressionable spirit, so open at first to the voices of a bigger world. In some cases, perhaps, it is simply the charm of childhood wearing off and revealing a somewhat mediocre personality; in too many others the God-given craving for the big things of life which all of us to a greater or lesser degree possess has been supplied with only commonplace materials, and, alas! the desiring and eager spirit in time becomes satisfied with the sops thrown to it. In other words, the horizon becomes bounded by the facts of life, the whole being caught in the innumerable meshes made by the passing details of day-to-day existence, from which later in life a few, happily, free themselves, but only at the cost of great labour and suffering. It is perhaps not putting the case too strongly to assert that from this neglect spring all the evils that deface what should be a very fair world: thoughts, bred of the prison-house shades, take possession, in time to bring their harvest of lust, hate, and oppression. It is these that at length materialise into some great cataclysm like the present, when all the forces of mind and body are unbridled for destruction.

It is time for all the dwellers on this earth everywhere to determine that the generation now springing up in their midst shall be a saner, purer, kindlier race; that they shall receive such nurture as to make wholly impossible that they, when they grow to maturity, should permit or enact the horrors of the present.

Among others, all the ideas associated with chivalric legend—the perfect knight, the mystic quest, the magic sword, faithful, devoted service rendered to "Arthur, the flower of kings," are peculiarly attractive to the mind and imagination of youth. Herein are fulness of life, wealth of ad-

venture, boundless opportunity for gallantry and devotion; above all, these incidents centre round an ideal and gracious Figure, and thus combine to make the chivalrous life attractive and beautiful to those whose eager natures are opening up and becoming ripe to appreciate and grasp it.

This fact has been utilised by one who was himself "a very perfect gentil Knyghte."* Under his guidance a few youths and maidens banded themselves together into a league of service, taking as their motto the old and honoured one of the Round Table that Tennyson has made a familiar word: "Live pure, speak true, right wrong, follow the king." This Table is not formed only of knights, but of boys and girls living, many of them, commonplace and not particularly interesting lives, the elder sharing in the ordinary routine work of the world.

Yet gradually, as the mind holds to the ideal of knightly service, new vistas begin to open, new explanations of existence to dawn; further, a new steadiness is gained and a power to see things in their true proportions.

That the note of chivalry is painfully lacking in our modern world no arguments are necessary to adduce. Efficiency is worshipped, success is the test of greatness, weakness meets with scorn and abuse instead of help and protection. It is this note of chivalry, with its practical applications, that those who call themselves knights of the modern Round Table are trying to sound, faintly at first, but surely; a note that persists in spite of the discordant noises of the world that drown it in their ugly din.

Just as with the Round Table which met in the great Hall at Camelot, the central figure was the King, central in their midst in their gatherings, central in their minds and hearts, round whom their acts of service and prowess ever turned, so now with those who take up the old ideal, all their lives they strive to live "in His Name."

Who then is the King? This question

* The late Lieut. G. Herbert Whyte, M.C.

each answers for himself. That Throne before which each in imagination kneels is tenanted by whomsoever he places upon it. It may be Him of whom it was said "His service is perfect freedom," He who many of us think will soon draw nigh again, who will come like the Dayspring, to "chase the night and fill the sky," the Greatest One. Or it may be some great hero from out of the misty past, or another, more modern one, some great benefactor of his race. If none of these is called to sit upon this Throne, he can place there some ideal figure of his own creation, endowed with all those qualities he most admires. Whoever the King, the aim is the old one: "Service in the King's Name." Service adapted, that is, to the world of to-day. There are still wrongs to redress, still the weak and the oppressed to succour, still a battle to be waged against evil, still strength to be developed to keep the vows

Of utter hardihood and utter gentleness,
And loving, utter faithfulness in love
And uttermost obedience to the King.

To such service, then, those who have chosen once more to "follow the King" have pledged themselves, while they are yet young, knowing that it is by the banded strength vowed to the world's

helping in the name of the Ideal that darkened places are lightened, outworn bonds loosed, and a new order begun.

The Order of the Round Table was founded in 1908, with Mrs. Besant, President of the Theosophical Society, as its Protector. It is described as "a league of young people banded together for service." Membership consists of four grades, according to age and service, beginning with Pages (children from eleven to fourteen), graduating through Companions and Squires to Knights—young people of at least twenty who have shown a capacity for work with children. Each Knight aims at forming a group of twelve, consisting of Squires, Companions, and Pages; consequently each member of the Order should be in close touch with an older one. The various groups usually meet, singly or collectively, once a week, and the Knight is asked to choose some definite line of activity for his Table.

Full details of the organisation, and any further information, will be sent on application to the Hon. Secretary of the Round Table, 19, Tavistock Square, London, W.C. 1.

ISOBEL BERTRAM.

ORDER OF THE STAR IN THE EAST

(Under this heading is printed, each month, whatever news reaches us of the Order of the Star in the East in various parts of the world)

Burma

The Second Star Conference in Burma was held in Rangoon on March 29. Over 40 members were present, of all faiths and nationalities. The report showed the membership in Burma to be 199, an increase of 33 during the year.

Maung Thein Maung spoke of the Lord Maitreya from the Buddhist standpoint, and pointed out methods of work amongst Burman Buddhists, with the difficulties of translating Star terms into Burmese. He told us that it is better to use the term Bodhisattva when speaking to Burmese. They understand the term better.

There is a section of Burmese *pongyis* (sanyasins) under Enmaji Sayadaw, Myitha, who believe in the near Coming

of the Bodhisattva, and we want a deputation of our members, headed by some of our Burmese brothers, to co-operate with them so as to spread the message of His Coming.

No movement in any part of the world has a greater gift to humanity than that of the knowledge of the near coming of a Great World-Teacher, but it is a dangerous gift, for it involves a most serious responsibility.

We possess it, and we have to spread it throughout the world. It is a truth for all peoples of all faiths, in all conditions; and whatever aspect of it may have appealed to us, we have to realise it in its many aspects, so that we may be able to choose that aspect most suited to the

people among whom for the time being we may be living.

It is for this reason that the Order does not proclaim the coming of the Christ, or the coming of the Lord, or of any other special Preacher of the world, nor that He is to be the founder of a new faith to supplant the old; but confines itself to the broad general undenominational truth that we may expect the near coming of a great world-teacher. Individual members may cherish whatever conception inspires them to greatest usefulness, whatever presentation offers them most of its intrinsic quality. But the Order belongs to the World, not alone to Star members; and in the great work that we are called upon to do, our personal temperaments, prejudices, conventionalities, and beliefs must bow before the supreme need of the world, every part of which is the Lord's dwelling-place, and to every part of which He must receive a welcome.

The broad principle of organisation, then, is that we are in possession of a truth which belongs to all of every faith, of every race, whether they are able or not in the present life to recognise the value of that which is theirs.

Switzerland

Though our membership is not increasing very rapidly (305 up to date) we feel much activity as well as thorough harmony in the Order.

The chief feature this year is the division of Switzerland into four sections.

We have East, West, South and Central Switzerland, each of these sections being under the control and direction of a propaganda secretary, and we have already felt the usefulness of this division.

East Switzerland, under the direction of our brother, Roger Juvet, works hard, especially on educational, artistic, and devotional lines. Central Switzerland, with Giacomo Balli, will perhaps be the centre of social activities.

In Geneva, the work is specially on social and educational lines.

Next week we open a sort of *Maison des Petits* with quite small children; and,

if this answers, we shall be able to start in the fall on a larger scale.

Our open meetings have drawn in many people; last Sunday our Hall was crowded. The outgrowth of our meeting once each week has been the creation of a social and political group, working on a quite new social basis. The planning of a future co-operative theosophical real hard work, with hands as well as head, in so many ways that the world is indeed astonished. She has shown herself both community. The opening of an educational class for small children.

The Vegetarian House, opened last year, grows every day; we have now about 100 guests daily. It fills a gap in social life, as many people of the middle class are sorely affected by the war.

Our devotional meetings, once a month, are attended by a great many of our members, who are looking forward to a form of Religion more in harmony with their feelings.

Our thoughts go to our Brethren in England who so gallantly fight for Right over Might.

On this day of the full moon of April all our Section joins in sending you and our English co-workers our most devoted greetings.

Costa Rica

Señor Don Tomas Povedano, writing from Costa Rica, draws attention to the fact that woman's work will be perhaps the greatest of the problems which will have to be solved in the immediate future. Woman has taken the place of man in many posts of trust, and in supervision of factories and in labour of all kinds—doing real hard work, with hands as well as head, in so many ways that the world is indeed astonished. She has shown herself both capable and trustworthy. But he prays that the other side of woman's life may be kept in view. She is "not lesser man, but diverse," and the centre of home life must ever be the Wife and Mother—Man's true companion. And, in view of the coming of the Great Teacher, this must not be lost sight of for one moment.

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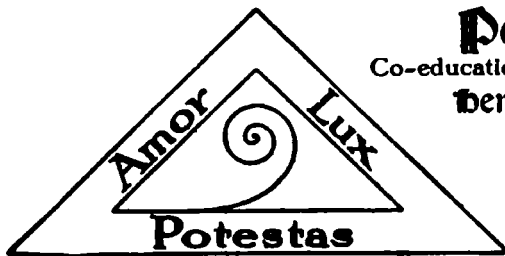
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Contents

	PAGE
Frontispiece. An Advent Hymn. <i>By C. W. S. M.</i>	394
Editorial Notes.	395
The Question of Service. <i>By John Scurr</i>	402
Can There be Compensation? III.—The Problem of Suffering. <i>By E. A. Wodehouse</i>	412
Sumedha, The Ascetic. <i>By M. Musaeus-Higgins</i>	416
Christ: Artist, Musician, Poet. <i>By Cecily M. Rutley</i>	420
Galileo: The Story of His Life, Told for Children. <i>By Grace Rhys</i>	421
Poem: To One Bereaved: Hearing the Distant Guns. <i>By W.</i>	424
Inayat Khan. <i>By Bertram Pickard</i>	425
Notices	427
Citizens in the Making: The Public Schools and a Great Possibility. <i>By Philip Tillard</i>	428
The Children's Kinema. <i>By W. G. Raffé</i>	433
Schools of To-Morrow in England: VI.—The Montessori Ideal. <i>By Josephine Ransom</i>	439
Educational Notes:	
Proposed Community of Children—The King Arthur School, Edinburgh—The Uplands Association—Day Continuation Classes—"New Ideals in Education" Conference—The Unmarried Mother and Her Child.	443

As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand.

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AN ADVENT HYMN
FOR FOLLOWERS OF THE STAR
(Tune " Helms'ey ")

ONCE the great Desire of Nations,
Light of Light 'mid earthly gloom,
Came with tender consolations,
Came to save from death and doom.
But for welcome—but for welcome—bitter welcome,
All they gave Him was a tomb.

Vainly would that tomb enfold Him ;
Chains of darkness see Him rend.
Lift your spirits' gaze ; behold Him
(Master, Lover, King, and Friend,)
Ever waiting — ever waiting — ever with us,
All the days until the end.

Now His watchers fast are waking ;
Far and wide their voices sound ;
Pale the sky ; the Dawn is breaking :
Watch-fires gleam the world around,
Through the darkness—brightly gleaming—till their
star-light
In His Sunshine's blaze be drowned.

Come in Power ; Thy world is calling.
Come in Love ; Thy children's pain,
Restless sighs, and sad tears falling
Call—and shall not call in vain.
Come, O Master — come and save us—lest we perish,
Come once more, and come to reign.

C. W. S. M.

EDITORIAL NOTES

AT the time of writing it seems not unlikely that the publication of this issue of the *HERALD OF THE STAR* may be coincident with the culminating battle of the war. It may be well, therefore, to say a few words about our conviction as to the inner meaning and purpose of this titanic struggle. Much of what we have to say has already entered into the common consciousness of the Allied nations with regard to the deeper significance of the conflict. It is none the less useful, by repeated insistence, to strengthen this wider and more mystical view, if only for the reason that, without something of the kind, the war becomes merely a mad and purposeless waste of human life. Many wars in human history have been this and no more. The present war, by almost general consent, is different. It is felt to be the physical reflex of a greater conflict on the plane of ideas; a struggle, not primarily between nations, but between ideals. And it is this which, to the idealist, makes its sacrifices worth while, and which remains the last and strongest guarantee of victory to the nobler cause.

* * *

THAT this great conflict of ideals has manifested as a war between nations is due to the common procedure of Nature, whereby ideas, in order to become effectual, must find concrete embodiment. The history of the world is, from one point of view, a history of the movement of ideas; from another point of view it is the history of the men and nations who have stood for and embodied those ideas. Written, as it has usually been, from the concrete standpoint, history has commonly concerned itself more with men and nations than with what they represented; the text-books of

our schooldays, with their lists of kings and statesmen and battles, are an example. But it only needs a little raising of our thought on these matters to see all these outward personages and events as merely the external insignia of a far deeper process. The true history of mankind is the history of the Human Spirit. No actor on the human stage, be it man or nation, is ever anything more than an agent. Behind all the surface happenings of the centuries lies the greater drama of Ideas.

* * *

NOW, however we may read our history—whether from the external or the internal point of view—this war is clearly one of the outstanding things in the story of mankind. Externally, it is unparalleled in its magnitude. In whatever manner it ends, it must re-shape the world. Much of the world it has, indeed, already re-shaped. Even now, therefore, we can see it as a cardinal, or turning point in history. It is, in the most literal sense, a *crisis*. But its true significance as a crisis must remain imperfectly understood, unless we delve deeper into what is happening and realise what it is which has to be decided. For the word "crisis" literally means a judgment, a decision. Upon the result of this war must rest a certain decision. Between what alternatives must it decide?

* * *

WE do not need to go far from the general thought of the time, in seeking an answer to this question. For it is being realised on all sides to-day that upon the issue of this war depends the immediate future of civilisation; that is to say, that if the Central Powers emerge victorious, the whole life of the world will

be ordered in a particular way for centuries to come; whereas, if the Allies are the victors, a totally different future is in store for mankind. And these two destinies are so different in kind and rest on such fundamentally opposed theories of human life and progress that the conflict, though outwardly between two groups of nations battling for the mastery, has taken on a sublimer character than this. It has become a spiritual conflict; to the vast majority among the Allies it appears as a battle between the Forces of Darkness and of Light. The physical combatants on either side cease to be protagonists and become merely the human instruments of these mightier Powers. It is through them that the issue has to be fought out in the physical world; but the true fighters are behind, and the opposing hosts are but the weapons in their hands.

* * *

A HIGHLY-COLOURED view, some may say, of what is really only an ordinary war on an unprecedentedly large scale. But let us pay to the view, in question, that deference which is always due to the widely-spread and deeply-seated intentions of mankind. The intuition exists; let us respect it. Nay, more, let us see if we cannot explore it and arrive at the truth behind it. For so general a conviction can hardly exist on the basis of mere overwrought fancy. Let us remember that it is not amongst the weak and the hysterical that the conviction is to be found to-day: that it is to be found, in its strongest and clearest form, among the statesmen and the thinkers and the men of action. It is in the quarters where the greatest responsibility is borne that it has received its directest and fullest utterance. It is not for nothing that the speeches of the Allied leaders have, in this war, taken on (as though naturally) a prophetic character unparalleled in former wars; nor is it without significance that there can be no pronouncement about peace-terms, nowadays, which does not soar, instinctively, to the level of matters which would ordinarily be left to

the mystic and the metaphysician. The burden of mighty things is upon us and subdues us to its own nature. Let us see if we can grasp, in some measure, with our intellects, that which weighs so heavily upon our intuitions.

* * *

IN order to do this, we would ask our readers to glance back over the recorded history of mankind and to single out of that vast and complicated mass of facts and events one single principle which, as it were, dominates the whole and reduces it to unity. Can there be any doubt as to what that principle has been? Taking the history of the world as a whole, it has surely been the right of the stronger to trample on the weaker. The history of international relations, of inter-class relations within the nation, of the relations of individuals within the class, has hitherto been the history of the grasping of power by the strong at the expense of the weak, such power being held, in each instance, until there arose another nation, or class, or individual (as the case might be) strong enough to seize it and retain it. Such has been the history of empires; such, too, has been the almost mechanical round of changing domination within the State, passing (as exemplified over and over again) from monarchy, through aristocracy and plutocracy, to democracy, and thence through anarchy back to monarchy, with occasional incursions from powerful priesthoods. And, among individuals, can it not be said that the almost universal rule of life has been that "They should take who ha'e the power, And they should keep who can"?

* * *

HISTORY, generalised, amounts, in fact, to little more than a series of variations on a single theme. In its large outline it is the story of the survival of the fittest. But, strangely enough, there has been another element in history, impotent, for the most part, so far as the general turning of the current was concerned, yet infinitely important in its quality and in its promise of far-off possibilities. This has

come primarily from the religious, though it has been developed and applied, in many forms, by philosophers and idealists generally. Through the din and clash of the age-long struggle for survival has sounded, from time to time, a sweeter and a purer note, telling of another solution of the human problem; telling of self-sacrifice and service, of brotherly love and unselfishness, of the duty of the strong towards the weak, of the ideal of unity instead of separateness. There have been times when this ideal has gripped the hearts and changed the lives of thousands of individuals; there have also been times when, as an organised force, it has served as a check upon the violence and rapacity of an age. But, viewed in the largest setting, it has never been strong enough to arrest the general impetus of men's natural instincts. The struggle for survival has continued. The ideal has remained an ideal—followed by a few individuals in every age; recognised, tacitly put aside as impracticable, yet in theory respected by most of the rest. It has been seen as a far-off possibility, speaking of something to be realised in the fullness of time, but too remote, as yet, to influence the practical conduct of life. And the larger the sphere of practical life concerned, the weaker has been its power to control or guide. In commerce, in the internal affairs of State, religious idealism has never been a determining force. In international affairs the mere possibility of such intervention has never been conceived.

* * *

WE have here, then, two opposite principles, simultaneously operative in the world; the one, the rude untutored instinct of the natural man; the other, something recognised as nobler and higher, yet incapable, in any practical or extended fashion, of subduing those instincts to itself. At the same time, with the recognition of the second principle as inherently nobler than the other, has gone the deep conviction that some day, somehow, it will prevail; that sooner or later there must be a turning point, and that, at that point, mankind will definitely transfer its allegiance

from the one principle to the other, and commence the long and arduous labour of gradually remodelling its life in the light of the higher ideal. Such a turning point will, it is felt, mark the genuine beginning of a New Age; for it will consist in an entire change of spirit. Every problem, every relationship will be viewed in a new light, because a new standard of reference will have been adopted. However long the process of remodelling may be, at least men's faces will be turned in the right direction—and that is what really matters.

* * *

NOW, it would be quite out of keeping with all that we know of history to imagine that this turning point, should it come, would be a sudden one. Nature knows nothing of these abrupt transitions. Rather would it be reasonable to anticipate a gradual process, something extending over a long period of time, revealed in a movement so slow at times as to be almost imperceptible. Nor would it be correct to think of it as wholly a "psychological" movement—as one, that is, taking place entirely within the minds of men. Nature, when she works, works with the whole of her forces; and any movement so far-reaching as to reshape a world must, of necessity, be a complex movement. It would, of course, have its psychological side; in other words, it would be reflected in the general consciousness of the age and would show itself in a perceptible growth of idealism along the lines of the predestined change. Men would begin not merely to dream of the ideal as desirable but to think of it as practicable. Tentative efforts would be made to realise it in actual life. There would grow up, amongst mankind in general, a Party of the Future, taking (under many and various shapes) the new ideal as its watchword.

* * *

SUCH a psychological change would have to be expected. But perhaps an even stronger force would be the simple pressure of circumstances. This is, in most cases, the chief weapon in

Nature's armoury. Whenever great changes have to come about, circumstances begin silently to reshape themselves in such a way that the change in question comes to be seen as the only method of dealing with the situation. The crowning argument against any other solution comes to be, not that it is undesirable, but that it will not work out in practice. In short, it has ceased to be a solution. And as, in all human affairs, the mere existence of a problem sooner or later demands its solution, if life is to be made worth living, men are eventually forced to accept the new solution, whether they like it or not, as the only way out of an *impasse*. If, then, we would inquire whether certain changes are likely to come about in the world, we have only to look around and ask ourselves whether it is possible to "carry on" any longer without making those changes. And if, on a general survey, we clearly see that it is not, then we may be fairly certain that the changes, referred to, represent a goal towards which Nature is irresistibly leading us and which she means us to attain.

* * *

ONE other symptom there is of such a transition; and that is that, whenever a point is reached when the new and the old have definitely to battle for the mastery, the forces of the old seem suddenly to have become endowed with fresh life. They become concentrated and intensified, almost as though, fearful of their impending doom, they had been galvanised by an instinct of self-preservation into final impassioned resistance. This is an invariable device of Nature's, and it serves a twofold purpose. In the first place, it draws the elements of resistance to a head, as a preliminary to their elimination from the system, just as a doctor, by poultices and other means, draws the evil to a point in a case of blood-poisoning. In the second place, it clarifies the issue and, by defining the old sharply and clearly, makes it possible to give a clearer and sharper definition to the new. The more definite the evil, the more resolute will be the reaction. The more vividly

the problem is formulated, the more purposeful and keen-sighted will be the effort at solution. Thus a critical point in human history is always marked by an intensification of problems, reaching a pitch where nothing less than a drastic solution will suffice to make life tolerable and even livable.

* * *

IF, then, the world is ever destined to reach a crisis where it will discard the old principle of the survival of the fittest as the guiding rule of human life, and reach out after a higher and gentler ideal, it must necessarily go through a process of the kind described. There must, in the first place, be a very general psychological transition, which will gradually lead men and women not merely to sigh for the new ideal but to think of it practically and dynamically. Then there must be a movement in the outer circumstances of life which will make that ideal the only possible solution of the human problem. And, finally, there must be an intensification of the older principle, so sudden and so alarming that it will scare the waverers into seeking, at all costs, some escape from its menace. All this will naturally take time; but when the three characteristics which have been mentioned are clearly and generally visible, then the student of history will be justified in declaring, with some confidence, that the world has veritably reached a turning point and is passing out of one Age, or Dispensation, into another.

* * *

NOW it is our well-considered view, and the view of many others besides ourselves, that such a process is going on in the world of our own day, and that the more civilised portion of mankind has, in truth, reached a point when it must either entirely re-order its traditional conceptions of life, or perish. Wherever we look, the old principle of the right of the stronger to live at the expense of the weaker is revealing itself as suicidal. Problems are arising which it cannot solve. It is coming to be recognised as lying at the root of almost all our difficulties; and the more acute those diffi-

culties become, the more clearly do we perceive the real and underlying cause of the evil. In order to make the matter clear, let us take only one part of our contemporary world-problem and glance at it, very briefly, in the light of what we have said. We refer to the problem of international relations.

* * *

THE old conception of international relations has undoubtedly been that that the weaker nation lay justly at the mercy of the stronger. Nothing like a recognition of the inherent rights of a people, as such, to determine its own corporate life has hitherto governed the world's international dealings. The history of the world has been the history of conquest and exploitation. But it is obvious that, to-day, the general thought upon this subject has been, for some time, undergoing a considerable change. A closer inspection will, we think, reveal that the change has come about in precisely the threefold manner indicated above. In the first place there has been, during the last century, a very striking growth of what may be called "political idealism" regarding the destinies of nations, the central principle of which is the organic conception (a) that the nations of the world, collectively, should form a brotherhood of communities; (b) that within that wider brotherhood each people should have the right of complete self-determination. In the second place, there has been a gradual development in the outer circumstances of life which has slowly made the older position untenable. Nations are linked up to-day by all manner of interests which did not exist a century ago. Every department of human activity tends sooner or later to internationalise itself. Finance, commerce, science, industry, art—none of these are now amenable to geographical delimitations. Civilisation is silently organising itself as a unit. At the same time, the suppression of national individualities has become more and more clearly recognised as impracticable. Conquests may be achieved, treaties may be signed, but the individuality of a people, in spite of

all, repudiates negation. It remains alive and, so long as its instinct of self-determination is unsatisfied, remains very uncomfortably alive for those who would disregard it. The obvious solution, and one which we are at last beginning to perceive, is that both sides of the process should be respected. Nations must be permitted to work out their several destinies; at the same time, some community of peoples must be devised, to allow the wider activities of civilised life to play freely through them. The world, in other words, must become a family of nations, each with its own individual character and destiny, yet each sharing in, and contributing to, a larger international life.

* * *

IT is doubtful, however, whether this solution would have impressed itself so clearly upon the general mind, had it not been for a very remarkable manifestation of the third of Nature's devices—namely, the bringing of the problem to a head in such a form that two quite definite alternatives lie before mankind to-day—either to solve it or to perish. This has been done in two ways, a general and a particular. The general way has been through the acknowledged deadlock of the so-called Balance of Power and the unending *crescendo* of the piling up of armaments. The particular way has been through the emergence of a Power, in which the obsolete doctrine of force, in all its shamelessness, its ugliness, and its menace, stands, as it were, embodied and revealed. Long before the present war the strain of increasing armaments had become intolerable; the life-blood of every nation was being slowly drained into this single channel, and a thousand urgently needed reforms were being made impossible by the resultant preoccupation and lack of means. It needed only the emergence of Prussia to put the crowning touch upon the process—to show to the world what this doctrine, upon which it had acted unthinkingly for so long, really looked like when given concrete shape in a people which accepted it and acted upon it, no longer unthinkingly, but as a definite and reasoned gospel of life.

IF anyone marvels at the history of Prussia during the past two or three centuries (and a curious history it is) let him apply to it this solution—that sooner or later the world's international system had to be drained of the poison which had rioted in its veins throughout the ages, and a cleaner and saner life made possible. To this end the poison had to be drawn to a head; an abscess had to be raised on the surface of the corporate system of nations. Looked at in this way, the rise of Prussia has all the marks of a definite design. It is as though Nature, planning for the approaching dawn of a New Era and the birth of a New Spirit amongst mankind, had definitely set herself, during the last few centuries, to construct a vessel into which all the virus of the past should be drawn and collected, in order that it might be finally dispersed.

* * *

ONE can almost reconstruct her prescription. Take (it would run) a people of fairly recent emergence from barbarism, physically rude and gross, and unrestrained in eating and drinking; endowed moreover with astonishing doggedness, industry and one-pointedness, so that they may be capable of concentrating along a single line of action; keep them carefully apart from all gentle and refining influences, and place them geographically in a position where they must either absorb or be absorbed. Train and dragoon them until they become an automatic machine, capable of being moved as a single body, and give them able and unscrupulous leaders to wield the machine. Allow them to taste the sweets of success in increasing measure until suddenly, by some barely anticipated triumph, you raise them to an intoxication of pride and glory. Keep them confined, even when thus intoxicated, within limitations which will cause them to chafe and fret for freedom of expansion—and you will have, ere long, ready to hand, the most perfect vessel imaginable for the concentration of the obsolete doctrine of force. You will have brought the thing to a head; the abscess, which you desired, will have been raised.

THAT, it would seem to us, is what Prussia is to-day. She is an abnormal growth, fostered by far-seeing Nature through the centuries, in order that she might be a vessel into which should be gathered all the concentrated virus of the age which is passing away. To continue our previous metaphor, she is an excrescence, formed deliberately as a preparation for the surgeon's knife. The disease has been drawn to a head; all that remains is to cut it out. And the surgical operation, which is to bring health and sanity to our world-system, is the present great war.

* * *

THAT Prussia, in relation to the present world-conflict, is something more than a mere country or a people, and is rather the vehicle of a gigantic and highly concentrated Force, will have been suggested to the careful observer by more than one significant fact. Those who have seen the ordinary heavy and sheepish German prisoner, yet who recall the extraordinary lust of cruelty and destruction which these and their like have evinced; who have noted the hysterical frenzies of hate (apparently genuine) which have shaken and rent the normally stolid German people; who have studied the colossal outbursts of megalomania and the almost drunken pride shown in their writings and utterances about themselves—such observers will have recognised the signs of something definitely weird and abnormal, not unfamiliar to alienists. For it is obvious that we have here the symptoms of what may be called "collective obsession"—that is to say, of the control of a whole people by a power mightier than themselves. A force of intolerable magnitude has seized them in its grip; in a word, they are "possessed." And it is because the Spirit which has possessed them is felt to be evil, that the instinct of the whole world has risen in revolt against it.

* * *

IN this connection one or two significant points may be noted. It will have been remarked that the Powers that have allied

themselves with Germany are precisely those whose sway has always rested on force and never on a moral idea. It is true that Russia was, a year or two ago, a country about whose system of government the same thing might have been said. But the old Russia has been shattered in the process. She could not be ranged upon the side of Light and remain unbroken. Our true ally is the Russia of the future, which will emerge purified by the ordeal through which she has passed. More significant still, it will have been remarked that—whereas the loftier and gentler principle of brotherhood and service has always been respected, even though the rude and primitive instincts of the natural man have prevented it from being followed in practical life—in the Germany of today, for the first time in history, the Doctrine of Might has been definitely accepted to the negation of the other, and has been exalted into a positive philosophy and religion. This is really the most significant feature of all; for this emergence of a positive "might-religion" has coincided with the general dawning, in the rest of the world, of a higher sense of collective morality. Just at the moment when the world was passing on into the new, there has come this sudden revivification and glorifying of the world. Does it not all point to a definite design? Is not this galvanising of the old to be taken in intimate connection with the birth of the new?

* * *

IF it is, then it must be conceived as having a purpose behind it. And when we look back over the history of the war, can we not see in how remarkable a fashion that purpose has been revealed? It is obvious that the terrible Teutonic menace has done more, in a few years, to launch us into the New Age than a century of peace would have done. Driven to define their cause and their ideals as against the Teutonic doctrine of brute force, the Allies have already gone far towards outlining the ground-plan of the new Dispensation. Furthermore, they see, revealed in concrete shape before

their eyes, what the doctrine of might, carried to its logical conclusions, really means. And in the shock of sudden revelation they have seen and repudiated their own past. Principles which had long been easily held, because they were not comprehended, have now had the veil rent from their true hideousness. The old diplomacy, the old callous disregard of smaller and weaker peoples, the old dynastic manipulation of peoples—all these are now seen to be worthless, because the enemy have revealed them in their true light. If anyone regards the theory of "bringing evils to a head" as fanciful, and holds that such a phenomenon plays no determined part in the upward movements of humanity, let him but study the history of the great war up to date and see what Germany, by the sheer force of repulsion, has done for the world in four years.

* * *

THIS, then, is our view of the present war and our interpretation of its place in the moral history of mankind. We conceive it to be the last gigantic struggle of the Soul of Humanity to shake off the trammels of the past; and the struggle has come now, because, in the long unfolding of the Ages, the hour has veritably struck for the birth of a New World. Between that past and the future which lies before us there can be no compromise. Only by the utter repudiation of the old can the earth be made free for the acceptance of the new. And that is why we hold that any Peace which is based on compromise and accommodation can only perpetuate her bondage and defer the better Age which is to come. Far up on the plane of Ideas, the conflict is one between Good and Evil; only on the material plane is it a struggle between nations. And though this lower aspect of the conflict is the one which is nearest to us, and which most readily engages our interest, let us not forget all that lies beyond it. Let us not, in the name of a misconceived philanthropy, prejudice, by our weakness, the happiness and the progress of mankind for centuries to come. Let us have wisdom enough to be strong.

THE QUESTION OF SERVICE

By JOHN SCURR

*The National Life—The Group and Loyalty Thereto—Law—National Service—Social Action—
Individual Action—The Common Purpose*

WE are conscious of a national life. The spirit of nationalism is abroad, and whatever may be our internal differences of opinion we are agreed on the necessity of maintaining intact the particular method of living which is common to those who live within a certain geographical area.

It may not be possible to define what this national life is in terms of scientific precision. Even sociological experts are in disagreement when they endeavour to represent a particular nation by a type. It cannot be done. Men of widely differing characteristics and habits of life exist in each town, let alone in each country, and these variations are not necessarily produced by class habits, although social environment has its effect. Yet, despite these differences, we know that there is a national consciousness peculiar to a given set of people. Perhaps it finds its chief expression in the method of dealing with the problems of government, both external and internal. Yet even here we may be puzzled by widely divergent points of view and courses of action. A distinguished Dutch journalist has, since the war began, drawn attention to the existence of two Englands: one autocratic, imperialistic, money-making; the other democratic, liberty loving and passionately devoted to freedom. He went on to say that the first can only get its way by lip service to the ideals of the second. An Irishman once said that the Englishman was essentially just but lamentably ignorant. It may be after all that this consciousness of a national life is but a presumption, a myth. Yet myths have a far-reaching influence upon the life, thought and action of a community. George Russell, writing on Ireland, says:

“The idea of the national being emerged at no recognisable point in our history in Ireland. It is older than any name we know. It is not earth-born, but the synthesis of many heroic and beautiful moments, and these, it must be remembered, are divine in their origin. Every heroic deed is an act of the spirit, and every perception of beauty is vision with the divine eye, and not with the mortal sense. The spirit was subtly intermingled with the shining of old romance; and it is no mere phantasy which shows Ireland at its dawn in a misty light thronged with divine figures, and beneath and nearer to us demigods and heroes fading into recognisable men. The bard took cognisance only of the most notable personalities who preceded them, and of these only the acts which had a symbolic or spiritual significance; and these grew thrice refined as generations of poets in enraptured musings along by the mountains or in the woods brooded upon their heritage of story, until, as it passed from age to age, the accumulated beauty grew greater than the beauty of the hour. The dream began to enter into the children of our race, and turn their thoughts from earth to that world in which it had its inception.” The national life or consciousness may, therefore, be defined as an ideal toward which the people are reaching. It has no concrete existence, but probably, because of its very abstraction, exercises a more potent influence over the lives of men. The ideal is the vitalising force. Heinrich von Treitschke said that the most precious possession that a people can hold is its idealism, and that any aim that a living people aspires to, that aim it will infallibly attain.

We have therefore to set our standard

very high if we desire that the national life shall be cast in an heroic mould. Life offers the same prizes to all of us, and each one of us can have the same prize. But the prizes are of a peculiar nature. They may be mean and petty, stultifying our every thought, and paralysing our actions. They can be so great as to endow us with immense power; to seat us, in fact, with the gods. But if we choose to take a great prize—and it is a case of taking, and not winning—we must be wary how we use the power lest we destroy ourselves.

That country will have the fullest national life in which thought is freest, for to suppress the expression of thought is to bind chains around our limbs and impede our development. For the suppression of thought means that we are trying to confine our life within some boundaries, and although it may flow fiercely and intensely in one direction as a result, it ultimately ends in disaster. To suppress thought is but to pin one's faith to the pagan doctrine of the omnipotence of force, which has led Europe into the present chaos, and to make of her history during the centuries a tale of blood and slaughter. Even in nations endeavouring to throw off an alien political domination the suppression of thought, even when it is supposedly in the interests of the national ideal, leads to confusion and disaster. Again I quote George Russell on Ireland: "When we begin to build up a lofty world within the national soul, soon the country becomes beautiful and worthy of respect in its externals. That building up of the inner world we have neglected. Our excited political controversies, our playing at militarism, have tended to bring men's thoughts from central depths to surfaces. Life is drawn to its frontiers away from its spiritual base, and behind the surfaces we have little to fall back upon. Few of our notorieties could be trusted to think out any economic or social problem thoroughly and efficiently. They have been engaged in passionate attempts at the readjustment of the superficies of things. What we require more than men of action at present are scholars, economists, scientists, thinkers, educationists

and litterateurs, who will populate the desert depths of national consciousness with real thought and turn the void into a fullness. We have few reserves of intellectual life to draw upon when we come to the mighty labour of nation building."

Again, in powerful nations the suppression or the moulding of thought leads to tribulation, as Germany cast in the Prussian model is slowly realising to-day. Life, however, is impossible without service. No one is so self-contained as to be able to exist without assistance from others. Even if I am cast away upon an uninhabited island the extent of my existence will be determined by my capacity for adapting the environment to my purpose, and this will in turn depend upon my knowledge which is but the stored information gained by those who have lived before me and which has come to me by education. All of us receive service from the dead and from the living, and upon each one of us rests the solemn obligation.

The rule of life is interdependence and co-ordination. Yet, despite the acknowledgment of the validity of this rule, we do not live up to it in practice, and this departure from precept has an important bearing upon the whole question of service. If I black somebody's boots as a purely voluntary service, performing it because I feel that in rendering this service I am giving the wearer of the boots an opportunity of rendering to the community, or some other person, an equally necessary service, I do not feel that I have surrendered any part of my personality by performing what is commonly regarded as a menial task. If, however, by the exercise of force, whether physical, legal or economic, I am compelled to render this service, and that without consideration of whether the person whose boots are blacked is rendering any useful service or not, then I feel that I have lost something of my personality, and although I may do the work I will do it unwillingly and will always be in a state of rebellion, more or less articulate. This is the position in the world to-day. "It is a fact," says Mr. Benjamin Kidd, "the significance of which has been almost overlooked in the past,

that Western civilisation has been in a special and peculiar sense founded upon force. All the reasoned knowledge of the West is the science of force in one or other of its phases. Our civilisation has been brought to the birth in time as the result of a process of force, which is unparalleled in the development of the race, and the conditions of which can almost certainly never be reproduced in history. For countless years before history has view of him, the fighting male of the West has streamed across Europe in successive waves of advance and conquest, vanquishing, exterminating, overwhelming, overmastering, taking possession. The fittest, who have survived in these successive layers of conquest, have been the fittest in virtue of the right of force, and in virtue of a process of military selection probably the longest, the sternest, the most culminating the race has ever undergone."

With such an idea prevalent it is not to be wondered at that the ideal of service is not popular. Those who are forced to labour view any references to it with suspicion, as they are inclined to believe that it is only a specious argument for imposing upon them greater burdens. To talk of the dignity of labour to an overworked and underpaid charwoman savours too much of the ironical to be treated as a rule of conduct. Particularly is this true when the aphorisms concerning the dignity of labour and the beauties of service are promulgated by persons, who, from the material standpoint, are protected from all fear of want. An Army officer once said to me that the poor could never afford to be anything else but selfish : one could only become unselfish when one had possessions which could be sacrificed if necessary. Yet one constantly finds that the poor are lectured by the well-to-do on the virtues of thrift, meekness and humility, and upon the value of serving. The idea is extended until the proposition is enunciated that all must serve, especially when it comes to a question concerning the nation. We owe to it the existence of a national life, even though we may not be able to define its characteristics, or, at the most, indicate

them in a general way. We do, however, regard the political entity, which we term the State, as being the representative expression of the national being ; but we must not forget that it is representative and no more, as this imposes upon it limitations as to the extent of the allegiance which it can command and which we as individuals should render.

Here arises the question of National Service and how far it is legitimate for the Political State to demand unqualified obedience, and how far it is right for an individual to refuse to render such service. If a nation were simply a group of individuals the answer would be simple inasmuch as the State would be a cohering force. It would unite otherwise discordant elements into a homogeneous whole and thus produce co-ordinated action and coherent thought. But a nation is not simply an assembly of units. The national life, if organised through groups and the intensity of the loyalty of the individual to his or her group, will determine his or her view of the duty of loyalty to the State, and will also condition the attitude of the State to him or her. For the State is naturally jealous of the group loyalty and attempts to impose its will, even with force, yet in so doing it arouses antagonisms which may ultimately undermine its authority. A common danger, such as a war, may for the time being cause an apparent acquiescence in the claims of the State, even when such claims are pushed to the extreme. But the opposition is always latent and will make itself felt when the danger has passed, and may even proceed to the length of denying all claims of the State to allegiance and service. I have already referred in a previous article to the allegiance to groups which everyone of us is called upon to render ; and it will be seen that, if the people in opposition to a State policy belonged to one group, the task of the State in overcoming the opposition would be simplified. If the State could not overcome the group, it would overcome itself ; or, in other words, the group would become the State ; for the State is not a tangible thing, unchanging in its attributes, but is an abstraction, the

aim of which may be, and constantly is, changed. This fact that the State may change its form is important to remember, as it determines very largely the attitude of individuals or groups towards it. A liberal manufacturer in England, for example, might be prepared to assent to any claim made by a Government whose policy could be determined by the manufacturing interests, but would object to obey a State whose policy was dictated by the land-holding interests exclusively. This was the issue at stake which led to the passing of the Reform Bill of 1832.

In England we have various groupings, and according to which group one belongs—whether by accident or choice—will the question of rendering service to the State be determined. Take the family groupings as an example. At the first blush one would say that all families, whether in the narrow sense of including parents and children only, or in the wider sense of including uncles, aunts and cousins to several degrees, are the same. Closer analysis will, however, disclose many variations, and in this country we can find three distinct types.

There is first of all the upper class family. The head of this is a very important person in the family economy. In him is generally vested the ownership of the bulk of the family property. The younger members are mostly dependent upon him for their means of living, and may receive from him an annual allowance throughout their life. The family consciousness is very strong and pride of descent is very marked. A sin against the family code, such as a marriage with a member of a lower social class, may lead to the individual being disinherited and cut off from the family association. Traditionally such families are associated with the affairs of Government, being descended by birth or by legal acquirement of rights from the ancient lords of the manor of feudal times, who formerly carried on the whole business of the State. Consequently a large proportion of our legislators and the bulk of our chief administrative officials are drawn from this class; some Departments of State, such as the Diplomatic Service, being peculiarly re-

served to them. The estates of the family are not always sufficient to provide a living for all of its members at the standard which the class regards as essential. Hence the younger sons enter the public service and, generally speaking, they enjoy a monopoly of the best positions in the Army, Navy, Church and Civil Service. True, in recent years some have entered into trade, but for most of them the Public Service is the method whereby they obtain or supplement their incomes. Such families have a strong national consciousness, due to their virtual monopoly of the chief offices of the State. They are, however, prone to be narrow in their outlook, and most of their views are coloured by the law of primogeniture. Possessing, as I have already said, the virtual monopoly of the public offices, they tend to identify the national interest with the upper class family interest. So powerful is this factor in our life that we have seen England pass from the stage of absolute monarchy under the Tudors to a political democracy and constitutional monarchy under the House of Windsor, yet with scions of the same families still enjoying the chief positions in the public service. For these families there is no question at issue as to the validity of the claims of National Service. They are the State, and therefore it is their duty to serve it.

The second group of families may be described as being of the middle class. The children do not remain dependent upon the head of the family after the period of legal infancy except perhaps in the case of daughters who have not married, though even these are seeking economic independence in increasing numbers as the public offices and professions become more and more available to women. An obligation rests upon the head of the family to educate the sons, at least, in order to fit them to earn their own livings, and it is from this class that the commercial and professional classes are largely drawn. They fill a minority of the higher Governmental positions and the bulk of the lower. They supply most of the recruits for the professions, such as law and medicine. Some are found in the

Church. Most of the permanent municipal officials are drawn from this class, this being traditional, as the majority of our towns owe their origin to the commercial and manufacturing, as distinguished from the land-holding classes. The children of these families attain to economic independence as speedily as possible after reaching the legal age of manhood or womanhood, and as a consequence the family tie is not so strong as in the case of the upper class family, the economic bond being so slender. The tie, however, will be stronger or weaker as the wealth of the head of the family is greater or lesser. In the case of some wealthy middle class families a generation or two tends to make them absorb the habits and thoughts of the upper class. They also become absorbed by the upper, as the latter endeavours to secure wealth to maintain its position, and capital is necessary to develop its landed estates. The attitude of the average middle class family towards the State varies and is conditioned by the opportunities afforded to acquire wealth in commerce and the professions. Broadly speaking, it acknowledges an obligation of National Service, but with reservations.

The third group of families belong to the working class and form the bulk of the nation. They possess, for all practical purposes, no property in land and capital. They are dependent upon the sale of their labour power in hand or brain, for which they are paid in the form of wages or salaries. As a rule this is barely sufficient to enable them to live, and they are not in a position to do anything for their children beyond maintaining them until they arrive at a working age, which is legally fourteen but often commences earlier. Economically the head of this kind of family is inferior to either the upper or the middle class head. The earnings of the child contribute to the support of the family; and this remains true until the child marries, and may often go beyond that period; for, as the parents reach old age, the children contribute to their support. These families do not ob-

tain Governmental positions; in fact, they are the governed. Until the present war only one workman in Great Britain, the Rt. Hon. John Burns, had attained Cabinet rank; and one, the Rt. Hon. Thomas Burt, has been an Under-Secretary of State. Since the war, positions in the Government, amounting to about one-twelfth of those available, have been obtained by working class leaders, and a small number of permanent administrative posts have also been filled by them. The attitude towards the State on the part of these families is obviously very different to those of the other classes. They are not so much a part of the machinery; on the contrary they are the class upon which the machinery acts. For them the State is largely coercive, and they have no power of directing it. It is true that many of them have votes. But, on analysis, it will be found that this is simply a right of choice exercised upon the average once in five years to decide which groups of upper and middle class families shall hold the reins of Government. Practically the whole of the administrative posts are in the possession of the other classes. Labour has no representation in the House of Lords, and only 42 out of 670 members in the House of Commons. National Service to them is, in effect, service to the other classes, and it cannot therefore have the same appeal to them as to their rulers.

Of course exceptions to these general marks of the various families exist, and in each class the same or similar types may be found; but the facts of life in each class conform to the laws laid down.

Another influence is the grouping by religion. Broadly speaking, there are three influences at work which affect all classes: the international and partially communal, as expressed in the Catholic; the national and partially communal in the Anglican; the national and individualistic, as expressed by the various Non-conformist Chapels. Although their effect varies, it is generally exercised in favour of the idea of loyalty to the political state, and is therefore a factor in supporting the idea of National Service. Recent developments are, however, tem-

pering this influence, as the Nonconformists assert the right of individual judgment concerning obedience to certain laws, and a powerful section of Anglicans are growing restive at the implied power of the State to formulate the doctrines of that particular communion. Also the growth of indifferentism is weakening the influence of the church groups.

One could pursue this grouping of individuals into most fascinating byways, and trace the influence on the personality exercised by membership of a trade union, co-operative society, or communal body. The case of the doctors during the passage of the National Health Insurance Act shows how the claims of a professional group overrode those of the State when the interests of the two were in conflict. The recurring conflicts between the organised forces of Capital and Labour may also be cited. Sufficient however for our purpose is it to note that the grouping of individuals has an important bearing on their relation to the State, and that, further, a person may belong to several groups, each with their "pull," and his or her loyalty to the claims of the State will be determined in so far as the various "pulls" may be in the same direction. Each organised group originates in a common desire on the part of its members, and by its machinery expresses the common will. This leads to the appointment of officers to administer it, both changing and permanent, such as the Mayor and Town Clerk of a Corporation, the President and Secretary of a Trade Union, the Directors and the Managing Director of a Joint Stock Company.

This common will, expressed through the machinery of the organisation, although changing, tends in many ways to become stereotyped. Principles become agreed upon, methods repeat themselves so constantly as to become habitual, and as a result a volume of recorded custom becomes evident. This we may designate as the Law of the group. This method has been extended in its application until we have applied it to the nation as a whole. Law may therefore be defined as the crystallisation of opinion, but it must not

be forgotten that this opinion need not necessarily be that of the nation as a whole, but of the group which has for the time being secured control of the governmental machinery; and this has an important bearing upon the question of national service, and, in fact, upon the question of obedience to law.

That the nation should exist in view of its recognition of something common to all the individuals composing it, would seem a commonplace; and the fact that the people are prepared to make sacrifices in order to maintain it is a powerful argument in favour of its continuance. The nation, therefore, has a right to ask for service from each and every one of us, and none of us can refuse to accede to the appeal. But granting this, has the State, the political expression of the nation, the right of saying what shall be the exact service tendered by each person? This is a very different problem, and if answered in the affirmative yields up all control of one's own personality. It surrenders one's life completely into the hands of others, and it is not altered by the fact that one elects the person who gives the order. Further, it limits the extent and direction of the service which one can render. Again, the order may be given with a sincere desire to save or maintain the nation; but it may also be the result of the pursuit of a wrong policy, which no one can challenge as it is in accordance with the State decrees. For the State to declare what kind of service shall be rendered by each person is the negation of liberty, and leads to the destruction of personality. If the State is to be strong in the best sense of the word, it must rely for its service upon the freely tendered voluntary service of its citizens. If it is not able to obtain such service the fault is with the administration which has so failed to keep touch with the wishes of its people as to make patriotism practically non-existent.

But, it may be urged, suppose that the mass of the body of citizens are agreed that a particular work must be performed, and agree to a Law enjoining the task upon all, is it right for a minority still to protest and to refuse to obey? In my

judgment there are three answers to this question, all of them equally valid. First : If it is demonstrable that the particular piece of work must be performed in order to save the nation, the natural instinct of defence and pride which we call patriotism will provoke a sufficient response, and the minority of abstainers will be so negligible that the nation can afford to ignore them, and there will be no need for the State to pass a law of compulsion. Second : It is inconceivable that in a modern State only one service is required from the citizens, and if the State commandeers the services of all it should allow a choice of services, and to overcome a possible objection it can make the pleasant services less attractive and the unpleasant more attractive in order to redress any unfair balance. Third : If the State interferes with the conscience of the individual, then the latter has the right, and not merely the right, but the duty imposed upon him of resisting. A nation which is composed of persons without conscience, or the capacity to distinguish between the claims of men and the claims of something higher than man, is a nation of slaves and is doomed to perish. The heretic may be a nuisance, but he saves the corporate soul alive, for by his action he draws our attention to the existence of unsuspected disease. "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's" is sound common sense ; but we must be first assured that the things which Cæsar claims rightfully belong to him. Each one of us is a Trustee for the things of God.

On this question of Law and Conscience it is worth while quoting an extract from a lecture delivered by M. Emile Boutroux on November 7th, 1905, at the Ecole des Hautes Études Sociales : "Law presupposes conscience ; for, whether its aim be justice or utility, which, assuredly, differ only in appearance, as the ancients said, it has in conscience its original source, its supreme judge, its principle of life and of amelioration. Its prescriptions or commands, which nowadays appear before us as legal articles of the most abstract and precise nature, were at first individual

and impermanent feelings and thoughts. And it is important that they should constantly be confronted with the living consciences of individuals, if we would not have them degenerate into scholasticism and routine. For such is the natural tendency of human institutions : they become detached, as it were, from the mind that gave them birth, and along the lines of an altogether formal logic become defined, systematised, and stereotyped, as though of themselves, into rigid fixed forms. Then they assume the imposing aspect of immutability, but as they remove farther and farther away from man, who is ever investigating and changing, they finally lose their spiritual significance and, becoming reduced to empty formulæ, cease to serve any useful purpose. It is by incessant contact with minds that are consciences that the law remains concrete and living, capable of modification and amelioration.

"On the other hand, the individual conscience cannot do without the law. It is idle to imagine a conscience capable of developing alone. No sooner does man claim to have transcended animality than he has to make use of words, concepts and rules, of those abstract generalities of which law is the resumé, the most authoritative expression. From this condition no one can free himself. If a conscience could be strictly independent and individual, it would really be no more than a thought, abandoned to the hazards of extraneous suggestions, or of auto-suggestions, which differ therefore only in appearance. And just as the conscience realises itself only by working upon ideas, traditions and laws, so it cannot develop by regarding itself as its sole end. The work that fortifies it and confers on it true originality, consists in the effort to fathom the origin, signification and value of laws, in order to resolve them into itself, to criticise and improve them. There is a remarkable affinity between the strictly human conscience and the law. By making the law its study, the conscience is awakened : its work is to create laws. We know that Kant proposed to realise within himself the autonomy of conscience in all its fulness ; he found satisfaction

only by imposing on himself stricter laws than the ordinary ones. It is by relying on the law that we make ourselves capable of transcending it: it is by laying down a law that is more universal, just and moral, more worthy of the name of law, that the conscience becomes more noble and free.

"Hence it follows, on the one hand, the law cannot stifle the individual conscience without being changed into a blind despotic force: the more it guarantees the life, expansion and unfoldment—even though it be audacious and venturesome—of the individual conscience, the more rational, living and capable of progress will it be. On the other hand, the conscience cannot, without forswearing itself and being reduced to a state of isolation and impotence, either disdain, or regard as purely external aids, those laws that have supplied it with the fixed centre which its rational development needs."

It is probable that there would have been no need to discuss this question at all if it had not been for the narrow conception of national service which has prevailed in the past. Hitherto the idea of national service has been limited to a few professions in which it has been regarded that the service was more important than the reward. All other material functions performed have been followed by individuals primarily with the idea of gain, and their usefulness to society has been only a secondary consideration. Yet all production of necessary goods and services is of national importance; and a scavenger cleaning the dirt from off the streets in order to preserve the public health is rendering a national service every whit as important as that rendered by the Prime Minister, the Admiral of the Fleet, or the Field Marshal commanding the forces in the field. The State, however, found itself embarrassed, as, when it appealed to the members of the community to volunteer for national service in all departments of life, it found that people were unwilling to respond, not because they did not want to help, but because they felt that the results of their labours would only benefit the State incidentally, as the first and

great share of the wealth produced would be appropriated by the owners of the land and capital.

It follows therefore that the area in which the ideal of National Service operates must be extended so as to afford every individual the opportunity of sowing to the best of his capacity. The manufacturer must understand that the first claim upon him is not profit-making but the need of supplying the community with what is essential for its maintenance. At present he thinks only of himself, and, if he does identify the national interest with his own, it is in a purely selfish sense, inasmuch as he wishes to safeguard his opportunities for making profits or to extend the area within which he operates, so as to increase them. From the standpoint of world-morality we cannot pass judgment upon him as an individual, as the idea of profit is at the base of the foundations of society; but this method of personal accumulation of wealth cuts out all sense of social responsibility, and without such a sense we cannot hope to realise the ideal of national service. The workman is in an even more unfortunate position, inasmuch as he has no control over his working life at all. He simply sells his labour power and applies it as directed. He may know that he is producing a bad article, or that he may be rendering a service which is unsocial in its nature, but he cannot help himself. If he refuses to apply his labour in the direction indicated by his employer, he will find himself among the unemployed, and may before long be in the ranks of the unemployable.

We are faced with the fact that we have to bring about a change in the thought and feeling of the people as a whole. Social action for a common purpose will be the goal we must seek, and not individual action for a personal gain. Therefore it is to education that we must look to provide the solution of our problem, and by its means to create a social consciousness, which shall be substituted for the idea of class consciousness. As long as there is a conflict of interest, so long will class consciousness make itself apparent. Philosophically it may be held that everyone's good is identical with that of

everyone else, and it cannot be denied that there is a large measure of identity between the interests of various people; but it is not a complete identity, and, therefore, conflict arises. Undoubtedly organisation, even on a class basis, will help to secure a solution of the problem, as the associated effort tends to produce a social consciousness. The last fifty years have been noteworthy for the growth of organisations of employers and work-people. These have been class organisations, and they have warred on each other with the usual disastrous consequences. Yet, as these organisations have grown in strength, so has the idea of a social consciousness grown also. This is probably due to the growing idea that particular organisations cannot destroy one another completely, and that the only solution of the problem is to be found in some method which will alter the basis upon which each organisation is built. In other words, there must be a change in the status of individuals.

We have to conclude that all work designed with the object of satisfying legitimate human needs is of equal importance, and that our previous method of differentiation of value is a wrong concept. It is not the nature of a particular piece of work which degrades: it is the relative social standing which it gives that causes this feeling. National service can never be a fact so long as such a conception exists.

This leads us to the consideration of aim. Why do we work, and with what object? Is it simply to produce wealth, to create an era of material prosperity? This certainly was the objective of the productive forces in each nation before the war, and it was held that prosperity was a good thing; yet each nation was jealous of the prosperity of its neighbours, and in seeking to obtain further means of increasing its wealth aroused antagonisms which ultimately led to war. Yet a writer writing a year before the war could pen the following sentences: "In the present year of grace, after centuries of progress, out of a population exceeding 40,000,000 people, only a million British folk pay income tax. In other words, less than

one in fifty of our people can be said to enjoy an income of £3 a week. Of the remaining 30,000,000 eleven millions are permanently on the verge of hunger, not knowing from where their next meal can come." Our boasted prosperity seems but Dead Sea fruit when this is true. We have not yet learnt what a true definition of wealth is. We have allowed ourselves to be so overwhelmed with the economic conception that we have forgotten that the only true wealth is life. Life more abundant for all. We can add to the volume of our material wealth by diverting our capital and our labour to produce a railway or some other useful product in an undeveloped foreign land. To this extent we have probably helped the world, but if in so doing we have neglected our own land, and by this use of capital have caused labour to leave other equally and perhaps more important work, such as the production of food, what gain have we? Especially if so large a proportion of our people suffer because there is no one to hire their labour, or, if there is, its hire price is so low as to make existence almost impossible. We may add to our stock of motor cars, of diamonds and other precious stones: we may increase our own refinements and become cultured: we may increase the number and value of securities in our strong box; but if we have done so whilst the vital force—living men and women and children—has deteriorated, we have rendered a considerable national disservice.

How, then, are we to discover how we are to render service to the community which shall be distinctly "national"? Only by changing the whole aim of our lives. Instead of thinking in terms of ourselves, we must think in terms of what our French friends call "solidarity." We must recognise our independence. And if by the condition of artificial social barriers we deny to large masses of the people the opportunity of access to the results or products of our social heritage, are we not committing a grievous social sin? We are perpetuating discords when we should be trying to bring about harmony. I

cannot better define our aims than by quoting Mr. Maurice L. Rowntree: "To build up upon a basis of lives devoted, not to individual gain but to the service of all, not to possession but to creation, an individual and social order at home and abroad, which shall be carried on in virtue of that life and power which takes away the occasion of all wars."

The greatest service which we can render to our nation is that of producing harmony in our relationships with each other, but this means reducing coercion in any form to the minimum. We need to strengthen all the qualities in the individual which will promote social action for a common purpose. We cannot do this by the use of force, in the sense of erecting a shrine to the worship of "must." The nation which has to resort to a method of compulsion, in order to obtain from the people a service which is necessary, is in an unhealthy state. It has lost its power of appeal. And if it is successful in the application of its policy of compulsion, it is only because certain sections possess a power which, for the time being, cannot be resisted effectively by the rest of the people, or else the *morale* of the nation has fallen so low that the mass of the people are willing to accept the status of slaves.

The wise statesman would not rejoice in ruling a land where the people obediently follow his decrees; he would seek rather to arouse in them a spirit of emulation to perform services that may be desired in the interests of the nation. Unfortunately statesmen have not yet recognised that service depends upon knowledge. When a person is directed to do a certain piece of work without any knowledge as to the object, the work becomes a task and partakes of the nature of drudgery. The

humblest work may become transfigured into a veritable joy if the worker knows to what end the work is directed. If someone is told simply to sweep and scrub out a room, he or she may do the work in a perfunctory fashion and the room will be passably clean. Suppose, however, the room be a laboratory, and the cleaner is told that, if it be well garnished, the research student will be able to do his work better and, by reason of his research, may diminish the hours of work of humanity, or add some new source of supply for obtaining things that we need, or discover the means whereby some disease can be banished from the earth, then the whole outlook of the cleaner will be changed. He or she will become a co-operator with the research student, and the work of cleaning the room will be performed joyously because its object will be known.

Yet how little is the principle recognised! The man who has a wider or more intimate knowledge of affairs seldom takes into account those who are not in his position. Regarding them as inferiors he but asks for their obedience, and often wonders why it is refused on occasion, even when it is essential. Simply because he has failed to recognise the common humanity of us all, and has subordinated the purpose of life to the securing of a selfish end.

National Service is therefore a thing which cannot be imposed from above. It must be rendered voluntarily and freely from below. It can only be rendered when men and women cease to be enslavers and enslaved—in other words, when the groups working for immediately material ends cease to function, and we all recognise our fundamental humanity. When that day comes we shall not discuss national service. We shall render it cheerfully.

JOHN SCURR

CAN THERE BE COMPENSATION ?

III.—THE PROBLEM OF SUFFERING

By E. A. WODEHOUSE

WE now approach the second of the problems with which we have to deal; the problem, namely, of the general suffering inflicted by war. As we look over the world to-day we see, quite apart from the fate of those who have actually perished in the war, an incalculable amount of suffering. We see whole countries devastated, populations starving, miserable and enslaved; we hear of atrocities committed on old people, women, and children, worse than anything that the soldier has to suffer. There are many parts of Europe in which, at the present time, life is literally hell. How, then, can we reconcile this with any benignant Law? Can any possible consideration ever make such happenings seem "worth while"?

This is the most difficult problem of all which we have to touch. Its peculiar difficulty lies in the fact that to endeavour in any way to philosophise about it bears, at first sight, an appearance of heartlessness. It is as though we looked on in cold dispassion, not feeling the awfulness of that about which we are speaking. Even to venture the theory that all suffering, if fully understood, would be seen to be for the best, appears like a callous negation of human sympathy.

And yet, if there be Celestial Beings—Beings greater in power and wisdom than humanity—it is not difficult for us to conceive of Them as having just this deeper insight into the problem of suffering. If suffering be for the best, they see that it is so; and yet we need not think of Them as lacking in compassion. It is true that we cannot equal Their deep and com-

passionate tenderness. But does this mean that we must reject all idea of a benignant Purpose in a suffering world? Surely this would be to err on the other side, for it would deny Compassion to the universe.

Let us face the problem boldly. There are two possible views about human suffering. One of these has nowhere been stated more uncompromisingly than by Richard Jefferies in "The Story of My Heart." He writes as follows:—

"How can I adequately express my contempt for the assertion that all things occur for the best, for a wise and beneficent end, and are ordered by a humane intelligence! It is the most utter falsehood and a crime against the human race. Even in my brief time I have been contemporary with events of the most horrible character; as when the mothers of the Balkans cast their own children from the train to perish in the snow; as when the *Princess Alice* foundered, and six hundred human beings were smothered in foul water; as when the hecatomb of two thousand maidens were burned in the church at Santiago; as when the miserable creatures tore at the walls of the Vienna theatre. Consider only the fates which overtake the little children. Human suffering is so great, so endless, so awful that I can hardly write of it. I could not go into hospitals and face it, as some do, lest my mind should be temporarily overcome. The whole and the worst the worst pessimist can say is far beneath the least particle of the truth, so immense is the misery of man. It is the duty of all rational beings to acknowledge the truth. There is not the least trace of directing intelligence in human affairs.

Here is a view, plainly expressed, which in many ways makes an appeal to our sympathies. Why? Because it does not attempt to ignore the fact of suffering. On the contrary, it recognises the fact as an awful reality. Nor again, while recognising the fact, does it seek

to palliate it: the writer admits that it has no explanation. He writes with a passionate realisation of things as they are; his very sympathy with suffering causes him to refuse to insult mankind by seeking an explanation.

Such an attitude has its value. It is better to sympathise with suffering without explaining it than to explain it without sympathising with it. But may it not be possible to do both—to seek an explanation while retaining our sympathy? One is forced to ask this, because to many minds the fact of suffering would become the more awful if they were to feel that there was no Law behind it; if it were true, as Richard Jefferies says in another place, that “in human affairs everything happens by chance,” that “there is no directing intelligence in human affairs, no protection, and no assistance.” To such minds the world would, on these terms, frankly cease to be worth living in. It would become a hell. At however great a cost, they demand that life should, in the last resort, be explicable—that no ugly facts should be left “in the air” unexplained. And when we analyse what this demand means, we shall find that it arises from a conviction, rooted deeply in human nature, that somewhere or other in the scheme of things, whether we can see it not, there is Compensation. The meaning of suffering, the only possible meaning, must lie in the compensation for suffering. In other words, seen from a sufficiently lofty point of view, it must be revealed, in aim and essence, as merciful and beneficent. And to such seekers, bent on the understanding of life, it will not matter how high they have to climb in order to reach this view-point. Rather let the quest take them right up to the Absolute than that life should remain a hideous enigma!

For the sake of such minds of this kind as may chance to be among my readers, I wish to suggest a second possible view about suffering, stating it as one of our hypothetical “if’s.” If it could be found that all suffering, so far from being an arbitrary infliction, is really only a release from a burden which

the human soul has laid upon itself, then it might be possible to look at it differently and to find in it that element of compensation which instinct demands. For we should then recognise it as a liberation, as the opening of a shut door, as the removal of a load.

What process of thinking could bring us to regard it in this light? The answer is that we need only two simple hypotheses; firstly, the hypothesis of an upward evolution through a long series of lives, which has already been mentioned; and, secondly, the hypothesis that in the realms of human action, feeling, and thought there exists a Law of Cause and Effect just as rigorous and absolute as that which exists in physical Nature. As regards the second of these hypotheses, surely it is more reasonable to suppose that the realm of Law is universal than to imagine that it is restricted to the world of physical matter only. Why, even our ordinary thinking about life tacitly admits such a law. Every “story with a moral” implies it; every mention of reward or punishment coming about by natural means carries this idea with it. We cannot speak of “character-building” without involving it. In short, we cannot conceive of a moral order or of an intelligible scheme of life at all, unless we admit a universal principle of cause and effect. For, without cause and effect, there can be no law.

Let us then bring together these two hypotheses of Reincarnation and a Law of Cause and Effect, and see what results.

The only rational theory of reincarnation is one which links it on to a process of gradual unfolding, of growth from a lower to a higher condition. The common popular notion of reincarnation as a kind of capricious “dodging about”—now into a human body, then into an animal, back again into humanity, and next, perhaps, into the vegetable kingdom—is purely fanciful and has no foundation in reason. If reincarnation mean anything at all, it means the gradual learning of the lessons which earth-life has to provide, and so the gradual development of the latent faculties which

belong to human nature; in short, an upward ascent, at the lowest level of which we may place the most primitive savage; at the highest (at least, so far as is known to us, though the theory extends further), the wisest, strongest, most loving, and most spiritual type of man of which earth affords any example. In the bodies through which a man passes on this upward ascent, the hypotheses involves a similar progression, the principle being that the body, which is the garment of the indwelling Spirit at any given point in his pilgrimage, is one adapted to the stage of his development. In the savage it will be crude, gross, unsensitive, unresponsive; in the spiritually developed man it will be of the highest delicacy and catholicity of response. Thus, both on the spiritual and material side there will be a gradual progression; and a like progression will be visible in the departments of thought, feeling, and action. We need not pursue this statement at any length; all that is necessary is that the principle should be clear.

If, then, we link on to this theory the further hypothesis of a universal Law of Cause and Effect—the principle being that every thought, feeling, or action eventually recoils in kind upon the agent—we can see clearly that every soul, as it advances, carries with it an accompanying mass of what Orientals call *Karma*, both good and bad, all of which must, in the process of time, work itself out. It will also follow that, in the earlier stages of evolution, much of such *Karma* will be of the kind which, for want of a better word, we call “bad”; for the earlier stages are those of ignorance and selfishness and violence. When, therefore, Man emerges on to a more or less “civilised” level, he is likely to be burdened with a large mass of unexpended “bad” *Karma* acquired during the earlier and ruder stages of his ascent.

If anyone ask why this should be, the simple and (I think) adequate answer will be that such a “blundering upwards” is really the only way in which he can learn. Man is not an automaton; he has to learn to wield his own free will. The fully-developed Man will be one who has

achieved complete self-determination, and yet who has, at the same time, achieved such self-mastery that he can be depended upon to use his freedom of will rightly. The only way of reaching this height is by making mistakes and learning from them. Ignorance of the eternal laws of Nature can only be cured by coming “up against” those laws and suffering in the process. It may be said that the whole process of climbing from barbarism to a gentler and more enlightened state consists of such buffetings. Life is a hard school; but it is only hard because the treasure to be won, through the attainment of knowledge, is inestimable. For it is nothing less than self-realised Divinity.

The causes, “good” or “bad,” set up in any one life, cannot be worked out in that life—the chief and simplest reason being that there is not time. At every moment of his life Man is setting new forces in motion, and this continues to the moment of his physical death. Hence there is a necessary overlapping from one life to another. This is the explanation of the unexpended burden of *Karma* which hangs over the ordinary man or woman, and which has to be worked out before spiritual liberation can be achieved and the soul set free for rapid and unencumbered progress along the higher reaches of its evolution.

Such a burden, considered from the spiritual point of view, is an obstacle in a very real sense. The best thing that can happen to the individual concerned is that it should be removed, in order that the path of the soul may be cleared. It can be removed either slowly or quickly—by small degrees or in great masses. The former will, it is obvious, entail less suffering, the latter more. On the other hand, from the spiritual point of view, the more rapidly the mass of *Karma* is dissipated the better.

If all this be true, then it is to the spiritual point of view that we must have recourse, in seeking an explanation of the extraordinary suffering inflicted by an upheaval like the present war. And, indeed, what other point of view will avail us? Nobody expects to find compensa-

tion on the physical level. If there be compensation at all it must be on that higher level—the level on which, in the words used earlier in these articles, “the suffering of the body becomes the gain of the soul.”

Taking our hypothesis, then, that all suffering is, when properly understood, the lifting of a burden from the soul, which has been placed there by the man himself, then it is possible to imagine that there may be times when, for the sake of the soul itself, it may be necessary to quicken up the process—this speeding up taking the form, on our lower plane, of intensified suffering.

Such a time (to continue our series of hypotheses) may be a time when the world, as a whole, is on the eve of a period of rapid spiritual progress, and when as many individual souls as possible have to be freed in order to participate in that progress and to share in its benefits. This will mean, from the higher standpoint, a rapid dissipation of burdens; on the material level it will mean a period of great suffering. Such a time, it is possible to believe, is the one in which we are now living. It may be that we are approaching the dawn of a new era of enlightenment, when the world is about to go forward very rapidly, and that what we call the “great war” is, from the spiritual point of view, only a rapid clearing up of the *Karma* generated both by nations and individuals, in preparation

for the day which is dawning. Such, at all events, many to-day feel it to be; and, feeling this, they see darkly, as through a glass, something of the meaning of the tragedy which we are now witnessing. Instead of a world destroyed, they see the beginning of a world re-made. In place of hopeless suffering, they see the rapid clearing off of outstanding debts; and however grievously bodies may be suffering, they see in all this only the emancipation of the immortal soul.

The lives which are being thrown away to-day in battle, or which are being drawn out in the darker horrors of suffering, are only days in the larger life of the soul. The time will come when, liberated from its debts, each of these souls will return to incarnation, the freer and the happier for what it has been through; and then, to the eye of the soul, all this will be seen to have been “worth while.”

On no lower level than this can we seek for compensation. But is it not something if we can seek it and find it, even on a level so far removed from our ordinary thought? Some will say no, and will reject the proffered explanation as bloodless and unreal. Others will realise that only in the soul can compensation be found for the anguish of the body, and will be content. And who knows whether one of the purposes of the war be not to drive us, through the force of sheer desperation, to levels of thought with which our Age had passed out of touch?

E. A. WODEHOUSE

SUMEDHA, THE ASCETIC

By M. MUSAEUS-HIGGINS

(From Sinhalese Literature)

NUMBERLESS ages ago there existed in Jambudwipa (India) a city which was called Amarawattie (the Immortal). It was called thus because the high and noble people who lived there lived to an old age, no accidents occurred and no untimely deaths. It is said that the city was very beautiful and that the people were very rich. They possessed the ten kinds of jewels : pearls, cat's-eyes, topaz, diamonds, sapphires (blue and yellow), rubies, emeralds, corals, and alexandrites, and they had their city laid out so beautifully that it looked like Sakkha's Park.* Lotus lakes, visited by golden swans; orchards with juicy, golden fruits and beautiful birds with melodious voices in the wide spreading trees, with their yellow, red and purple flowers, made Amarawattie appear like a Paradise of beauty. Heavenly happiness reigned everywhere in this city, for the people were not only high caste, but they were also good.

Here, in Amarawattie, of old renown, the Bodhisattva was born in a wealthy, high-caste Brahmin family as an only son. The name of his father was Ananda and his mother was called Vasi. They gave the name of Sumedha to their only son. He was a very handsome boy, and he showed very early signs of a great understanding of Religious Truths, and so his parents, seeing this, sent him to the great city of Thaksala, the chief centre of learning in Jambudwipa, where great teachers lived and all the clever young people of Amarawattie were educated.

Here Sumedha, under his wise Guru, Dikpramukka, learned the three Vedas in a short time, and soon his own teacher confessed that he could not teach Sumedha any more, as he had acquired all the wisdom which he himself possessed.

* Sakkha is the King of the Devas. Deva-Loka is perfectly beautiful.

So Sumedha returned to Amarawattie still very young in age, but so full of wisdom that he became the marvel of his native place. A great many pupils gathered round him, and he became a teacher, although he was so young.

He did not care for the wealth that surrounded him, and he did not partake in the pleasures of the world; he was most content when he could sit alone on the flat roof of his father's house and meditate.

Thus, looked upon as one of the Wise Ones, honoured and loved by everybody, Sumedha lived up to his sixteenth year, when his parents died.

Sumedha himself was not aware how very rich his parents had been, and he was quite astonished when one day his treasurer, Raciwaddana, appeared before him and asked him to look at the treasures his parents had left him. Reluctantly Sumedha followed his faithful treasurer and looked with astonishment at all the jewels, the gold and silver, the gold embroidered gowns, and the ivory which the treasurer showed him.

"This is from your father, this from your mother, this is from your grandfather, and this is the inheritance from your great-grandfather," the treasurer explained. "All have died and all this accumulated wealth belongs to you. What use will you make of all this wealth?"

Sumedha was very young, but he was very wise, and he answered gently : "Let me think and then I will tell you, my faithful friend, what use I will make of this enormous wealth."

Sumedha went to the flat roof of his house, and there he mused and thought, "My parents have stored up the treasures like the bees do their honey. My parents left all their treasures behind them without taking anything with them,

just as the bees do with their honey. The bees do not make use of the honey; people take it away and enjoy it. As I also shall go empty handed to my grave, I shall make use of my wealth in a charitable way, and thus I shall take the merit with me to my grave. I shall be wiser than my forefathers have been."

So he ordered his treasurer to have proclaimed by beat of drum* that the pundit Sumedha would have his treasure-house opened and that all the poor could come and take what they needed.

As the sweet scent of the pollen of the flowers attracts the bees, so the poor came attracted by the treasures of Sumedha. Some wanted gold, some jewels, some grain, some cattle, some cloth. All received what they wanted, and even more than that, for the treasure-house was full. Like a procession the people streamed in and out murmuring words of blessing and gratitude, and in the meanwhile Sumedha was happy and contented, seeing the satisfied faces of the crowd of people leaving his treasure-house with full hands.

When all the treasure was gone and his house was quite empty he went up to the top of his house to meditate on the vanity of human life.

He thought "birth is sorrow, life is sorrow, to get old is sorrow, to die over and over again is sorrow, and to be subjected to all kinds of disease is sorrow. I myself will experience all these troubles, and only in attaining Nirvana one can get rid of these troubles. The body is made of component parts, and we must not cling to these components as all that is compounded must fall apart again. We must not cling to our body as it is not made of clean things. We must find that which is clean and permanent, and that is Nirvana. I must find the road to Nirvana as a cure for rebirth.

"As there is sorrow in the world I must find that which destroys this sorrow. As there is Samsara,† I must find that which stops Samsara.

* This is yet the custom in some parts of India and Ceylon.

† Samsara, the whirl-pool of life. Being born and dying over and over again.

"As heat and fire burn us, there are cool breezes and water to cool us. As heat and fire are quenched by cool breezes and by water, so the fires of desire and hatred are quenched by the cool waters of Nirvana. As there are ten sins,* there must be something which destroys these sins. As there is *sin*, there must be *no sin*. As there is rebirth, there must be cessation of rebirth, and this cessation of rebirth is Nirvana."

Thus the young Sumedha meditated on the flat roof of his treasureless house, all alone.

Must these meditations not be the outcome of former lives, when the same wish to find the Path of Righteousness was within him? Yes, a picture rises before Sumedha's mind's eye. He sees himself in the body of a woman. She kneels before a Pacceka Buddha†, she offers him mustard oil as dhana (almsgiving), and with pleading eyes she asks the Holy One to inquire from the Buddha, living at that time on earth, whether she might in the far, far future become a Buddha. The answer comes to her: "That after the work of Kalpas (world periods) one day she would become a Buddha." Since then, in whatever body, the work for Buddhahood had continued.

Sumedha was a Bodhisattva; he had seen in his meditation the *past* and also the long, long road to Buddhahood stretching before him. "He must go on for the road is long and difficult to walk. He must not delay. He must cleanse himself from all that clings to him, for if a person is covered with dirt and sees a lotus pond and does not use its water to wash off the dirt it is not the fault of the water which invites him to cleanse himself; he must seize the opportunity.

"Whoever is covered with the dust of *Klasas* (desires) cannot be cleansed except by the pure waters of Nirvana. And he who is able to cleanse himself and does not do so loses his chance. It is *His*

* Ten sins. Four of the body—killing, stealing, adultery, drinking intoxicants. Three of the tongue—lying, angry words, deceit. Three of the mind—hatred, lust, ignorance.

† There are three bodies through which Buddhahood is gained. As Arhat, as Pacceka Buddha, as Bodhisattva. (According to Northern Buddhism, I believe.—M. M. H.)

fault and not the fault of the water. The water sparkles and shines before him and he needs only to plunge in.

"Suppose a man is persecuted by robbers, he knows a road unknown to the robbers through which he can escape. Is it the fault of the *road* if the man does not take the road? Surely it is his own fault. The robbers are the Klesas and the road to escape is the road to Nirvana.

"Now I know this road, and it will be my fault if I do not take this road." Thus Sumedha meditated. All vanities of human life had no more any attraction for him. He left his empty house, leaving the household life behind him like the king of the elephants who leaves his forest when it is on fire to search for another forest.

Sumedha put on the garb of an Ascetic, the deer-skin and bark-dress, and he wandered to the Himalayas quite alone. Here he wanted to settle down near a lotus pond under a tree or in a hut built of branches. To his astonishment he found a palace built there by the command of Sakha, the King of the Devas, by his architect, Vismakarma.* Sumedha wandered round in it and found it even more beautiful than his own palace in Amarawattie, which he had left behind. He would not live in such a beautiful place, for he had left earthly desires behind him, and he chose the shade of a big tree for his abode. And the palace, like the mirage it was, disappeared with all its beauty.

At last Sumedha, the Ascetic, was left undisturbed to his meditations. He knew that he was far enough advanced to go through the Eight Meditations, the highest stage of which would rid him of all desires.

He began his meditation on the three stages of contemplation: impermanence, sorrow, absence of soul. He meditated in the three ways of meditation, i.e., sitting, standing and walking. He meditated by day and by night.

Within seven days he obtained the

* Vishmakarma is the Deva architect who is said to have built Adam's Bridge, on which Rama's army marched over to Lanka, and who was always sent to construct buildings or anything on earth which was to be used for a religious purpose.

Iddhis (spiritual powers). Then he attained the four Dyanis, which are: 1. Seclusion in which you must force your mind from sensuality. 2. Tranquillity of mind, full of joy and gladness. 3. Taking delight in things spiritual. 4. The state of perfect purity and peace in which the mind is above all gladness and grief, and where through the Iddhis he can reach the four heavens of the higher Devas.

While the Ascetic, Sumedha, was thus diligently meditating and perfecting himself, there was great rejoicing at the city of Rambagampura, the nearest place to his retreat, for the Lord Dipankara, who had then reached Buddhahood, had promised to pay a visit to Rambagampura. He lived at a Vihara, called Suddhasana (beautiful to behold), and when the people of Rambagampura had brought flowers as offerings and had worshipped at His feet, they had humbly implored Him to come and accept alms for Himself, and His disciples in their city. He had accepted their invitation, and the worshippers had returned happily to their homes to make preparations for the almsgiving and to decorate the road and the town for this great occasion.

Sumedha, the Ascetic, had not heard anything of the Lord Buddha Dipankara in his lonely forest, and when he one day, as he did on very rare occasions, flew through the air to the city to get a little salt and some limes he found the people of the town very busily decorating and talking happily together.

Sumedha asked them why they were decorating the town so beautifully. The people saw that Sumedha was an Ascetic, and they answered reverently, "Why, holy man, do you not know that the Lord Dipankara, the Buddha, has consented to come and take dhana with us to-day? This great Lord Buddha lives at Suddhasana Vihara, the beautiful, and He will come to us and partake of alms; therefore we are decorating the road and the town so joyfully."

Thus stated the happy people to Sumedha, who in his mind became quite bewildered. "Even the *thought* of a Buddha in some Kalpas is a rare thing," he mused. "And such a Buddha has

come now and I see Him. What happiness! I must do something in His service." "Give me a part of the road to decorate," Sumedha cried, "I want to work for the Lord Buddha." The people knew that he had the Iddhis, so they gave him a very hilly and muddy place to fill up and to decorate. The people thought that it would be very easy for him to do this.

Sumedha reflected, "I might go to Deva Loka and shake the ever-flowering tree and fill the whole muddy pit with flowers in a minute. Or I might go to Mount Meru† and get jewels and fill up the muddy place.

"Or I could go to the Wishing-Tree in Sakkha's garden to get heavenly cloth and fill this pit. But that would be too easy. I must fill this muddy place by the strength and work of my body."

So Sumedha, who was strong enough to fill the pit of Samsara with virtue, owing to the reverence he felt for the Lord Buddha, borrowed a spade and basket from the people and set to work to fill up the muddy places.

He worked very hard, but still he had not finished this task when he heard the Lord Buddha coming, surrounded by His disciples. "What can I do now?" thought Sumedha. "My work is not finished, and I have not even any flowers to offer to the Great One. I will offer myself to the Lord."

He spread out his deer-skin over the mud and threw himself on it with uplifted hands, turning his head towards the Lord Dipankara, the Buddha. The only wish in his heart was, "May I some day also become a Buddha to guide Devas and Human Beings in the ship of Dharma, through the ocean of Samsara to glorious Nirvana." Lord Dipankara, the Buddha, approached. He was shining with the six colours of Buddhahood. Looking down upon the prostrate form before him, he understood at once the wish of this devoted Ascetic. He turned His head and looked with His divine sight into the future: and He saw that after Kalpas to come Sumedha would become a *Buddha*

of *Wisdom and Justice* called *Gautama the Buddha*.

And Dipankara, the Buddha, spoke to His disciples, "Look at this devoted Ascetic, prostrate before me; he is not an ordinary person. After long lives of sacrifice I see him born at the beautiful city of Kapilavastu as the son of King Suddhodana and Queen Maha Maya. I see him marry the beautiful Princess Yasodhara, and I see him renounce the world when he is twenty-nine years of age. I see him as an Ascetic, and I see him under the Aswatta tree (the Bodhi-tree) seated on a Kusa-grass seat. *There* he will get rid of all Klesas, he will be enlightened, he will become Gautama, the Buddha."

All this the prostrate Sumedha heard, and his heart bounded in him in ecstasy.

Thus he gained the conviction that he would become a Buddha because a Buddha had spoken the words.

Lord Dipankara looked round for something to offer to the coming Buddha. He looked questioningly toward his surrounding Samaneras.* One of them read the Lord Buddha's thought, and he disappeared at once and brought flowers from the Himalayas.

Dipankara, the Buddha, took eight handfulls of the flowers and offered them to the prostrate Sumedha, and Sumedha was entirely covered with flowers.

Then the Buddha went on with his disciples to receive dhana from the people of Rambugampura.

Thus we must leave the Ascetic, Sumedha, to work out his own salvation. He is said to have asked permission to work for Buddhahood from all Buddhas who succeeded the Buddha Dipankara. He fulfilled the ten great perfections (Paramitas) during his lives on earth. Then he was born as Prince Vesantara, his last life on earth before he became Prince Siddhartha. In his twenty-ninth year he renounced the world and under the Bodhitree in Buddhagaya, in India, he became our last Buddha—*Gautama, the Buddha of Wisdom and Justice*.

M. MUSAEUS-HIGGINS

† The World Mountain on which the universe rests.

* Samaneras, Monks who have not been fully ordained.

CHRIST : ARTIST, MUSICIAN, POET

I HEARD a very fine address the other day, and in the course of it the speaker said that when Christ comes amongst us again it will not be to the theologians that He will most strongly appeal—to many of them He will probably make no appeal at all; but to the simple and the childlike souls, the artists and the poets, amongst men. “For,” said the speaker, “Christ was first and foremost an artist and a poet.”

Now to some this may sound strange, though many will understand. For an artist is not merely one who paints pictures. Art is far more than the painting of pictures. It includes everything that is great, and good, and beautiful in sculpture, in literature, in music, in life itself, for life, lived in its perfection, is surely the greatest art of all.

The same thing is true of poetry. Poetry is beauty of rhythm and of metre in words. It is also beauty of rhythm and of metre in life. The greatest poets do not always write poetry. Much that is today called poetry is not real poetry at all.

And I would go a step further, and say that Christ was a great musician as well. We do not hear that He ever played upon a musical instrument. He had probably never learnt one. And if He had, when His days of public teaching began He would more probably have had no time. But all sound is not music; neither need all musicians play.

“All one’s life is a music if one touches the notes rightly and in time,” said Ruskin. Surely that is how Christ played upon the notes of life, making His one perfect harmony with no single discord entering in.

He was artist, in that He beheld true beauty wherever it existed in Nature and in Man. He beheld the beauty of the lilies of the field—“I say unto you that even Solomon in all his glory was not

arrayed like one of these.” He beheld the beauty of a nature like that of Mary, who chose “that good part” to sit at His feet and hear His words; of Mary Magdalene, whose sins which were many were forgiven her because “she loved much.” He beheld the glorious heights of perfection to which all men might attain, just as He Himself had attained, and His life was perfect art from the beginning to the end.

And, as with all artistic natures, everything that was coarse, and ugly, and petty, and mean jarred upon Him—jarred the more strongly because the artistic side of His nature was complete. Yet, as many a lesser artist has also done, He did not for that reason shut His eyes to the ugly and unpleasant side of life, but rather strove to the uttermost to lift men out of it, to show them what beauty and joy of life might be theirs if they would only leave the lesser things behind.

And His life was a poem perfect and complete. No errors of metre or of rhythm were in Him. And no poet ever spoke in language more poetical than His. Whether the sayings of the Christ, as they have been handed down to us, are literally correct is of no importance here. Suffice it that all are beautiful, because the beauty of the poetic nature is behind. He beheld and lived the poetry of life as fully as He beheld and lived its music and its art. Over all that He thought, and said, and did was

The light that never was on sea or land,
The consecration and the Poet’s dream.

Poet, artist, musician! Such was the Christ. In each, perfection; each blending into one harmonious whole. Such may each one of us become, if we strive to live life as He lived it two thousand years ago; as assuredly He will live it when He comes again.

CECILY M. RUTLEY

GALILEO

THE STORY OF HIS LIFE, TOLD FOR CHILDREN

By GRACE RHYS

ONCE upon a time there lived a lad in Italy. He was a bright, well-made lad, fairly tall, with a brown eye and red-brown hair and a lively look. Perhaps the most remarkable thing about him was that he was interested in everything. Nothing was common or dull to him: for it was not only the outsides of things that drew his attention, but also the inside force that had made them what they were and sent them into action.

If I were to tell you the names of all the things he was interested in, they would fill pages and you would have to laugh at the odd assortment: things such as falling stones and floating feathers; water-drops rolling on a cabbage leaf; light; ships; broken sticks; swinging chains; running water and water standing still; winds; and all the stars in sky, visible and invisible.

The first picture we see of Galileo (for that is the lad's name) is as he goes into the Cathedral of Pisa: he wears a plain student's dress; for, though noble, his father is not rich, and Galileo has his way to make in the world.

It is dark inside the church. Galileo crosses himself, and salutes the altar with reverence; then he goes up the side aisle till he comes to where a large brass lamp swings on a chain from a lofty arch. Galileo looks round to see if anyone is watching him, then he sets the heavy lamp swinging on its chain. Standing aside he watches it swing, holding the fingers of one hand on the wrist of the other. Again and again he sets it swinging, feeling the pulse in his wrist at the same time. What is he doing? He is timing the vibrations and saying to himself, "If it swings wide, it swings fast; if it travels but a little way, it swings slow. Whether the lamp travels a little way or a great way, it does its journey

in the same time. There is a law behind this." So well did the boy study out this law by the help of his beating pulse (for he had no watch) that when only eighteen he had himself invented and made a little instrument for counting pulses, which was at once put into use in Italian hospitals. He had also discovered the law which governed the speed and time of vibrations (which was given a Greek name meaning the law of "equal timings").

Galileo loved mathematics beyond anything, but his father would not allow him to learn them, and insisted on his learning music instead! At that time, and for long after, mathematics were said by the monks to be a diabolical art, and one which should be banished from every State. (Do not laugh *too* much at the monks; science is often turned to diabolical uses by quite good men. Even arithmetic too; as, for example, in the adding up of pounds, shillings and pence to be made out of what are called "hands" in factories, leaving out of count the brain, heart and soul of the whole beautiful human creature.) However, Galileo took to inventing mathematics for himself, and at last people came to think so much of the little machines he invented by their aid that he was allowed good teaching; after that he did so well that he was soon made mathematical professor at Pisa. For this he got less than £20 a year: so he was poor still.

It was not very long before Galileo fell into trouble, for his inherent love of truth would never let him say what he did not believe. It happened that the Governor of Pisa had to use a hydraulic machine to empty the wet dock at Leghorn. He showed the machine to Galileo, who said at once it was a stupid contrivance, ill put together, and could never empty the water from the dock. The Governor was

very angry, but when the machine broke down and proved itself a failure he was enraged. In those days if a powerful person were annoyed the person who annoyed him might very well find himself stabbed with a knife some dark night. Therefore Galileo's most helpful friend, the Marquis Guidubaldo, advised him to fly from Pisa, and got him a professorship at Padua.

But before he went Galileo had made good use of one of the wonders of the town of Pisa, the famous Leaning Tower. There are some youths who if they were seen taking up assortments of stones, wool, cork, dead bodies of animals, bones, ropes, and other queer objects to the top of a tower, might be suspected of an intention of playing tricks on the passers-by. But the mighty mind of Galileo was far enough away from any such mischief; it was already travelling to and fro among the heavens: just as you see the search-lights running to and fro across the city's skies in wartime, so did the bright beam from Galileo's eyes chase the invisible stars: he was bound to know something of their numbers, something of the way they moved; he must know under what laws they hung suspended and by what means.

So he threw all sorts of things down from the side of the Tower that leaned over, and he tied things to cords and swung them; he watched them fall, and he watched them swing, and he timed them by a clock which he made himself. In this way he came on the track of vast discoveries that pretty well turned Italy upside down.

At that time the world of men believed that the Earth was a flat plain (with no known end or beginning) above which the sun, moon and stars passed in procession, while the great plain of the earth stood still. Galileo very soon disbelieved this: he had one of those minds that flew straight to the truth and then made experiments to prove it. When he had proved it, then he must put it before the people, disturbing them and unsettling their minds, and showing them how wrong were their notions, just as he did with the Governor of Pisa. He would

not keep quiet about his discoveries, and so he got into trouble.

I am sure you would like to have some idea of what sort of books Galileo wrote. They are all delightful and interesting—not dry professor's books, but the work of a man who is hunting out truth for himself and trying to find what the world is all about, a thing we are far from knowing yet.

Here is a little bit from one of his books, "Dialogues Concerning Two New Sciences." In this book Galileo divides himself into two men, who talk to each other.

The chief philosopher says: "Every machine and structure has a limit set beyond which neither art nor nature can pass. The large machine is not proportionately stronger than the small."

His friend answers: "My brain already reels. My mind, like a cloud lit up by a lightning flash, is for an instant filled with an unusual light." (In this sentence Galileo is certainly describing his own sensations when he makes one of his own discoveries.) "If this were so, it would not be possible to find two single sticks made of the same wood which shall be alike in strength and resistance but unlike in size." And the other philosopher answers, "So it is." After some most interesting arguments he goes on to say: "Who does not know that a horse falling from a height of three or four cubits will break his bones, while a dog falling from the same height, or a cat from the height of eight or ten cubits, will suffer no injury? Equally harmless would be the fall of a grasshopper from a tower or the fall of an ant from the distance of the moon. Do not children fall with impunity from heights which would cost their elders a broken leg or a fractured skull? And just as smaller animals are proportionately stronger and more robust than the larger, so also smaller plants are able to stand up better than larger. I am certain you both know that an oak two hundred cubits high would not be able to sustain its own branches if they were distributed as in a tree of ordinary size; and that Nature cannot produce a horse as large as twenty horses, or a giant ten times

taller than an ordinary man, unless by miracle, or by greatly altering the proportions of his limbs and especially of his bones, which would have to be greatly enlarged."

You see for yourselves how interesting this is. All our big architects know this fact, and our big bridge-builders and our big shipbuilders, but few other people have ever thought about it.

Many years passed in this way, while he gradually discovered, invented, wrote, taught, and—this especially—worked. He had a magnificent appetite for work of all sorts: he loved it and he believed in it. Besides being a philosopher, a professor, and an astronomer, he was a magnificent craftsman. There was no one to come near him as a hand-labourer. Of "geometric and military compasses" alone he made three hundred with his own hands, and wrote a book on their use. Hearing that a German somewhere across the Alps had invented an instrument through which he watched the stars, he set to and invented the telescope for himself. (With his own hands he made over one hundred telescopes before he had done; four were very powerful and fine instruments.) With the help of his best telescope he discovered, first, Saturn's ring; then the phases of Venus; then the moons of Jupiter.

This was very well so far. It is true some learned men were angry and jealous. But Galileo only made a joke about that. When his enemy, Professor Libri, died, Galileo said, "Libri did not choose to see my celestial trifles while he was on earth; perhaps he will now he is gone to heaven."

On the other hand, many great people, among them the noble Henry IV., the King of France, were delighted; his secretary wrote a funny letter to Galileo, saying, "Pray discover as soon as possible some heavenly body to which his Majesty's name may be fitly attached." Even the Pope, who was an ignorant "rustical" person, was interested. In March, 1611, Galileo went to Rome to give a display of what were called his "celestial novelties." His telescope was

set up in the gardens of the Quirinal, and crowds of cardinals and noblemen looked through it to see his newest discovery—the spots on the sun.

So far so good. But the tragedy was coming on. Galileo dared now to write a book called "Dialogues on Two New Sciences," in which he proved that the earth was not a plane, but a star that moved about the sun. At that time there were about forty thousand monks in Rome, and they became very furious. "What!" they said, "did not Joshua command the sun in the heavens to stand still till he had finished his fighting, and did it not stand still at his word? Shall this insolent man now undertake to move the earth from its ancient place and prove Joshua a liar? Moreover," they said, "the earth is not a star, but a most vile place, full of dirt and wickedness, while the stars are the glorious creations of God." One of Galileo's learned enemies wrote of him at this time: "He is in a humour to try to vanquish even the monks' obstinacy; and if he fights with them, of course the day will go against him. So you may expect shortly to hear that he is utterly ruined."

By this time Galileo was grown old; he was ill, too; very ill. But the Pope and the Inquisition, egged on by the Jesuits whom he had unluckily offended, were determined that he should appear before them to be reprov'd for his unfortunate astronomy.

He set out on a winter day, carried on a litter through terrible snow-storms; he who had been so active and fearless in writing was full of wretchedness. The journey took nearly a month, for the plague was about and sometimes the litter could not be allowed to pass through the stricken villages.

The last great scene of Galileo's life was a strange and tremendous one. The old man, now almost blind, and weak with illness, was made to go down on his knees before a full court of Pope, cardinals, and the more powerful monks—the Pope in white, the cardinals in red, and the monks in the dresses of their orders, white and black and grey. Before them in his old black gown kneels the man who,

alone of them all, has a mind capable of understanding the truth. If he had not actually been tortured, he had been threatened with torture by these ignorant men. He had been bullied almost daily by them for four months. Here is the sort of argument he had to listen to. I am sure any child of six could see how foolish it is: "Animals that are capable of motion have joints and limbs; the earth has neither joints nor limbs, therefore it does not move."

And now, come down on his knees before his most foolish judges, he recited a long Abjuration specially prepared for him, saying that he "cursed and detested the error" of his belief that the earth moved round the sun. Many people say that Galileo as he rose from his knees said under his breath, *Eppur si muove!* meaning, *it moves, for all that.* I hope he did. I think he did. For he was excessively witty. He was also a good Christian and son of the Church. We will hope that he still could laugh within himself at times in spite of his trials.

Perhaps Galileo's last years were the bravest part of his life. He was a prisoner, getting more weak and ill, and quickly going blind, and still always working. But let him speak for himself: "I was shut up in my own house," he wrote to a friend, "that little villa a mile from Florence, with strict orders that I was not to see friends. . . . Here I lived on

very quietly, frequently paying visits to the neighbouring convent, where I had two daughters who were nuns, and whom I loved dearly, but the eldest in particular, who was a woman of exquisite mind, singular goodness, and most tenderly attached to me. She died after six days' illness, leaving me in deep sorrow."

Writing to Ladislas, King of Poland, he says: "I send your Majesty three lenses. I have tried to serve your Majesty well, but I have been in prison here for three years for having dared to print the 'Dialogue'" (on astronomy). Then he becomes very indignant as he writes of the way he has been treated, and then he ends: "But whither is passion transporting me? Let me go back to the lenses." There is the secret of his life: "Let me go back to the lenses." He worked to the last. One little thing I must add. He was a splendid gardener. They said at Florence he was the best man anywhere at pruning vines. Can you guess why? Because the small was great to him, and the little bud on the vine-stock was a live thing—a child of the sun, carrying within it the secret of the climbing vine, the vineleaf, and the tendrils, and the bunch of purple grapes. Seeing all things, he would know how to handle stock and bud and stem. Therefore his vines would flourish under his hand.

And now was he not a hero to your mind?
GRACE RHYS

TO ONE BEREAVED HEARING THE DISTANT GUNS

Alas! poor soul!—Why chide her if she start?
What wonder, if she tremble? Those faint sounds,
Most murderer-like, approaching her dead heart,
Make the blood gush anew from ancient wounds.

W

INAYAT KHAN*

I HAVE recently read "The Confessions of Inayat Khan," and have been so impressed with the beauty of life and thought revealed therein that I feel impelled to give some outline of the little book, in the hope that I may tempt others to read it for themselves.

Murshid Inayat Khan, the Sufi sage, was born at Baroda, India, in the year 1882. Music and mysticism were his heritage, his grandfather being the famous Moula Bux, who has been called the Beethoven of India. Even as a boy his thirst for knowledge was insatiable, and he was willing to learn from all sorts and conditions of men. So eager was he in the quest that he would forego his meals rather than miss an opportunity of speaking with a philosopher or mystic. His talent for music soon became apparent, and his progress in the art was rapid under the wise and kindly supervision of his grandfather, Moula Bux.

It was to this guide, philosopher, and friend, his grandfather, that he brought his difficulties, religious as well as musical. His people were Moslims, and he himself followed devoutly in their footsteps. But there came a time when religious doubts filled his mind. With some trepidation he told his grandfather that he could not continue to pray to Allah until he had both "beheld and gaged Him," believing that "there is no sense in following a belief and doing as one's ancestors did before one without knowing a true reason." To his surprise, his grandfather was pleased rather than angry, and gave to him the following thought—that "the signs of God are seen in the world, and the world is seen in thyself." This thought made a deep impression on him, and he became in-

creasingly absorbed in the concept of Divine Immanence, whilst a study of comparative religions led him to the discovery of the One Truth in all and therefore unifying all.

The death of Moula Bux was a grievous loss to the young Inayat Khan. He felt that in the passing away of this great musician not only he himself but also his beloved country had lost a true friend. He saw with pain that music was perishing in India through negligence, and felt called to labour for the preservation of this Sacred Art. "Thus it came about," he says (he was eighteen years old at the time) "that I left my home with the view of creating a universal system of music." He was welcomed at the Courts of Rajahs and Maharajahs, who bestowed upon him manifold honours. His reputation as a musician was speedily established, and his extensive tour brought him into contact with men of every degree, thus equipping him with a profound understanding of human nature.

An event which marked a new turning-point in his life was the loss of the medals and other outward symbols of honour which he had gathered during his tour. They could not be traced, and at first it seemed that years of labour had been spent in vain. But gradually there dawned the realisation that these things were only transitory, and therefore unreal, till at last he was able to say, "Let all be lost from my imperfect vision but thy true Self, Ya Allah!"

Thus a new phase of his life was begun, and he went in search of Philosophy, visiting every mystic he could find, gaining their confidence by singing and playing before them. It was the chance cry of a Fakir, calling the people to prayer, that at length gave him the clue he was seeking. He was brought to realise "that the world was neither a stage set up for our amusement nor a bazaar to satisfy our

* "The Confessions of Inayat Khan," by Regina Miriam Block. (The Sufi Publishing Company, Limited, 100b, Addison Road, London, W. 1s. 6d net.)

vanity and hunger, but a school wherein to learn a hard lesson."

Another step upon the way of progress was gained through contact with a group of dervishes. Their greeting to one another, "Ishk Allah, Mahbood Allah!" ("God is love and God is Beloved") impressed him deeply. By their mode of life and by their mystic power he was brought to see "that we were losing the most precious moments and opportunities of life for transitory dress and tinsel at the sacrifice of all that which is enduring and eternal." He was led to imitate the mystic practices of the dervishes, and eventually decided to seek initiation into the Sufi Order.

Six months were spent in search for a Murshid, or Master, who would perform the initiation and who would guide him thereafter. At last the ideal Murshid was found. "I had found," he says, "my pearl among men, my guide, my treasure and beacon of hope." This period of instruction in Sufism he counts amongst the happiest of his life, and the friendship between Murshid and Mureed, between master and pupil, was of the purest, only terminating at the Murshid's death. "His death was as saintly as his mortal life had been," writes Inayat Khan. As the dying master blessed his pupil he gave to him this beautiful message: "Fare forth into the world, my child, and harmonise the East and the West with the harmony of thy music. Spread the wisdom of Sufism abroad, for to this end art thou gifted by Allah, the most Merciful and Compassionate."

Thus it came about that in 1910 Inayat Khan fared forth into the Western World to fulfil his mission. He came first to America, and at first was overwhelmed by the contrast of East and West. Gradually, however, he perceived that under the cloak of materialism the heart of religion still beat, if but feebly. "In due time," he says, "by the mercy of Allah, my path was opened and I came into contact with those interested in Music." He lectured upon Music in most of the principal cities of the States, and, where way opened, he carried out his mission by laying the foundations of the Sufi Order.

Eventually he came to Europe, finding, curiously enough, his spiritual fellows amongst Europeans rather than amongst his own countrymen resident in Europe. He was accorded considerable sympathy in England, France, and Russia, establishing the Sufi Order in all three countries. He was in Russia when war broke out, and was thus prevented from carrying his message of peace to other European countries. He is at present in England, being the head of the London Sufi Society.

The last pages of his "Confessions" are devoted to a comparison of East and West and to a forecast of the way in which unity will eventually be realised. He says:—"All that I, as a Sufi, a universal being, have learned from my experience in both East and West is that I can now appreciate the merits and also comprehend the defects of both."

From the West, he suggests, the East should learn order, balance, and moderation, co-operation amongst all classes regardless of caste or creed, regularity in methods of work and rest, love of research, independence. He also lays stress upon the value of neatness and convenience in the home, and upon the companionship of husband and wife which is a marked characteristic of Western life.

From the East, he suggests again, the West should learn adaptability to circumstance, simplicity of living, tolerance, renunciation, faith and trust, contentment, patience, modesty, hospitality, love of humanity.

He believes that an interchange of ideas between East and West, if carried out by men of understanding, would rapidly lead to the Great Harmony which is prophesied. He points to the Mystic Path as leading to this goal of Harmony. Esotericism is awakening in the West, he opines, though the atmosphere of the East is more suited to its growth. Materialism and selfishness he recognises as obstacles to Mysticism both in the East and in the West.

In conclusion, he indicates the path that must be trod if Mysticism is to be attained. The first step is Morality. Morality is an essential element in true religion. The

second step is Devotion. Without Devotion there can be no true discipleship. Devotion, he says, is "the Light upon the path of the disciple." The next step, Philosophy, is fivefold—physical, intellectual, mental, moral, and spiritual. This stage of development may only be traversed, he avers, under the guidance of a Murshid to whom the Will must be absolutely subjected. Thus will Mysticism, the last grade of knowledge, be achieved. "One beholds for the last time the mountains of virtue one was forced to scale in order to seek its rose-crowned heights, and then—they vanish away like a dream in the morning." "The life of the Mystic, both the inner and the outer, is shown as a wondrous phenomenon

within itself. He becomes independent of all earthly sources of life, and lives in the Being of God, realising his Presence by the denial of his individual self; and he thus merges into that highest Bliss wherein he finds his salvation."

With these words Inayat Khan concludes his "Confessions." We close the little book with a sense of having been in contact with a man who has made great spiritual progress. We are encouraged to turn with new purpose to the "mountains of virtue," whose rocky slopes we must climb with toil if we would reach those "rose-crowned heights" which command the Promised Land.

BERTRAM PICKARD

NOTICES

(1) *Readers of the HERALD OF THE STAR are informed that the Editor regrets that the numbers of the Magazine from January to June, 1918, cannot be sent to subscribers residing outside the British Isles, but will be kept at the Publishing Offices and forwarded when possible. In the meantime all subsequent numbers will be delivered as usual.*

(2) *It is proposed to open a Correspondence Section in the HERALD OF THE STAR, in which matters connected with the life, work, and ideals of the Order of the Star in the East can be dealt with. The Editor would, therefore, be glad if any readers, who have questions to ask or suggestions to make, would embody them in the form of a letter addressed to the Editor, HERALD OF THE STAR, 6, Tavistock Square, London, W.C. 1.*

(3) *A prize of two guineas is offered to subscribers (a) for the best poem, of not more than twenty-five lines in length, on "The Dawn of a New Age"; (b) for the best short essay, of not more than 1,200 words, on "The Spirit of Service." The poem and essays in question must reach the Editor not later than September 7, and the winning contributions will be published in the October issue of the Magazine.*

EDITOR

CITIZENS IN THE MAKING

THE PUBLIC SCHOOLS AND A GREAT POSSIBILITY

By PHILIP TILLARD

THE NEW SPIRIT : UNREST

SINCE the destruction of the fittest is the penalty of modern warfare, the future of those who must take their places becomes of increasing importance. Hence social reconstruction that is not based on educational reform is unsound; and the postponement of even tentative measures on the plea of war necessities, or as a sop to certain vested interests, is an unpardonable offence against the nation.

Naturally the whole question bristles with difficulties, but it is to be hoped that the changes eventually adopted will be on a broad enough basis to admit of flexible adjustment to rapidly altering conditions.

The keynote of the past to which all life was attuned has been that competitive individualism, which, translated into terms of nationality, has resulted inevitably in the present war. Yet out of the ruins of what was one can already glimpse the beginning of what will be, and the sorrow and suffering will not have been in vain if it is recognised that the united effort and unselfish co-operation, necessary to the conduct of a war, must equally be applied to the problems of peace. The world as a whole is still far from realising that its future must be moulded on the lines of Co-operation if modern civilisation is not to crumble into nothing; but this realisation is coming, and any attempt at educational reform that neglects this important factor is doomed to failure. You cannot "put new wine into old bottles."

" EDUCATION AS SERVICE "

If this be so, then what is wanted in all schools at the present moment is the Spirit of Service. This ideal must mould the

educational systems of the future, so that when the children go out into the world they will be conscious of the nation's first call on their individual talents, and of their duty to answer it willingly. From this self-dedication to the Motherland might arise eventually that "Voluntary Nobility" which many look to as the only safeguard against "Prussic" reaction on the one hand and against anarchical or bureaucratic democracy on the other. This appeal to the individual is based on a firm belief in the inherent "goodwill" of human nature, if properly trained and given suitable opportunities for self-expression; but that, after all, is the only way of evoking response from our fellow-beings whatever their age may be. Time has successively awoken in man the various stages of self-, family- and tribal-consciousness: it is the national consciousness which has now to be aroused.

PATRIOTISM, TRUE AND OTHERWISE

This corporate feeling must grow naturally and not be forced; above all, appeal must be made to patriotism in its noblest aspect. To attain this, we shall have to get rid of the idea that foreigners are the only people at whose hands our flag can suffer dishonour, and realise that if the latter is not to be a flaunting lie, it is the duty of every citizen to right the crying evils that stain the national life. Germany was the first modern nation to grasp the value of adequate civic instruction in schools. Unfortunately her ideal of patriotism, being based on the ambition-to-rule and not on the will-to-serve, has proved individualistic and anti-social, so that, if we adopt her methods, let us look to the purity of our motives. The Way of Service is paved with self-sacrifice, but

only by taking it can our great Empire hope to escape the fate of its predecessors.

Our Public Schools have a greater responsibility towards the future than they appear to realise. They should be the training-grounds for the nation's leaders; but the average boy they turn out has quite lost touch with the aims and aspirations of the majority of his fellow-countrymen. The days of a "governing class" are seriously threatened, unless the schools can produce the type of man who can govern on democratic lines, for social unrest and class antagonism point to the fact that the natural leaders of the masses are either shirking their responsibilities or not giving the right lead. Our schools have all the machinery for giving civic instruction, while the raw material at their disposal could hardly be bettered; but they must set this machinery in motion at once, if the goodly heritage of leadership is not to pass into other hands.

A "MORAL EQUIVALENT FOR WAR"

War is undoubtedly a great awakener, and it is good for a nation to be roused so far towards unity. The urge is from without and we are compelled to answer it; but the great difficulty will be to maintain the effort when the external pressure is removed. Modern sociologists are admittedly searching for "the moral equivalent for war," and it now lies in the hands of the educationalists to step forward boldly and produce the equivalent. Let them mobilise every boy and girl for peace by making the primary object of education a civic revival based on the ideal of service. Battles against sin and ignorance can be made just as inspiring to the young mind as actual fighting, and war for the construction of good needs as many volunteers, as much heroism and self-sacrifice as the war for the destruction of evil. The times are ripe for the new citizenship with its motto of service in the individual towards his brother man, and from this it is only a step onwards to the wider patriotism or service of the nation for humanity. If we must start with the individual, here surely is the opportunity for schools, for they have the

task of unfolding children's characters at the most pliable period of their lives, and the result of their efforts can never afterwards be quite effaced. It will be an uphill struggle, of course, but with the yearly addition of fresh recruits, well equipped for the task and endowed with the spirit of self-sacrifice, there can only be one end to the conflict.

THE NEW FORM—CIVICS AND THE CURRICULUM

If civics is to be included and taught efficiently, the present time-table must be simplified. This is easily arranged by dropping history, geography, and literature lessons, and appropriating the hours devoted to such subjects for civic instruction on synthetic lines. Such a synthesis can be found in those studies which in the eighteenth century existed under the title of "The Philosophy of History," the object of which was the search for a unified vista from the examination of the Past in the terms of the Present with the idea of obtaining guidance for the Future. In this way we should have a real study of the Humanities given in a simple form so as to present a comprehensive view of the life of the people and of the forces moulding nations and communities. Side by side with this method it would seem advisable to institute some form of either civic or rural survey, the value of which lies in combining the observation, comparative study and valuation of actual tendencies. Theory and practice thus become linked up and every subject is pregnant with life and meaning.

Professor Patrick Geddes and Mr. Victor Branford, by blending the best in the "regionalism" of Le Play and the humanism of Comte, have at last brought civics within the domain of practical possibility, and intending reformers could not do better than follow their methods.

Such a fundamental change in the curriculum would need much careful thought; but in the meanwhile many ideas for unfolding the civic spirit will occur to anyone familiar with the working of our Public Schools.

The following are perhaps the most obvious :—

(a) THE PRIZE SYSTEM AS A CIVIC FACTOR

The average boy has not yet reached the stage when he will work without any reward; but if "work for the work's sake" is the goal to aim at, it would be a step in the right direction to award prizes not for individual, but for collective effort. The boys would learn to work as a form, each feeling that the final result depended on his individual contribution, and thus there would be an incentive alike for the clever, average or dull boy. Each group of forms representing the Upper, Middle or Lower School could be given the same papers, and apart from a yearly examination on these lines, the system of "marks" could well be dropped. Similarly with regard to games, the "House Cups" might be retained if no awards went to individuals. Now is the time to begin when, under war conditions, few, if any, prizes of any kind are given.

(b) THE DEBATING SOCIETY AS A CIVIC FACTOR

Here is an obvious opening for civic instruction. Many of the vital topics of the day could be discussed with the aid, where possible, of social workers from the neighbourhood, while periodical visits to local institutions such as Garden Cities, Church and Salvation Army Shelters, Model Artisans' Dwellings, etc., would give valuable practical illustrations of the various questions. The formation of a Parliament on national and non-party lines is probably not only the most attractive form for the boys, but also offers considerable scope for political experiments along modern lines, *e.g.*, proportional representation, second ballot, etc. Were these forms to be adopted, debating societies would not be as futile as they usually are.

(c) MANUAL LABOUR AS A CIVIC FACTOR

This is an important factor in all social training. A month in the harvest field will do more to help a boy realise the point of view of agricultural labour than any amount of theory, for lack of sympathy with the working classes is mainly due

to ignorance of the conditions under which they work. Many schools have made their playing fields, pavilions or rifle ranges, but this is not at all general. In any school manual work in one form or another could be made compulsory for all. Playing grounds require constant care; war allotments might be taken on permanently; there are always jobs for carpenters in the buildings; while the artistic element, so usually neglected, could find an outlet for its energies by beautifying with wood-carving or iron-work the Chapel and "Big School."

(d) SELF-GOVERNMENT AS A CIVIC FACTOR

All energy must be disciplined or it will defeat its own ends. But there are two kinds of discipline, that which is imposed from without and which upholds from within; and in our Public Schools there is too much compulsion (miscalled "discipline") and too little training in self-control. To begin with let us confine corporal punishment to offences which merit expulsion, but where it is wished to give the offender another chance. In any case such drastic powers should be reserved for the headmaster alone and be taken out of the hands of the general staff and prefects, however responsible or just they may be. Until we substitute "education" for "punishment," both in our schools and prisons, we must not expect anything but failure. Passive obedience to an often rather unintelligent authority is poor training for citizenship, and it is high time some form of self-government was tried. Mr. Homer Lane's success with the "Little Commonwealth" in Dorset proves, as has been justly said, either that young criminals are better than Public School boys, or else that the latter are not so incapable of self-direction as one is asked to believe.

(e) VITAL RELIGION AS A CIVIC FACTOR

That religion is to be the keystone of our arch has been made clear by adopting the motto, "Education as Service"; but the religious training must be based, not on the dry dogmas which separate the various creeds, but on the true spirit of Christianity, to which so far the world has only accorded lip-service. We want

a renewal of the idea of the Sacramental Life, where every act, however trivial, is consecrated to Service, and when it will be realised that the man-made barriers round religion, politics, science, business, etc., must be broken down: for if all Life is one, we cannot shut off sections of it without harming the whole. The life-side of Religion being thus revitalised, there would be a corresponding resurgence of energy in the form-side. For instance, the School Mission, which at present appeals mainly to the boy's pockets, could become a channel for organised social service, especially if the Mission House were near the school instead of, as is usually the case, in the East End of London.

EDUCATION RESURGENT

Our goal, it has been said,* is to produce a system "capable of imparting to personality the beauty and bearing of the aristocrat, the moral dignity of the craftsman, the culture and vision of the thinker, and the urge and uplift of citizenship."

These four qualities correspond to Compté's classification of social types as Chiefs, People, Emotionalists and Intellectuals, the first pair representing the Temporal, the second the Spiritual Power. At present education has fallen into the hands of the Temporal Power, which regards all initiative as dangerous, and all human units as "hands" or "cannon fodder." It infringes, in fact, on the sphere of the Spiritual Power, for the lines of demarcation between the two are very real and must be strictly observed if each is to do its own work properly. Reconstruction, with its ideal of the City Better, is the appropriate task of the temporals, as Re-education or the creation of the Citizen Better is that of the spirituals, if we wish for a Renewal that will be lasting. Each type is a complement of the other, and neither can stand alone, while the help of both is needed to develop from the contemporary chaos a practical theory of life. If on the spiritual ideal of Service were to be raised an educational system built four-square with its Halls of Right Leadership, Right Work, Right Thinking and Right Citizenship, leading by the

paths of beauty, experience, truth and culture to the "Town of Acts," the "School of Facts," the "Cloister of Dreams" and the "City In Deed," then, and only then, will education take its right place in the ordered unity of life, and make an appeal that is irresistible, because founded on an eternal verity.

The following passage† illustrates that Education Resurgent as dreamed of and worked for by some to-day:—

"The fulfilment will make itself manifest in the renewal of a civic rôle for each and all of our four social types. For worker, the dignity of service honorific, because admittedly civic; for woman, artist and poet, the sanctity of a creative life inspired by dreams at once civic and personal; for 'chiefs' the moral grandeur of civic leadership through self-renunciation; for thinkers, the constructive rôle of civic planning. With increasing uprise of these evolutionary tendencies into conscious activity of civic service there will develop a growing power of each generation joyously to realise the ideal of life more abundant in each phase of the human cycle from childhood to age."

THE SOCIAL TYPES AND THEIR TRAINING

Already in his schooldays the boy foreshadows the lines of his future development, so that it is not difficult to pick out representatives of each class. The Games Captain whose example is worth so much to his team, the prefect who is the mainstay of his House are clearly to be reckoned among the "chiefs." The boy who delights in laboratory experiments or is clever in the workshops, and even the good honest duffer who always tries, typify the dignity of Labour; while the scholar and the boy of artistic temperament share the seclusion of the Cloister. The latter, however, together with the idealist, who lives in a wonderful city of his own creating, are less frequently met with, because their types are not understood and consequently unprovided for. The results of the war up to date show clearly that as a nation we are woefully deficient in imagination, which, as the greatest creative force in the universe, must in the future receive its due recognition and training in any system of education. Each civic type requires adequate means of expansion, so that while the indi-

*"Interpretations and Forecasts," Victor Branford.

†2 *Loc. Cit.* p. 323.

vidual development along one or other of these lines is furthered, there may be harmonious co-ordination among all. "Diversity in Unity" is the goal to aim at, each link sound, and the chain itself able to stand the required strain.

The "bearing and beauty" of the aristocrat has even now much scope for expression, but over-emphasis must not be laid on the importance of games, and the system of self-government must be improved and widely extended. The "moral dignity of the craftsman" is the stamp of the real workman. A boy of this type takes readily to the exact sciences, and more especially to their experimental and practical sides: in him it is the trait of observation that wants developing, combined with the opportunity for more practical work. Handicrafts, "labour squads," and regional survey will appeal to him and at the same time equip him for further progress in his own direction.

The Cloister of Dreams has many cells, but the aim of all its recluses should be "the culture and vision of the thinker," which will give each that intellectual comprehension and satisfaction of Unity. Far more vital to them is the inner meaning of *Æschylus* or *Shakespeare* than the mere form which conveys it: they expand as they enter into the spirit of their author, not by studying his syntax, for the cultivation of idea and imagery is the law of their growth. The most attractive recreations for this type are debating and sociological societies on the one hand, music and drama on the other. The value of the latter as a stimulant to imagination, and

thus as a valuable factor in education, has yet to be recognised; but it is to be hoped that before long the revival of the Morality Play, Masque and Pageant will oust from the "Founders' Day" celebrations those painfully boring performances now honoured by the title of acting.

But in order to give to all that "urge and uplift of citizenship," we must base our training on Civics. In their highest and truest interpretation they are both the religion and science of sacrifice. the recognition of the great cosmic truth that spiritual growth comes from "giving" and not from "grasping," and that Love is the greatest constructive force in the world.

In other words, Civics are the beginning and end of all reform, whether individual or national, and without their aid in reconstruction one is attempting the impossible. Their study stimulates those who have already glimpsed the City Perfect, helps open the eyes of those who have been blind to its beauty, and corrects the faults peculiar to each social type, the selfish tyranny of the ruler, the worker's contempt for the dignity of labour, the narrow dogma of the thinker and the impracticable dreams of the idealist. They are the central point in the Maze of Life to which each and all must return time after time in order to take fresh bearings, but which, when rightly understood and rightly lived, will eventually bring the wanderer out into the sunlight of the City of his Dreams.

PHILIP TILLARD

THE CHILDREN'S KINEMA

By *WALTER G. RAFFÉ, A.R.C.A. (Lond.)*

PROPAGANDA of all kinds, constructed to appeal chiefly to adults, is now being spread in all countries by means of the kinema. The influence of a well-arranged film on even a fully sophisticated mind may often be considerable, and, this being so, is it surprising that its power is so great over the young and impressionable minds of undeveloped children? One can only admit, and indeed assert, that there is bound to be some enormous influence exerted thus, for children learn from anywhere and everywhere; if only adult minds remained as receptive to new ideas, or were as assimilative of fresh knowledge, we should soon see marvellous progress!

The kinema has been the centre of much educational controversy, both for and against; but any unbiassed consideration leads us to the fact that the kinema, like any other force, when considered either as education or amusement, is entirely non-moral in itself, and is, therefore, capable of being directed and used in either direction.

As the kinema is at present handled on an unequivocal "modern business basis" and by the usual commercial methods, the films are made and shown entirely to "suit the market." With films being produced primarily for profit, and not for their art or instruction, there necessarily ensues a corresponding degradation in the result. The effect is strictly and unavoidably dependent upon the cause. A manager of a picture palace may quite honestly deplore the bad taste displayed by his patrons, but unless he shows films something approximating to that taste his patrons will not come and pay their money to see them. Any visitor to an ordinary palace will have seen individual films in the programme which he may approve, and perhaps one which he decidedly dislikes. Yet there will probably be many people who will like best the very one which he detests.

But a remarkable variety of opinion is evident in different places in the standard and bias of popular taste, as judged by the regular programmes appealing most at certain picture shows. Apart from the few special houses in large cities, catering for a somewhat exclusive public, there is a rather monotonous dead level, not only in subject but also in standard. It approximates to a balance between the average man, in his aspect of manager, and the average man or woman as patron of a palace. So the average man, with his satisfaction (or lack of expressed discontent) in the average programme, and the average picture-house manager, with his desire for good average takings, are the ultimate factors combining in their heavily-weighted influence to keep the taste of the patron at an average dead level. If the standard is rising, it is doing so very slowly, almost imperceptibly, by dint of competition between the producers themselves, rather than between the renters and owners, and is based on that rampant desire in all classes for novelty, rather than for real Art, which characterises modern civilisation.

The only remedy for the bad taste which dictates the box-office results is to encourage a normal good taste in the child; it is the only scientific and constructive method, as opposed to the destructive methods of prohibition. While the growing mind of the child should be shielded from all directly harmful influences as far as possible, the adult mind should be well able by its stability of balance to face unmoved a knowledge of all sides of life. Therefore what may be permissible for the adult may be altogether too strong for the more impressionable child. The latter should, therefore, be given a special programme for himself, and this raises the problem as to the practicability of special kinemas confined to children only. There is no other way out.

The manager will be among the first to

object to emasculating his programme in order to satisfy people thinking mainly of the children. He will not cater specially for those occupying the cheapest seats, if by doing so he must lose money by his adult patrons' disapproval.

Nor will entire or even partial prohibition eventually do much good. The average boy, if I know anything of boys, will then be all the more determined to go and see the films which he is being prevented from seeing. He will use considerable ingenuity in getting there, and then pay much more attention to them—stolen fruits being sweetest—than perhaps he might otherwise do! However much the blue-pencilling and the busily clipping scissors of Mr. T. P. O'Connor and his assistants may be used, and to whatever limits of frigidity the modern production may be toned, the dramatic and spectacular and the knockabout "comic" films will remain for some considerable time the most popular. The grade of taste will not be changed in a few weeks, or even in a year or two. These are, however, the very kind of films which do harm the child, by giving him an undesirable knowledge, and by sometimes inducing him to practice imitations of stupid practical jokes, in order to appear clever before his friends. He may even steal for a joke, until later something may occur that makes him do it in earnest, the more easily for the practice.

If the kinema can teach such things, as it undoubtedly does, there can be no contradicting the statement that it can likewise be utilised to instruct children in necessary and useful conduct. If the screen can teach the nefarious arts of burglary to youthful Fagins and Artful Dodgers quite incidentally, then it can also teach the wholesome arts and crafts by direct intention.

Certain progressive business concerns, not having any outside public apathy to delay them, or regulations to worry about, have already installed kinema halls on their premises for the instruction of their employees in certain phases of their work, and for giving them some knowledge of the actual goods which they handle and sell in the course of every day.

A London omnibus company has for

some time used the kinema to teach drivers during their training period. By means of specially prepared films many purposely arranged "accidents" are shown, and the mistakes which led up to and caused them are shown in such a way as to impress them most vividly on the memories of the men. This is, of course, in addition to the practical road training; it has been found more economical than repairing 'buses. The men are shown methods of handling a 'bus in different emergencies, the difference between wet and dry weather driving, and many other minor things. The kinema has here proved very valuable.

From 'bus driving to surgery is a far cry, but here again the film is pressed into service. Many French hospitals now have all special operations recorded by the kinema-camera. An operation that is so delicate and swift that only one or two students could possibly be near enough to watch it, can later be shown on the screen enlarged, so that a whole class may watch at once, and see it several times over. Other instances could be given of work to which the kinema is put, which was probably not foreseen by its inventors, but those cited will be amply sufficient to demonstrate its educational capacities.

The educational value thus proved, its regular use in the education of all children in Britain is a matter of a few years' time at most. By judicious selection of special films, showing dramatic and tragic, but not horrible or ghastly little accidents, children may be vividly shown the results of carelessness or disobedience to the ordinary counsels of common sense. They will see the need for care in using the streets and in crossing the road; they may be taught the folly of hanging behind carts and vans; they may be shown the result of neglect of babies left in the care of older children, who have been injured or burnt by that carelessness. Many of these little incidents, far too common in every town, disregarded by the ordinary producer, can be made of the most effectual value in the saving of child life by inculcating lessons of carefulness.

In the realm of ordinary educational work, in both elementary and secondary schools, there is no better medium for

teaching a greater part of such subjects as geography; much of history and folklore; many phases of natural and experimental science, such as parts of zoology, botany, physiology; and an immense amount of vitally interesting information about arts and crafts and industries of all kinds. In the schools of to-morrow, where the rights and duties of citizenship will be taught in terms of the knowledge of life, the effect of well-selected films on the wide sweep of the juvenile imagination will achieve a most striking advance in national education. The sooner, therefore, that there is some thoughtful consideration as to schemes by which to bring this about, the better for the children. The enthusiasm resultant on seeing a real and famous artist at work, a scientist or inventor in his laboratory, the driver at the wheel of car or locomotive, the many thousand different tasks of the adult world, common enough to those who work in them as hard facts of everyday life, yet invests them with a halo of romance for the child who has not yet entered into the world of events, giving him a zest and stimulus to do good work.

Is such a thing possible in an ordinary kinema? Is it easily possible to get such a programme? the managers say "No"; the producers are dubious; the educational authorities, generally speaking, will move only as the result of decided and definite pressure from the public or Press.

My own suggestion is one which, when the subject was being discussed at an educational conference, not the boldest there cared even to mention. The most advanced idea then advocated was that local educational authorities should "arrange for occasional shows at a local picture palace," which means renting the halls from the owners, often at high terms owing to the necessary interruption of their ordinary business. While even this would be better than nothing, it does not mark a great imaginative step on the part of the educationists. They still think slowly. One might as well attempt the teaching of educational handiwork by renting a local carpenter's shop for a few odd afternoons during the term. The proposed irregularity of such a method marks its

strongest detraction from any such scheme, if considered as a serious educational proposal. *Education of all things cannot be spasmodic, but must always be essentially regular and rhythmic.*

The scheme which I now put forward is one that has doubtless suggested itself to many people who have considered the same problem; but to others it may seem revolutionary, very expensive, and to a few it may even appear quite futile. But I am nevertheless certain that, in due time, something very similar will most undoubtedly be adopted in those countries which are foremost in educational matters.

The ordinary kinemas being barred on account of the unsuitability of their programmes, and their tendency towards late hours, children may not go to the ordinary kinema.

The Kinema must then come to the children.

I suggest the establishment of "School Kinemas" all over the country, for children of school age alone, under the direct supervision and management of the Local Educational Authorities. In a hall seating 500 children, accommodation will be found for ten classes (even of the present unduly exaggerated size) from ten different schools for one session, morning or afternoon, per week. If a period of two and a half or three hours is at first too long for one set of children, then by halving the periods the accommodation will be doubled, although the actual period of use will not be so long, owing to loss of time in the exit and entry of pupils.

A hall of fair size will be necessary to give the best possible projection and to allow the expense to be compensated by the educational gain. Some school central halls are quite large enough, and with small structural improvements in ventilation, etc., could be improvised as kinema halls temporarily. Better still, one of the numerous kinema palaces which have become vacant during the war might be bought at an advantageous figure, ready equipped. Failing either of these, there will be a large number of "huts" of various sizes for disposal when hostilities cease, which might meet a worse fate

than to be utilised as temporary kinema centres during the erection of a permanent building. As a large number of new and improved schools will be required eventually to accommodate the influx of pupils under the compulsory continuation schemes, a kinema hall may well be included in the plans of such schools, when the building is fairly central in situation. As many schools have been commandeered during the war, perhaps due to the fact that very little conversion was required to turn them into barracks, there is no substantial reason why the reverse process should not take place, and that some barracks should be turned into schools; not military, but educational.

Not a very large place would be required for 400 to 500, which, by holding a full class of children about the same age, will enable films to be specially selected to accord with their age and attainments. Otherwise the visits would be arranged in the curriculum on the same methods as the visits to baths, handwork or housewifery centres, etc. Needless to say, all such buildings would be rendered completely fireproof under very stringent precautions, with the operating room isolated and iron-lined. A highly efficient expert operator would be an absolute necessity; no amateur would be able to undertake such work successfully. He would be obtainable at quite a reasonable salary; there would be many applicants, for not only would the situation be more permanent and steady, but school hours are vastly better than the usual kinema hours. The longer the meal-times possible, the better; the ordinary operator has often to feed while operating, or at least on his premises. And as he has to appear in the morning to rewind the films, clean the machine or machines, and attend to the electric apparatus, he has often a twelve-hour day, sometimes more.

Evening shows might of course be contemplated later, but the fact that a municipal kinema was open free to children would be a reasonable justification for prohibiting attendance at any other show in the locality except for specially prepared and approved programmes. By providing an evening entertainment, at a

nominal price, for children alone, the L.E.A. might thus judiciously encourage a taste to develop for the better kinds of pictures, for the daytime shows would of course be confined mainly to intentionally educative films. A slow but certain improvement in the general public taste caused by these children growing up and being articulately dissatisfied with poor stuff would assuredly result from a general and wide adoption of such a scheme, and would be the nation's best reward.

School films might be chosen by the teachers themselves, as they choose books, or by a person specially appointed for that purpose. The accompanying lectures, explanations or music could be provided by the ordinary class teachers. Discipline will be easily secured by holding in view the possible withdrawal of the privileges of attendance, when any bad behaviour is evident. But children usually behave better than adults in a theatre; they are frankly interested and do not need a bar as a super-attraction.

The eyesight of all children should be tested as a matter of course, before allowing them to attend regularly; the utmost attention should be paid to any complaints by the children of headache or eye-fatigue. The amount of actual eye-strain is now much less than it used to be when projection was not so scientific, or not in such efficient and capable hands as it usually now is.

Ventilation is another point which demands great care, but a school hall only being used for periods of three hours at the most, before being entirely emptied, will always compare very favourably with the usual trade hall, which is never entirely empty from its opening at 2 p.m. until its closing at 11 p.m. Numerous exits should be provided, and the children should be induced to leave by the nearest door to each group of seats on every occasion, a calculation being made for this by the teachers in charge. Five hundred children should be able to leave a hall in one minute by five doors, each not less than four feet wide. The hall should be on the ground floor, as steps are always dangerous where children are concerned, and in

the event of panic are a certain death-trap for the younger ones.

If a child were to visit the school kinema once weekly, with an additional possibility of also attending the evening show once each week, the amount of useful information he would acquire would be most valuable. In the choice of a vocation, the ignorance of most boys concerning their future careers might thus be dispelled. Factories and workshops, engines and ships would be brought before his eyes in something like a near approximation to the truth, and he would be able to select a vocation, fitted to his tastes and abilities, with a much better prospect of being correct than he often is now. Things boys read of, and vainly try to imagine, even when reinforced by a poor illustration, leap into life before their eager eyes; they become so real and vivid that they are never forgotten. One objector to the kinema, as an educator, said that lessons learnt by the film would be "too easy" and the children would not pay sufficient attention. Decidedly a curious opinion for an educationalist! Perhaps he would rather they only read unillustrated books, and never saw either pictures of things, or things themselves. He is wrong, however, for the moving picture is undoubtedly the next best thing to seeing the actual work being performed; sometimes even better; and as it is impossible to take parties of children round all kinds of workshops, or touring in foreign countries, the only thing to do is to take the pictures of the workshops and countries to them by means of the kinema.

As long as the child could attend the *free* School Kinema, it is not very likely that he would want to pay to attend the other shows. It is the work of the true educationalist so to train him, while he is yet young, that later he will simply not want or be able to lower himself to the standard of what is technically termed "tripe" — otherwise rubbish — shown because "it pays."

Temporarily the institution of such School Kinemas would take away some trade from the ordinary places, but there would be immediately a steadier volume

of work for actual producers, who would have what they never had before, an absolutely "stable market." But although I am definitely not interested with what money may be made by the trade, being much more concerned with what may be made of the child, I believe that the kinema habit will after a year or two swing the other way, just as the taste for popular reading has increased with tuition in reading. Like printing, it will increase in years to come, until the present volume of production will seem very small in comparison. The use of many school films would, moreover, give English producers a chance to recover the ground they have lost to American producers in past years.

Several of the more enterprising firms have produced many interesting educational films, but the picture palace manager's "demand" for what he judges to be the taste of his public does not call for very many of them, in spite of the "rent" being much lower than for the dramatic pictures. There are even now, therefore, many thousands of feet of suitable films, lying idle in the cellar-safes of the film companies, which are of a type vastly interesting to children, and to not a few adults.

The teaching of many other things may be ventured upon by the aid of the kinema, notably in literature, and even religious instruction may be successfully attempted. But the type which may be termed "ye morall taylor" is often of dubious value, to be regarded with care; for the astute youngster often sees right through such worthy fictions and for the fun of the thing does the very opposite of what they inculcate! Everything shown to children should be honest and obviously genuine; when tricks are used they must be admitted to be tricks, if any questions are asked about them.

One need hardly dilate on the keen delight taken in seeing fairy stories when filmed, and their effect on the imagination. What, indeed, could be more charming than the "Faëry Queen," too, or "Everyman," or "The Pilgrim's Progress"? Recently I myself saw a fine film of one of Jules Verne's imaginative stories, with the undersea scenes taken in Florida,

showing a most charming view of what I suppose should be called a sub-seascape. Then it should not prove impossible to treat in a similar way Bible and other sacred incidents and stories for the kinema. I cannot agree with the provincial persons who blankly refuse to admit that a perfectly reverent and suitable rendering of almost any Bible story can be given. Any artist is now free to paint such stories, or to rewrite them, using any models he may wish, but for some obscure reason they must not be acted!

The art of the kinema, if rightly and carefully used, may prove to be one of the

most potent forces available both for educational and for the larger purposes of life. But our educationists must make up their minds, and rapidly too, that they intend to take no small share in the development of the kinema by training the children's minds to reject instinctively all that is bad.

WALTER G. RAFFÉ

NOTE.—Since the foregoing article was written the first permanent School Kinema in the country has already been successfully inaugurated, at the Warehousemen's, Clerks', and Drapers' Schools, at Russell Hill, Purley. The kinema was presented to the school by Mr. Hedley Marshall-Smith, who is to be congratulated on his foresight and keen appreciation of the value of the kinema, which will henceforward be used there in the education of the 320 boys and girls at the schools.—W. G. R.

TRUE FREEDOM

The only true freedom is freedom from self. Bondage there must ever be, so long as what the UPANISHADS call the "knot in the heart" remains tied. For this knot chains a man to his own centre. He looks out upon the world from a single point, which is himself; and consequently his whole vision is distorted. How differently we view another's fortunes and our own! To the ordinary individual his fellow-men are but moving pictures; he sees them only from the outside. Liberation, in the spiritual sense, can only come when, forsaking this external standpoint, he submerges himself in the general life about him and views it from within. At first sight this seems the opposite of liberation. But it is only another instance of the external paradox of the spiritual life. To link oneself up with others means freedom, because every link thus made unlooses one of the bonds which bind a man to himself. Total self-identification with the world of struggling, suffering life would mean total self-forgetfulness; and forgetfulness is only another word for freedom. To regard the fortunes of others as, at present, we regard our own; to regard our own as, at present, we regard those of others—this sums up, in a few words, the very essence and aim of spiritual evolution.

From a Student's Notebook.

SCHOOLS OF TO-MORROW IN ENGLAND: VI.

THE MONTESSORI IDEAL

By JOSEPHINE RANSOM

SWIFTLY and surely the Montessori Ideal is making its appeal to the educational world in England. Many teachers in all kinds of schools were feeling that the system under which they worked lacked in some essential, and to a certain extent knew it to be the lack of "liberty." To Madame Montessori it was given to find that which they sought. Her genius put to the test a great principle which emerged triumphant from the severe and exacting trials to which she subjected it through years of patient toil. That great principle is best enunciated in Mme. Montessori's own words:

"The child, because of the peculiar characteristics of helplessness with which he is born, and because of his qualities as a social individual, is circumscribed by bonds which limit his activity.

"An educational method that shall have liberty as its basis must intervene to help the child to a conquest of the various obstacles. In other words, his training must be such as shall help him to diminish, in a rational manner, the social bonds which limit his activity.

"Little by little, as the child grows in such an atmosphere, his spontaneous manifestations will become more clear, with the clearness of truth revealing his nature. For all these reasons the first form of educational intervention must tend to lead the child towards independence.

"No one can be free unless he is independent. . . ." With this as her guiding intuition, added to a profoundly scientific knowledge of psychology and a complete medical training, Mme. Montessori went direct to the root of human interest and understanding. This

is the arousing of the inner consciousness with its marvellous power to comprehend—one might almost say to meditate upon—the object presented to it. It is a procedure hitherto regarded peculiar to the Eastern type of mind, and its manner of arousing the inner consciousness; but here we have it invented anew in a way entirely suited to the Western type, and, of course, a consequent arousal of those deeper layers of consciousness which are left untouched by the usual, though now passing, methods in education. It is noteworthy that in "The Advanced Montessori Method, Part I." Mme. Montessori says: "Now the method chosen by our children in following their natural development is 'meditation,' for in no other way would they be led to linger so long over each individual task, and so to derive a gradual maturation therefrom. . . . This is the habit by which they gradually co-ordinate and enrich their intelligence. As they meditate they enter upon that path of progress which will continue without end."

Apparatus was, of course, necessary, and this, self-corrective in design, is pre-eminently suited to child-consciousness awakening to the meaning of the world about it. It is also provocative of the inner and deep-seated power of the will to pay attention to, and through the mind obtain knowledge of, the material used. Hence it is here that we find every sense trained fully, every human faculty brought into play, and through these the child's own inner guidance first sensitively sought which then establishes its own control over the whole personality.

We see, then, that the gift that Mme. Montessori has given to the world is, roughly put, the substitution of self-

discipline for imposed discipline. It is true, of course, that other and earlier great educationalists have enunciated an almost similar ideal, but perhaps Mme. Montessori may be regarded as having brought it to fruition. In doing so she has induced an almost complete reversal of the usual treatment of children in and out of school life; in turn this will bring about a complete reversal in the adult world of "to-morrow." The self-disciplined child of to-day will not tolerate, when an adult, imposed or autocratic systems of thought or governance. Free

Southfield Road School, under Miss E. Dowling. After a while one detects a difference in Montessori schools, and eventually one concludes that the difference is due to the fact that the directresses have or have not been in personal contact with Mme. Montessori. Those schools where the directresses have had this privilege are truer to type (that is the best way, perhaps, of putting it); they seem to express a quality, indefinable but appreciable, which the others do not possess. But always one finds the work carried out with fervour and enthusiasm



AT WORK IN THE GARDEN

Lily permission.

himself, yet keenly aware of the necessity or harmonious relations with all about him, he will seek that the whole world of men shall stand free, and yet united in the will to serve.

There are, in England, quite a number of schools established for the express purpose of working out the Montessori method. Some of them are private, some are a "department" of a large school, some are "rooms" in Elementary and other schools, and occasionally one finds the principle of liberty applied in some measure to a whole Infants' School, as at

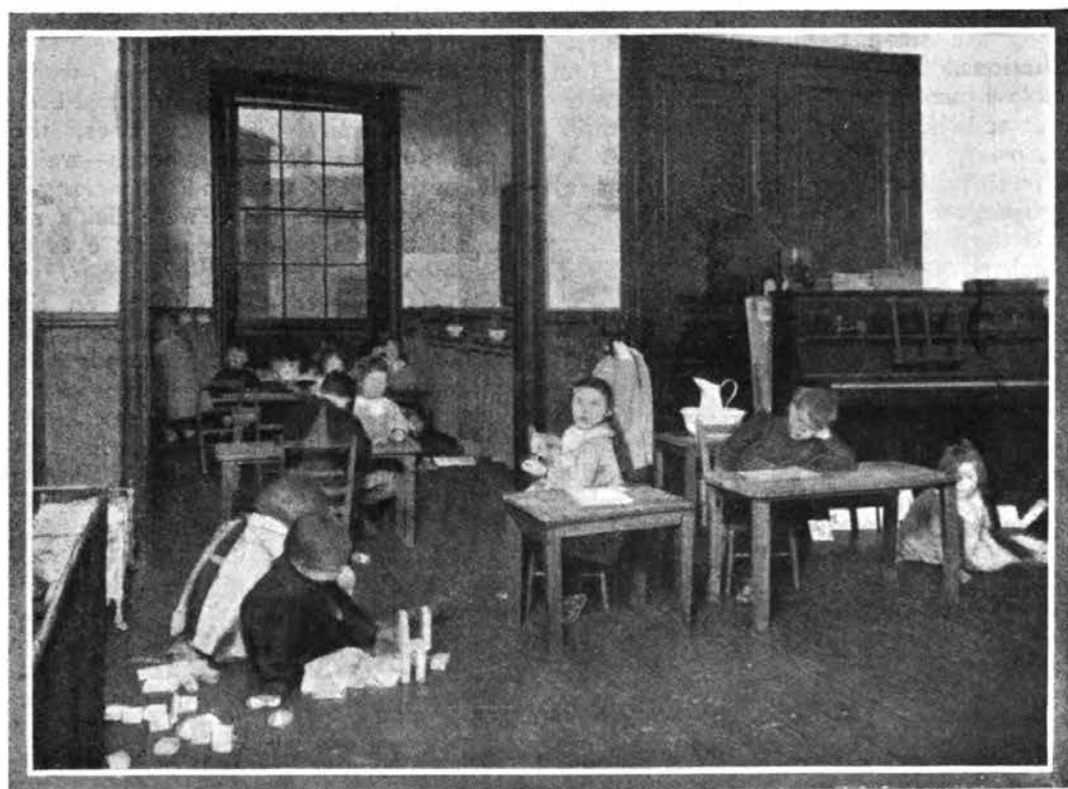
and with a fine realisation of all that it means to the children. Teachers who are free to use the method draw a deep sigh of satisfaction over the opportunities it gives them to evoke the innate and often splendid qualities of the little ones, qualities which otherwise might have lain dormant, and left the distress of frustrated power to eat into the whole character like an acid.

Mrs. Lily Hutchinson (a Montessori pupil, and in direct communication with the Dottressa), in her Infants' School in Hoxton, has had splendid results. But

one realises that the initial stages must have demanded from the directress a most perfect patience. Weeks were spent in awaiting the response of the children, but when it came at last, with it came a tremendous rush of power, of eagerness and continuous progress which knows no looking back.

One remembers with an amazing clearness the incidents that occur in Montessori schools. At Hoxton a wee girl had been using insets and wearied of them.

seemed satisfied and went direct to insets and sat absorbed in taking them out and putting them in again and again. I could not help thinking of some schools where I had seen large classes of little girls penned in their desks and not permitted any but the most limited of movements for the period of their lessons. Sometimes this is due entirely to the teachers, but very often it is the grief of the teachers that they must do thus, in accordance with the will of the inspector,



AN INDOOR SCENE

By permission.

She wandered away to a bench that ran along one side of the room. Something flashed into her mind, probably a message from a tired little body. She laid down on the floor on her back and tried to touch the bench with her toes. This occupied her for a short time, then she got up and looked round for something to do; but evidently the message was still persistent, so she went back to her self-imposed gymnastics. Presently she

who must abide by a system, by which they in turn are bound.

In another room a child of seven had been free for the play-time and then had gone to the circle insets. For at least one hour and a half she went many times through the whole process, and seemed quite unwearied at the end.

One teacher in the Montessori department at Southfield Road has made a special study of mathematics, applying

the Montessori method to the English money system. The children acquire the power of comprehending money sums even before tiny fingers can write the figures. Demonstrations here and at Hoxton in a fresh branch of mathematics, such as subtraction or multiplication, made it startlingly clear that the *right* method made children eager. I am afraid I have painful memories of lessons in arithmetic leaving me puzzled and rebellious because I saw no *reason* in the method used. It seemed so like juggling with figures for no other purpose than to torture small brains with impossible situations. Here there is no room for helpless puzzlement; it is also abundantly clear and simple; and, above all, the child grasps it, and can immediately apply it to fresh problems and solve them with a high degree of accuracy.

At the Gipsy Hill Training College for Teachers of Young Children, under Miss de Lissa (also a Montessori diplomée, and with experience of the work in Rome and America), there is, as one usually finds in Montessori schools, the same fine atmosphere of conscious co-operation between child and adult. Not wee brains struggling to cope with many and urgent demands upon their precious inner fields of imagination and budding thought, but a wholly satisfactory opportunity of seizing upon experience to enrich the inner and render the outer competent. Contentedly they realise their immediate world without hustle or strain, and between the child and teacher there is a warm bond of understanding.

One could occupy much space in discussing the experience of such Montessori Schools as that at St. George's, Harpenden, or that at East Runton, run by Mr. Bertram Hawker; also in discussing the experiences of those who have worked out experiments on Montessori lines. Among these latter are Miss Mary Blackburn, in the Demonstration School for the Leeds City Training College, Miss Crouch, Miss Muriel Matters, the Heritage Craft Schools, Chailey, and a number of others. Out of this experience is appearing a divergence of opinion as to how strictly the Montessori

method shall be applied or followed. It is fairly certain that the temperament of each country adopting it will in the end introduce, both consciously and unconsciously, modifications which may or may not enrich the system as a whole.

There is one fact in connection with children's work, whether the Montessori method is used or not, and that is the unsuitability of the rooms used. One is painfully aware of the fact that tiny children are presented with brick walls and that windows begin high up, too high to be of much value to them as a means of seeing the outside. Not that the world surrounding most schools is worth seeing. Even where buildings have been erected specially for little ones, the windows began above their heads—walls, and nothing but walls, all day long—and in one place there were fields all around, but no chance for little eyes to look upon their refreshing greenness.

One is tempted to speculate on the future of the Montessori method, and whither it will lead. To great possibilities, undoubtedly, when the educational world, as well as the parents, realise the truth of such statements as this, for they are the kernel of the whole method.

“Air and food are not sufficient for the body of man; all the physiological functions are subject to a higher welfare, wherein the sole key of all life is found. The child's body lives also by joyousness of soul. . . . With man the life of the body depends on the life of the spirit. . . . It is a joyous spirit which causes ‘the bones of man to exult.’”

It was Miss Crouch who said: “It is noticeable that a burst of affection invariably follows a new accomplishment. The discovery of a new fact seems to give the child a halo of happiness.” If one were to search the records of the world for the results of spiritual attainment one could not find them more tersely stated.

It is hoped that so soon as time and circumstance permit, Mme. Montessori will visit this country. She will find the warmest of welcomes awaiting her, and the keenest of interest in all that she has to say.

JOSEPHINE RANSOM

EDUCATIONAL NOTES

[In view of the importance of Education to the present World Reconstruction that proceeds apace on every side and heralds the new age, we have decided to include information on educational topics likely to be of interest to all readers. As we desire to make this information international in value, we shall welcome contributions from all parts of the world, which should be addressed to the Educational Sub-Editor, "Herald of the Star," 6, Tavistock Square, London, W.C. 1.]

THE Community of Children is designed for children whose fathers have been killed in action. It is supported by a large number of well-known

**Proposed
Community of
Children**

and influential men and women. The object is to establish, as soon as the general conditions of the country allow of it, a Community of orphan children, with a preference for those who have lost their fathers in the present war. Children of not more than eight years old will be taken in the first instance.

"The Community will be co-educational, and will follow the lines of the most recent developments of child psychology. Thus every child will be given ample room for free and healthy individual growth; there will be no predetermined view as to his proper sphere in life; and he will be free to make it for himself, to find it out for himself, to show a sturdy independence, and to learn the art of living by natural social needs and reactions. He will come from poverty, but he will belong to no class. The Community will seek neither to 'keep him in his place,' nor to force him upwards in the social scale. All will depend on natural gravitation.

"On the side of instruction the boys and girls will be active agents, and never mere receptacles for adult wisdom and knowledge. The art of learning will never be sacrificed to the process of memorising. The individual will be the unit, and the Class and Form, as ordinarily understood, will not exist. The child will be free to learn in his own way, but Advisers (*vice* Teachers) will be at hand to help him to find out in what direction that way lies. The lighter forms of cultivation and the supplying of the practical needs of the

community will largely be the pivot on which the educational process will depend.

"Mr. Norman MacMunn (author of *A Path to Freedom in the School*), who has spent five years in experimenting in child self-teaching and mutual teaching, will be responsible for the activities of the Community in his rôle of Chief Adviser. He will be helped by a most carefully chosen staff, including a highly qualified Mother and two or more Assistant Advisers. It is hoped to secure in every grown-up person in the establishment—upwards and downwards from the cook—a patient and skilled instructor of the young with a view to gaining the children's own active participation in every detail of household routine, as well as in the occupations of the workrooms (*vice* class-rooms) and the fields.

"Lord Glenconner, who was the first to give practical support to the project, has most generously allowed his name to be entered as a subscriber for the first five hundred pounds. At least £3,000 will probably be needed for initial expenditure. Offers or promises should be sent to Mr. MacMunn, West Downs Lodge, Winchester."

* * *

THIS School is to be opened shortly in fine premises recently secured in Musselburgh, on the coast not far from Edinburgh. The School is so named because the Arthurian

**The King Arthur
School,
Edinburgh**

legends are to be woven into the school's development, and Arthur's Seat is plainly to be seen from the grounds. It is the first, and will be for a while,

at all events, the only school of its kind in Scotland. Up to the present, Scotch children whose parents have been seeking for them an education along somewhat pioneer lines have been compelled to send them to England. Thirty children are already enrolled, boys and girls, for the School is to be co-educational. Miss E. H. C. Pagan, M.A., is to be the Principal, and her fine record at Skegness is too well-known to need repetition. The following words from Miss Pagan herself best explain the hopes held out for this pioneer school:

"The present war is bringing about such rapid changes that it is more than ever necessary to look ahead in the training of the next generation, and especially of the girls. And if men and women are to work together more than they have done in the past, it is essential that they should learn early how best to co-operate and to supplement each other's activities.

"Through the provincial school system, as well as more recently through the Universities, we have become accustomed in the north to co-education, and the time seems ripe for extending the idea to boarding-school life of the most modern type.

"It has therefore been decided to secure a suitable property with ample grounds, and within reach of the facilities of Edinburgh, and to start such a school with the very best equipment.

"The same emphasis will be laid on health as has been the case in the Skegness School, and also on the happiness that springs from the appropriate use of growing faculties in all departments of the child's nature. The discipline will continue to be based on consideration for others, rather than on arbitrary rules and penalties; for the whole aim will be to train men and women who shall play their part as good citizens in the new order.

"The curriculum will include all the usual scholastic subjects, and those pupils who show themselves apt in these will be encouraged to prepare for University examinations, while those of more practical or artistic endowment will be given training suited to their gifts.

"The lessons will be given as much as possible in the open air, and the whole

education will be kept in touch with the life of the community by relating what is taught in school to what is required in the world around. Scholars will be expected to take some part in the management of the house and garden; and the School will be organised as far as possible on the lines of a co-operative community of which both staff and children are joint citizens.

"A resident staff of specialists is being engaged consisting of men and women who have studied the new ideals in education, and are interested in the development of individual character."

* * *

ESTABLISHED in 1915, this Association has held Summer meetings for the purpose of discussing Educational questions; giving courses of lectures on

*The
Uplands
Association.*

such points as "Child Study and Psychology," "Social Aspects of Education," "Problems of Home and School from the Parents' Point of View," by well-known men and women, under the chairmanship of Professor J. J. Findlay, M.A.; and practical classes for children whose parents attend the meetings. Recently an opportunity has presented itself to the Association of acquiring an estate in Cheshire. The intention if this estate can be acquired, is "to receive children (over 11 years of age) who are educated in city schools, but need for a time to be restored in body and mind by living and working for a few months in the open air with proper oversight. . . ." Also, it is intended to establish "a training scheme for rural teachers," and plans, such as are already in hand, it is hoped will be matured. Boy Scouts are on the land all the summer, and accommodation can be developed for week-end Conferences, etc., for teachers. "It is also intended to secure the property for all time for the benefit of education." Should the Association cease to exist and the Trust be brought to an end, some body such as the Victoria University of Manchester, the most important educational chartered body in this part of England,

would be mentioned in the Articles of Association.

It is proposed, then, to form an Open Air Educational Trust in order to be able to acquire the property known as Edmund's Farm, Werneth Low, Cheshire, consisting of 69 acres. Professor Findlay considered it an exceptional opportunity for securing land in the country for educational purposes. Two thousand pounds are required immediately for the initial outlay for the first twelve months, and dividends will be limited to 5 per cent., and 400 shares are to be issued at £5 each, of which about 200 are still available. Should further information be desired about this exceedingly interesting project, Professor Findlay's address is 6, Kent Road, Victoria Park, Manchester.

* * *

THE Experimental Scheme for training Teachers of Day Continuation Classes started by "Education as National Service" at Canning Town, has been recognised by the Board of Education. The course for men and women graduates and experienced teachers covers one year. Certificated Teachers are able to obtain a grant from the Board of Education towards their training fees.

*Day
Continuation
Classes*

A very interesting development of this scheme is planned for the autumn, when an extension will be made and a special course added for those wishing to teach in rural schools.

A Hostel will be opened in connection with a large agricultural experiment quite near to the Metropolis. The students will have the benefit of practical training, and the opportunity will be given of carrying out experiments to test and discover the best methods of dealing with the Continuation School question in rural districts.

The Ministry of Pensions is much interested in this scheme, and is prepared to pay part of the training fees of disabled soldiers wishing to take it up.

The important part that these Conferences are playing in the educational world

is clear from the eagerness with which they are looked forward to, and the increasing attendance.

The Fifth Annual Conference will be held at Oxford, August 12-19, 1918. The lectures will be at the Union Society's Debating Hall at 10.30 a.m. and 5.30 p.m. daily.

* * *

THERE will be a reception of members at the Hall on Monday, 12th inst., at 7.45 p.m., followed by an inaugural address by the Earl of Lytton. Among speakers and chairmen will be Dr. Macan, Professor Nunn, Professor Findlay, Mr. Holmes, Mr. Kenneth Richmond, Mr. Tawney, Miss E. P. Hughes, Miss Wodehouse, Miss de Lissa, Mr. Spurley Hey and others. One special feature of the programme will be experiments described by Secondary and Elementary Teachers.

A Garden Party will be held on Wednesday afternoon, August 14, at Lady Margaret Hall.

There is still plenty of accommodation in Oxford for further applicants. Until August 10 the Secretary's address is 24, Royal Avenue, Chelsea, S.W. 3; after that date, Lady Margaret Hall, Oxford.

* * *

THERE has just been formed a "National Council for the Unmarried Mother and her Child." Mrs. H. A. L. Fisher is Chairman, and upon the Committee there are

*The Unmarried
Mother and
Her Child*

many well-known people whose interest has always been keen in all matters concerning the welfare of the usually neglected mother and child of this category. The Committee has already published some very useful statistics pointing out:

The need for action. This is clear from the size of the problem. "Taking the figure for the five years 1876-80 as 100, the lowest level was reached in

1901-5 with 83.2, while the figure for 1915 was 93.1, and for 1916 was 101.1. . .

"The death-rate per 1,000 births for illegitimate children is almost exactly double, or on an average of the five years 1911-16, viz., 205 against 102." The year 1916 showed the worst proportion. In 1914 Poplar led the way in the excessively high number of deaths per 1,000, and next in order came Leicester, Wandsworth, Manchester, Cardiff, Glasgow, Bristol and Cambridge.

"Illegitimate children are more weakly from birth owing to the previous overwork of the mother. . . . They are much more frequently infected with syphilis—a large factor in their higher mortality. The mortality of the unmarried mother is proportionately great." Mortality is excessive on the first day of life, having increased from 23.1 in 1911 to 24.10 in 1916. Mortality in the first week has increased from 170 per cent. in 1907 to 201 in 1916. In Scotland subsequent marriage legitimates the child. The illegitimate child is recognised in the Workmen's Compensation Act of 1906, in the Separation Allowances, and in Treasury Grants distributed through the Local Government Board.

The war having made it increasingly difficult to find suitable homes for illegitimate children while their mothers went to work, enquiries were made, and the unanimous conclusion was that it was desirable, where possible, to keep mother and child together at least for the first two years. The Special Committee found that any action taken should include the problem of the unmarried mother as a whole; of widowed and deserted mothers in need; separation of mother and baby should be regarded as an exceptional and deplorable necessity; that this work should be linked up with the existing Maternity and Child Welfare schemes under the Local Health Authorities; that the responsibility of fatherhood must be recognised and . . . any scheme must include means of bring-

ing home that responsibility more effectively.

Recommendations were made as to practical work and how to face ways and means.

In pointing out the need for legal reform the Committee drew attention to the fact that "There is no provision in the English Law for the adequate assistance of the mother of an illegitimate child in maintaining her offspring, unless she can muster courage to bring Affiliation proceedings against the father. The utmost she can then receive is a pittance of 5s. a week, upon which she must maintain, clothe and educate her child until it is 14 or 16 years of age." Otherwise her only refuge is the workhouse. "If, in consequence, the child dies from lack of proper care and nurture, or, unhappily, at the hands of the desperate mother, the community is an accessory to its death and should be held equally accountable with the mother. To our disgrace the law of England is punitive in principle and not protective or remedial."

What is done in other countries to enforce responsibility on both parents is pointed out: also that better provision should be made for adopted children, making adoption less subject to caprice on either side than it is at present. "England is the only country in Christendom, or even in Islam, which persists in refusing to legitimate the children born out of wedlock by the subsequent marriage of their parents." Only the rich can obtain relief under a special Act of Parliament. This reform is urgent, and the child should be legitimatised from birth and entitled to all the rights of a child born in wedlock. The most simple and yet advanced legislation on this matter is that obtaining in West Australia

For further information inquiry should be addressed to the Hon. Secretaries, National Council, 845, Salisbury House, Finsbury Circus, E.C. 2.

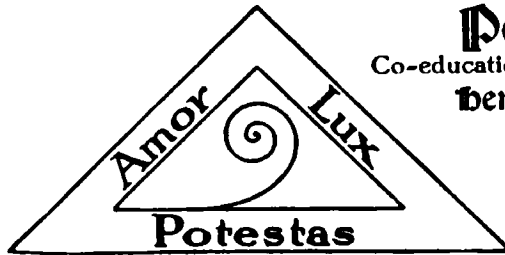
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CLOSED AUGUST 1 - SEPTEMBER 6, except on Wednesdays, 11-4.30, when a Working Party for War Relief articles is held and Visitors and Enquirers are received.

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The Herald of the Star

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Contents

	PAGE
Poems: { Jesus the Man of Sorrows. } By D. E. L. S.	450
{ Christ the Man of Joy. }	
Editorial Notes.	451
The Mythic Christ. By <i>Isabelle M. Pagan</i>	455
Federalism for Britain. By <i>the Right Hon. J. M. Robertson, M.P.</i>	461
How Reforms are Won. By <i>S. Gertrude Ford</i>	463
Poem: The Two-fold Nature. By <i>W.</i>	465
Who is the Practical Man? By <i>E. J. Smith</i>	466
The Great Magician. A Story told for Children. By <i>Cecil R. Bernard</i> . . .	469
Poem: A Daily Aspiration	471
Love, the Conqueror. By <i>P. Tillard</i>	472
Leonardo da Vinci, 1452—1519. By <i>a Russian</i>	474
Human Nature and Systems. By <i>Radnor H. Hodgson</i>	477
Poem: Before Dawn in Flanders. By <i>Eva Martin</i>	478
The Doctor Decides. By <i>Beatrice E. Kidd</i>	480
Schools of To-Morrow in England: VII.—The Heritage Craft Schools, Chailey. By <i>Josephine Ransom</i>	482
Schools on Tour. By <i>Bertram A. Tomes</i>	489
The Education of the Deaf. By <i>H. F. Madden</i>	495
Fairyland for the Babies. By <i>Amanda Bebbington</i>	498
Educational Notes.	500

As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand.

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JESUS THE MAN OF SORROWS

Branded by all, a criminal !
See where he hangs in agony
Suffering upon the cross
Such pain as never yet was known.
Suffering—aye, but guiltlessly ;
Suffering—oh, unthinkably,
For only he can suffer most
Whose sufferings are not vain
Strivings against a fate too strong,
Beating against the iron bars,
The bonds in which earth holds her own ;
He who endures until the end,
Who knows that pain is but a shadow,
Who *loves* and lives above all sorrow.
And who hath greater love than his
Who of all men has suffered most ?

CHRIST THE MAN OF JOY

But look beyond the shadow of the cross,
See, where the light of day burns steadfastly,
See, where the risen Christ resplendent stands !
The man of Joy, all sorrow burned away
In the great fire
Whose radiance hath for centre
His dear compassionate heart.
Here is the truth !
The sorrow was but seeming,
That which the world did see
Who knew not of the Light.
For lo ! the shadow could not be
Save that the Light beyond it burned.
His agony upon the cross
Was earnest of the joy that lay beyond
The darkened vision of the watching throng.
" Father, forgive them ! They know not what they do ! "
Was ever love before so great as this ?
And love is but another name for joy,
For who can truly love and yet have sorrow ?
Look, then, beyond the shadow of the cross—
See where the Man of Joy resplendent stands !

D. E. L. S.

EDITORIAL NOTES

IN our last month's Notes we tried to put into words something of what is being felt by many who look upon this war as a great spiritual conflict between two fundamental principles of life and civilisation. We spoke of it as the final struggle of the Spirit of Humanity to free itself from the baneful influences of the past, before entering upon a new age or epoch; and we saw in the growth of Prussia and Prussianism a remarkable instance of that recurring process in history, whereby Nature plans to bring evils to a head in order that they may be eradicated. This month let us begin to look forward a little, out of the storm and turmoil of the present into that peaceful and settled future which we all of us feel must some day come, no matter how long it may take in the coming. For that disorder must eventually settle down into order, that chaos must give way to cosmos, is a belief which all must hold who believe in a constructive purpose behind the outward confusion of human events. Nature demolishes only to re-build; and a fierce and swift demolition is really the surest presage of the nearness of a period of re-building.

* * *

SOME day the world will have settled down into an ordered system once more. And when we say "once more," we should not make the mistake of imagining that it was an ordered system at the time of the outbreak of war. It is, as a matter of fact, a very long time since there was anything like a truly ordered

system in any of the great countries and civilisations of the world. In Europe there has been no "system," in the true sense of the word, since the break-up of the Feudal System and the decline of the Church as a living power. In the East the man of to-day has to look back over centuries of strife and disintegration to a past which has become almost legendary, before he can reach back to anything like a "system." In many Oriental countries it is true that outward forms have survived with extraordinary pertinacity—forms which undoubtedly derive from that quasi-legendary past. But these are, for the most part, but the bare bones of what was once a living body. The life has gone out of them, and the consequence is that they have about them at present, in many cases, much of the unpleasantness of decay. A system is only organic when it is alive. There are many relics of old systems in the world—systems of every inconceivable variety—but they all have one characteristic in common, namely, that they now lack something which is not only essential but very life itself. And, lacking this, they have become so much lumber and rubbish, which has to be cleaned up before any new and living system can begin. Hence, incidentally, the present great upheaval, which is an instance of destruction carried out at express speed. But we should read our history very wrongly if we failed to recognise that the destructive process has been going on for a very long time—that, in fact, as we have just said, the world has been without a real *system* for many centuries, and that all so-called

"modern" history is the history of what has been aptly described as "the trough between two waves of civilisation." Almost every country that we can think of has been in such a trough for centuries past. It will rise to the crest of another wave when, for it, the next "system" is born.

* * *

FOR what is a "system"? It is the welding of all the elements of life into a living whole. When things are thus ordered, all the parts which make up the general life fall into place. Each class, each individual, has its and his appointed location. Each is contributory towards the life of the whole. The machine works smoothly for the simple reason that it has become a machine and has ceased to be a collection of disorganised wheels and cranks. It thus fulfils, for the time being, what everyone must instinctively feel to be the ultimate purpose of all collective life—namely, that it should "work together." In a world of groupings and collectivities there must be an ideal for the mass as well as an ideal for the individual, and the first and most indispensable requirement of any "mass-ideal" must be this smoothness of working. A perfected humanity would be a humanity which held together as a frictionless, organised whole. Within this collective ideal, of course, there would be room for an infinity of more specialised ideals. But this much, at least, is essential; and it is this which will constitute a true "world-system," when and if it is ever attained.

* * *

MEANWHILE there have been numbers of temporary systems. At intervals throughout human history we find, here and there, a portion of the total mass of humanity gathered up into a temporarily ordered life. These orderings are what we call "civilisations"—imper-

fect, many of them, and limited, but none the less, for the time being, *organic*. They fulfil what has just been said to be the mark of every such system—that is, that it sets its various component parts into place. While such periods last, every part and unit has what the Hindus call its *dharma*. None are left out; all are recognised and respected; each knows its appointed place. When, therefore, we speak, as we often do to-day, of the approaching dawn of a new civilisation, we mean, amongst other things, the approach of a time when human life will once again be systematised. We look forward to a new Order—and Order, here, must be understood in the strict sense of the word.

* * *

LET us begin this month to ask ourselves a few questions about this, in order that we may make our thought a little clearer on a very vast subject. For example: Why are systems, such as we have indicated, broken up and destroyed, when they obviously represent a higher condition of life than do chaos and disruption? Why should they not persist? One answer would seem to be that Nature, aiming at perfection, does so in the only possible way—namely, through a series of progressive imperfections; just as, let us say, a great musician, striving to unveil the hidden, unimaginable Soul of Music, does so through a series of compositions, just because he can do it in no other way. Each such composition is a work of art and artistically complete in itself; but it is not the ideal at which he strives. That remains ever above and beyond, not to be limited by forms. Even so, Nature, planning a perfect Humanity, takes her material and produces a work of art, a civilisation. But the very instinct which caused her to create, causes her also to break up and fashion her materials anew;

and into each new effort something of the old enters; it is the richer for what has gone before.

* * *

THAT is one aspect of the matter. Another is that every "form," just because it is a form, has only a temporary existence. There comes a point where the informing life can do nothing further with it. It ceases to be malleable. Rigidity and then decay set in. When that happens the form is of no further use. Life, which ever seeks expansion and freedom, must needs destroy such a form in order to clothe itself anew. This is the seeming tragedy, but the veritable glory of history. Past systems and civilisations have crumbled, not because of the absence of life, but because of the very energy of a life which has become impatient of them. Every such rejection is the earnest of a new creative effort. Shiva, the Destroyer, is but the harbinger and herald of Brahma, the Creator.

* * *

AND that is why we have in the world system giving place to system, each separated from the next by a period of chaos and disruption. It is because behind all these is Life; and the very ferocity of destruction is a tribute to the creative potency of the Great Artificer. Looking at the world to-day, the philosopher may well take heart, for he sees all around him the signs and tokens of a coming creative effort which will surely be commensurate in its scope with the gigantic area of the ground which is being cleared. The Artist to-day has obviously selected a mighty canvas on which to paint His next great work. Perhaps for the first time in history we are in sight of a World-System—the first of many, for it will be re-fashioned over and over again in the ages which are to come. But the *scale* is hope-

ful. It would seem that the time is really coming when the mighty Demiurgos will henceforth deal with Humanity as a unit. Everything now must be on that scale. In that sense, at least, we are on the eve of something veritably new and unprecedented.

* * *

ANOTHER question which we may ask is: What is it which has the power to gather up the chaos of human life into such a temporary system?—a most important question, for the whole world is unconsciously debating it to-day. There are only two possible answers. One is represented, in curiously precise fashion, by the Germany of to-day, which would seek to impose a system upon the world by a power from outside. *Kultur*, as the Germans conceive it, may be epitomised simply as "system externally imposed." There are many who, whatever they may think of the German character, nevertheless have a secret admiration for the German concept of government, and contrast it favourably with the growing "Bolshevism" of modern social life. Order, they say, is at any rate, order, and, as such preferable to chaos. Government, even though ruthless and based upon force, is at least better than anarchy. The underlying sentiment here is, from one aspect, a true one; for it is based on the deep instinct that human life should, if it is to rise to any great heights, be an ordered life. But it is a true instinct untruly applied. For any such imposed order will have only the outward appearance of order. It will touch the form only, not the spirit. It will not be the free, self-determining, organic order which the world requires. Anything that it gains will be vastly outbalanced by what it loses. There is the tranquillity of the corpse and the tranquillity of the strong man self-controlled. The order imposed from

without is a "dead" order, not a "living" one. And so it can prove no real remedy for the distempers of a Humanity which, after all, is a living and not a dead Humanity.

* * *

THE true answer to the question, both philosophically and historically, is that the power which is to produce a "system," in the sense in which we have been using the word, must be a *power from within*. It must bear the same relation to the collective body, which it is to unify, mould, and use, as the indwelling life bears to the organised human frame. It must, in other words, be an order based on freedom. And that is why we find practically the whole world banded together to-day against the German idea. Instinctively the Soul of Humanity has declared itself on the side of life as against form. System, or order, is the ultimate aim of both parties. But the system of the one is living, of the other dead. Mankind to-day is battling for self-preservation, not so much in the material as in the spiritual sense. And half the peril which faces it lies in the fact that the Teutonic Powers are endeavouring to anticipate the next great constructive effort of the World-Spirit, but in their own way. A new civilisation is to be born. "Let us impose it," cry the Teutonic peoples. "Let it flower from within," says

Nature. And that is the real issue. The chaotic world of to-day cries out for order, But let it beware what kind of order it gets!

* * *

WE have said that the constructive force, in the building of any "system" must, both historically and philosophically, be recognised as an inner force. Philosophically, the moment we forsake a crude materialism we are driven to this view. Historically, there can, in our opinion, be no doubt that all the evidence goes to support it. If we look back, we find that every "system" has had, as its soul, a Spiritual Idea. What held it together was an inner "life," working outwards into all manner of manifestations; but near the centre was ever a religion, and through this religion the life pressed out towards the circumference. Consequently, when we express a belief that the day of a new "system" or ordering of human life is at hand, what this really means is that we may shortly expect the birth of a new Spiritual Idea—the efflux, from the Heart of Being, of a new spiritual wave—which will first of all, as it passes from its centre, clothe itself in a religion, and thence in all the innumerable forms which go to the make up of a re-ordered civilisation.

We will pursue this subject further in our next month's Notes.

THE MYTHIC CHRIST

By ISABELLE M. PAGAN

WHY is it that all great teachers have spoken to us in the language of Allegory? Why is it that every religion has its sacred myths?

One reason is, perhaps, that though sometimes hard to understand, they are nevertheless much less liable to be twisted and misunderstood than dogmatic assertions are. Look back on the history of the Church, and consider what have been the great bones of contention over which theologians have wrangled. Have they not been the dogmatic utterances of one or other of the followers of Christ, and hardly ever, if indeed ever, the actual teaching given to us in his own words? "Without a parable spake he not to them"; he clothed his teaching in the words of allegory, using the symbolic expressions familiar to religious students all the world over, for the benefit of those who had ears to hear, and expounding privately the deeper meanings and interpretations to his own chosen band of disciples, in quiet hours apart from the throng.

For parable, or myth, has the outstanding characteristic that it is capable of many interpretations; and the very fact that it is possible, even for the most polemical and bigoted of preachers, to select his own interpretation of a parable like the prodigal son, and impossible for him to forbid his fellows to select and ponder theirs, makes the power and the virtue of that particular story shine out as a light to all men. The actual facts related are absolutely possible and comprehensible upon the ordinary physical plane; true and helpful to the meanest intelligence. Even on the physical plane it might be taken as the story of humanity at large; or possibly as the history of a planetary system or a universe, emerging from the peace and well-being of the unmanifested, descending on to the lower planes of manifestation; growing, as it

were, weary of the restless state of change and flux associated with all physical manifestation, and withdrawing again to the unmanifest, to take part once more in the Rest of the Lord, that great Sabbath of Sabbaths to which we are all taught to look forward.

"As above, so below," is an old saying, and it is often by the patient observation of apparent trifling facts that a scientist gets the clue to one of the great laws of the universe that may help the whole scientific movement to an enormous extent. And how often do we personally watch some little homely incident of human life, perhaps some trivial occurrence in the nursery or the playground, and smile and say, "Is not that a miniature edition of what is happening in Parliament, or in the town council, or in the nation at large!" No man liveth to himself alone, and no man's life, however rebellious, and disorderly, and broken to bits by failure and wickedness and disgrace, but may find its echo on a larger scale in national or tribal life. Now suppose a life of perfect harmony with fundamental law is lived on earth. Surely in that case the parable shown forth in its events would have a far more inclusive meaning, a greater range, when looked at from this poetic and mythical point of view.

In the old poems and sagas, when the singer wished to celebrate the prowess and beauty of a young warrior hero, he sang that he came forth *as the Sun, to bring light and life to others*. Many passages in the Psalms use lovely imagery of the same kind so that there is quite a recognised Scriptural language of the heavenly bodies. Thus the Psalmist speaks of the Sun *dwelling in a tabernacle*, the solar system, set for him *in the heavens*, and appearing to us like a *bridegroom coming forth from his chamber, and rejoicing as a strong man to run a race*; and in passages like these

we are made to realise something of the power and glory of the Creator of all. We catch in such ways a glimpse of the immanence of God, by letting our thoughts rest on the infinitely great; just as the reverent student of nature's marvels in the way of the infinitesimally tiny, may sense it in a different way. He possibly sets to work by examining the construction of the atom, and postulating the theory that it too is a solar system in miniature, full of divine life and movement, as perfect and wonderful in all its response to the working of the complex laws which build and hold it together, as the heavens above and around us, as the universe of which we form a part.

Our Christian hymns speak of the Christ as the *Sun of our souls*; and that phrase may help us in our endeavours to face what has been in recent years a subject of much contention, or at any rate discussion, among the learned, who have worn the well-known phrase "just another solar myth" a little bit thin, in their efforts to sweep away what puzzles and disconcerts them in the symbolic and imaginative writings of those who, harp in hand, try to put religious teachings expressively and vividly before the public.

To begin with, let us consider the rhythmic and recurrent nature of our own religious needs, and something of their variety. We all have our moments, and ought to have them, when we desire to be alone, with our own highest conceptions. In some of us they may not be very high, but for our present stage of evolution they are perhaps all we can attain to; and only by giving them a chance to develop through solitary devout meditation, whether on the hillside or in the home, or in some shadowy corner of some sacred building, can that inner conception of ours come to its own with sufficient clearness to be a practical help. If we have outgrown it, then it should show itself with all its limitations so plainly that we are able to discard it for something greater and better. And the light, whatever form it may take, which enables us to see where we are at such moments, is the *Sun of our soul*; saving us from darkness and error. Then we have another

need. That of gathering ourselves together and comparing our impressions with regard to the religious life, appointing those whom we feel are qualified to lead and guide our studies, and combining our energies to produce what we feel to be helpful forms of prayer and praise, in which we can join with our fellow men. Being human and weak and foolish, and unable to rise to the beautifully ordered lives with that rhythm and regularity in them, that we see in the heavens above, we waste a good deal of time in expressing differences of opinion; and the spirit of competition and of emulation and the desire to dominate brings in the apple of discord, and tosses it about, so that often the religious life of the community gets thoroughly jangled in its outward expression; but if we keep to the imagery given us by sacred writers, and cling to our solar myth, we shall find that it exerts a harmonising influence with regard to outer forms and ceremonies, and that the great festivals and sacred seasons of the church are fixed, just as the ceremonies of the older religions were fixed, by the movements of the heavenly bodies, the sun and moon especially.

Four great periods when men's thoughts were turned away from war and chase to higher things, are typified for us by sunrise, noontide, sunset, and midnight; and in all the great religions these are set apart as times of prayer. The fact that in the North the division is an unequal one has caused a slight difference in Protestant countries, which in the main are in Northern latitudes; and we ignore the sunrise and sunset element when fixing morning or evening services, or times of private prayer; associating them rather with times of waking up, or going to sleep, and with possible leisure hours.

Again, we may use our solar myth on a larger scale, and see how the *Sun of our Soul* appeals to us in different ways in the varying seasons of the year. Spring, summer, autumn, and winter have all their symbolic meanings in our hearts and lives, and each has its own message, its suitable ritual and celebration, reminding us of the stages of our long earthly

pilgrimage, and conditions of consciousness attained. Also of the various conditions of physical experience, cold and heat, darkness and light, which all have their emotional and mental counterparts in our inner experience.

When we gather together at the time of the winter solstice, just after it rather, to celebrate the Saviour's birth, we are only doing what countless multitudes among the men and women of other and older faiths have done before us. The darkness of the winter-time has given the first welcome sign of yielding to the warmth of spring. The day, having balanced the night at the autumnal equinox, has grown shorter and shorter till the shortest day was reached; and though the stars of night have their own message and their own loveliness, it is the sun that is the giver of vitality and the healer of our diseases; and so humanity feasts and rests and rejoices to feel that mid-winter is over.

This sacred season is dedicated to the children, and to those who toil. At the Saturnalia in ancient Rome it was old Father Time himself, whom they all associated with the planet Saturn, whom they praised and feasted then. The children had holidays from lessons, and the slaves were given leave to stop all work, to dance and feast, and to speak freely in the presence of their masters, even uttering frank criticism, knowing that no punishments or rebukes would be given in that merry season, when tolerance and kindness reigned. All over the world special ceremonies and rites took place, especially in the far North, where the Yule log blazed, and the tree of life was symbolised by the ever-green fir tree. In its own home the Christmas tree is still treated as a sacred emblem, on which only lights and offerings of sweets and fruit are hung, the less symbolic and more prosaic presents being piled beneath, or placed elsewhere in the room. I have seen people from Northern lands shocked at a Parisian who hung a Punchinello and other comical toys on the sacred tree, and here we are learning to put a star, or an angel, or a tiny Father Christmas, or the Christ-child Himself on the topmost

branch, those who gather round it, joining in a Christmas hymn, before the gifts are given. So, once again, our myth brings us to the Christ. There is a stately passage in the New Testament, which describes Saturn as the "Ancient of Days" with his girdle about his breast, and the picturesque hair *white as wool*, which was the traditional description of that great Power, and we do well to give thought to so reverend an aspect of Deity which, our preachers tell us, and tell us quite rightly, is also another aspect of the Christ; for He comes to greet us in childhood, youth, manhood, and old age, and understands our difficulties and weaknesses, our sorrows and our joys at every stage.

The first faint promise of the spring is perfected about the time of the March equinox, when the fruit trees are in blossom, and the birds in full song. The hidden seed that began to germinate, the hidden sap that began to flow when mid-winter had passed, is now made manifest in bud and leaf and flower; but yet the buds may be nipped, and always the blossom has to fall, or ever the fruit be formed. It is the time of equinoctial gales, and shipwrecked hopes, as well as the time of promise; a rainbow season, between tears and laughter. And as such alterations tear our hearts, and widen our sympathies, so it turns our thoughts to the Crucifixion, to the suffering and sacrifice that must precede all heroic achievement; to the death and burial of many a bright hope and sweet desire, and earnest longing. And, lo! when we think that the darkest hour is upon us, and that all we most prized in life has been taken away, when we are ready to go with the Maries to the sepulchre, and lay our offerings there in quiet submission to the inevitable, the angel message sounds: "He is not here, He is risen," and the *Sun of our Soul* shines out on us once more, comforting and healing, and bringing back the sweetness of hope and joy to our breaking hearts; because in the new light that has come we rise with Him to higher ideals, and tune our lives to a better note than ever before.

Of course it is not actually the case

that all the worshippers taking part in the Easter ceremonies have been personally going through such experiences. But because such experiences are common to all humanity, it is well we should remember and realise them. Part of the Easter commemoration abroad is the washing of the feet of the poor. It is symbolically done by nobly-born ladies in Rome, as well as by the Archbishop in his robes, as a reminder that no man is exempt from the duty of tending those who are sick and suffering, tired or over-worked. And again we have the Easter holiday, both for the children and the toilers. How many old customs do we see surviving among the children of humanity yet! Sacred in origin, full of mystery and meaning, and now a mere merry game for the little ones, like the hiding and finding of Easter eggs, in England, and the ceremonial sharing in the eating of eggs among the Poles. In Florence the sacred white oxen of Venus are still brought to the door of the Cathedral on Easter Monday. Their great horns are painted gold, and their smooth white necks wreathed with flowers; they draw a *chariot of fire*, a quaint kind of car, covered with Catherine wheels and other fireworks, which are set off at high noon, to the great delight of the children and peasants gathered round. And at the same moment the "Columbella," the little dove, which is a rocket, shaped somewhat like a bird, is sent off from the car to the high altar, and comes flying back again along the wires stretched above the heads of the exultant crowds in the Cathedral, who shout for joy if it flies well and without a pause, believing that that will bring them a good harvest!

What strange old ceremonial do we find here? Something pre-Christian certainly, that only the learned could trace for us. I have stood among the people in the long dark aisle, and watched the whole ceremony and wondered. The dove for us is the emblem of the Holy Spirit, the life force that we recognise in all that pulsating vitality and strength that shows in the sprouting ear and flowering plant, and the spring-tide promise of fruit, just as surely as it shows

in the regeneration of the heart of man. And again it is the Christ made manifest in our own selves as the *Sun of our Souls*, that reveals that Holy Spirit to all of us.

And because the rushing descent of the Holy Spirit has such terrific force that it can sweep away and destroy, as well as regenerate, this holy season of Easter is safeguarded in certain ways. In the Christian Church a time of fasting and self-denial is advised before this period of exuberance and rapidly increasing vitality begins. In the colder lands it is more difficult to adapt ourselves to such procedure, but in times of war our Lenten fast is arranged by the food controller, and is to some extent compulsory; and perhaps some may find that in the main they have gained by it, especially those who have done it cheerfully and ungrudgingly, and from pure motives of patriotism. At any rate it is interesting to watch what kind of effect such discipline may have on character!

The next great feast connected with the solar myths is the Summer Solstice, the Feast of St. John's Eve in the Christian Church. Here the chief church activities, that resemble to some little extent the celebrations in other lands, are the Sunday School picnics, which are red-letter occasions to the children of our cities, when for once they may run bare-foot races in the meadows, and hear the sound of waterfall or the sea wave; string daisies into chains, or play singing games; some that recall the history of their own land, like the "We be All King George's Men"; others that symbolise the season's activities, like "The Farmer Sows His Seed"; and others, again, which may even be part of an old sacred ritual, like the "Oranges and Lemons," with its mysterious choice betwixt two things, a "choice" which survives from a very, very ancient church festival, and typifies the choice and entering in of the strait gate and the narrow way.

The midsummer festival is a very beautiful one in Italy, where can be seen miles of country roads strewn with petals in gay patterns; pale sycamore and deep red rose-leaf and all sorts of flowers at various processional occasions; but the

most elaborate and beautiful designs are reserved for the Feast of Corpus Christi, when there is a procession of priests in their robes and boys and girls all clad in white, the girls with veils and the boys rose-wreathed. The Host is carried through the village, and right into the homes of those who desire it, if they are willing to erect alters for the occasion, in house or garden.

In the north of Sweden I have helped to gather foliage for the making of great garlands of greenery to deck the houses at midsummer; and ropes of foliage stretch from pine tree to pine tree. Everybody who can, turns out to help the work. The mid-day refreshment is partaken of during a pause for rest, and the little ones play happily beside their mothers. Then the wreaths are carried home in triumph, and there is singing of old songs and much jubilation. A long mast, a sort of Maypole, is festooned and garlanded elaborately, and then raised upright, with much joy and shouting. And the flag-staff and the upright memorial stone, be it remembered, are also sacred symbols, connected with the positive, or male creative energy, of the universe. When we stand upright to give a command or utter an invocation it gives it added force. Our bodies are then in direct line between heaven and earth, stretching upwards towards the Sun, which is the sacred symbol we are considering. That is why we, members of the Star, stand for our invocation; and also why the priest, when blessing the people, raises his arm above his head. In the Scottish Church for a long time the people stood in prayer, feeling the power of that posture, which must be held by the alert and wide-awake mind; and even yet there are sects which retain that. Many of our Presbyterian clergy raise both arms at the invocation we call the Benediction, and the people all stand, as a rule.

Another midsummer festival still kept up in our own land in some districts is the lighting of the Beltane fires at the summer solstice. Midnight picnics on the hills are held, and some of us have seen the fuel carried up to the top of Caer-kettan, on the Pentland Hills, and

watched there for the coming of the dawn, appreciating the wonderful moment when, almost before we were aware of any brightening in the sky, the first song-bird sounded out its note of greeting to the coming sun. In Sweden, all who can stay up all that night; and there and in Norway one can see the glories of the setting sun—such a blaze of lovely colours!—change imperceptibly to the clearer light of dawn. Fires are lit there, too, and the young people dance around them and the young men leap through them—as Siegfried had to do before he reached the topmost peak of his wonderful mountain. When the dancing is over, the peasants in their holiday attire wander up the hill to watch the morning brighten to full day, and snatches of song and shouts of mirth go on all night, weaving themselves into the dreams of less wakeful visitors as they rest in the wooden houses of the forest.

The autumn equinox is the fourth great sun celebration, and in many lands coincides with the gathering in of harvest. The decline of agriculture in our midst, and the varying and uncertain time of the actual carrying home of the grain, tends to make this less a fixed and important feast than it might be. In agricultural districts in America the thanksgiving holds a bigger place than with us, and still in many parts of England the last sheaf is carried with great rejoicing, and certain "superstitious" rites, as they are called, are performed by the peasants. Probably these again are all parts of a very ancient ritual; and if in any way it expresses gratitude, and acknowledges the blessing of God upon the work done, it is a ritual worth preserving. There is a strong movement in England to-day to revive folk song and dancing and all the old wholesome open-air festivities, sacred and solar in their origin, which helped to make the agricultural districts brighter and more attractive to the toilers. Perhaps the war, in sending so many cultured and thoughtful people back to the land, will help to raise these ceremonies from the present degraded and superstitious state to something more intelligible and more closely in touch with

our own form of faith. For once more, the Mythic side, the parable and allegory side, of religious presentation is a great harmoniser, and if we look at these old customs and teachings from within our souls, we shall find always more light shining through the outer form from Him who is really our Sun.

There are not only Mythical meanings for the Seasons, but also for the Months, with each of which a sacred sign of the Zodiac used to be associated, and still is associated, in Russia. Since the reform of our Calendar the Sun does not change its sign at the beginning of each month, but ten days earlier, always about the 21st or 22nd. And each sign has its sacred significance in the spiritual life too. The twelve divine aspects they stand for should all be recognised and adored by us; and their equivalent virtues woven into the thread of our being, before our earthly pilgrimage is over. We must recognise and adore the Divine energy—the Lord of Hosts, as typified in the Zodiac by the sign of Aries. When the Sun is in that sign, says old Geoffrey Chaucer, in April,
 “Then longen folk to gone on pilgrimage.”

It is the spring-tide we have spoken of, with its increase in power and in vital strength to manifest. And in adoring that, we must yet not lose sight of the divine Peace; which is better expressed by the sign of Taurus in May; the Month of the great Mother, the Month of Mary for Catholic countries; in which the more steadfast qualities are put before the worshippers, lest they become too restless,

rebellious and warlike. Then energy manifests once more in June in the Sign of the Twins—but it is intellectual energy we study this time, not physical; and again comes the Mother influence in the subsequent sign, the clinging, tenacious, patient aspect of Mother-love and care for the young, the frail and the failing.

And so on through the twelve; with special stages on the journey—stages connected with different initiations or spiritual starting points. Whole series of myths, like the twelve labours of Hercules and other heroes, many of whom toiled unceasingly for the freedom or redemption of the soul of humanity under some allegorical presentation; such, for instance, as a maiden bound to a rock, or a people oppressed. Into these varied conceptions I cannot now enter; but I hope I have said enough to convince my readers that where a church adopted the older imagery and kept up local rites dear to the hearts of the people, and fitly symbolising some inner experience that made for what was pure and good and necessary to our spiritual growth, she did wisely and well; and that, rightly understood, the things we find common to Christianity and to other faiths are supports to it, rather than in any sense sources of weakness. As Mrs. Besant has well said, the glory of Christianity is not that it is unique, but that it is universal; and the study of comparative religion, which, when it first began, shook the faith of many, is a duty and a privilege and a joy for all who hold the keys of the kingdom of the spirit, which alone will ensure the right interpretation.

ISABELLE M. PAGAN

FEDERALISM FOR BRITAIN

By the Right Hon. J. M. ROBERTSON, M.P.

BY common consent an impossible situation has been created by the Government's last departure in Irish policy. There is no need to "rub in" a dilemma which nobody disputes, and for which no solution is proposed by those who most scornfully expose it. "You have taken an extraordinary course," said Sir Edward Carson in effect, "but I don't blame you. You cannot carry Conscription."

But everybody else, including the Government, had seen this and said so long before. To announce Conscription after all was to capitulate to the old Unionism of which Ulsterism was the type, and the end of the matter is described by Sir Edward Carson as an unavoidable capitulation to the hierarchy in Ireland.

Ulsterism, then, has led us once more into a blind alley. Ulster may find its own compensation in having again hung up Home Rule, but the Prime Minister told us recently that Home Rule is a necessary part of war policy; and no amount of exasperation against Sinn Fein traffic with Germany can alter the urgent expediency of definitely settling the Irish situation. Sinn Fein plotting, which is only the old Clan-na-Gael plotting renewed, will wriggle on indefinitely while Irish claims are left unsettled. It is the unsettlement that incubates the plotting.

The cause of Irish disaffection is perfectly familiar, perfectly natural, and perfectly intelligible. Every frustration of a hope of constitutional betterment means a recrudescence of unconstitutional methods, of sedition, of separatism. The politics of Finland tell the same story. Now, the repugnance of Ulster had served with many Englishmen and Scotsmen for many years to outweigh this plain lesson, until we found ourselves in a world war with Ireland still in part disaffected—a peril to the national cause. Ulster certainly had a case; but

if that case be equitably met, Ulster has no right to claim that the national interest shall be imperilled in perpetuity on her account.

ULSTER'S CASE

The real case for Ulster was one which Ulstermen never put forward until recent years. A generation ago, a number of Liberals who accepted the Home Rule principle saw and said that Ulster had exactly the same theoretic right to separate treatment apart from the rest of Ireland, as the rest of Ireland had to separate treatment apart from the rest of the United Kingdom. To deny this was to assert that the moral basis of self-determination by "a people" should be sea-coast. When, however, such a solution was proposed about thirty years ago, Ulstermen always replied that they never would accept a solution which left their co-religionists in the South unprotected; and it was a creditable answer, from their standpoint. Latterly they came to demand that very solution. But now came the reasonable answer—which a generation ago Home Rulers did not take the trouble to make—that the separation of Ulster means an immense disruption and confusion of Irish administration. That is a solid answer, of which many Ulstermen admit the force.

What, then, is the solution?

It is to be found in Federalism. "Home Rule all round" has long been a popular proposition with the mass of English Liberals. I have never known it to be opposed on any ground save one—that such a policy would take a long time to carry out, and that meanwhile the pressing need of Home Rule for Ireland was being shelved. That was the position taken up from the first by the Irish Nationalists, and it seems to have determined the official policy of English Liberalism, which required Irish support. After the dreaded delay has actually lasted for thirty-two years, without any possibility

of laying the blame on Federalism, this old plea has become derisory, and its repetition is idle. Nothing could have delayed matters more than the refusal to adopt Federalism has done. For it is certain that thousands of Liberal Unionists who rejected unitary Home Rule for Ireland would have accepted a Federal plan.

NATIONALIST FEARS

To-day, with simple Irish Home Rule once more hung up, the unquestioned readiness of an overwhelming majority of men of all parties in Parliament to accept "Home Rule all round" constitutes the obvious ground and opportunity for a settlement. It need not take a day longer than the time in which Home Rulers could now hope to establish simple Home Rule for Ireland. For that matter, there is no reason why the Government, making Federal Home Rule its principle, should not carry the Irish instalment first. On that footing, there could be no longer any pretence that Ireland's need was being shelved. But it is indispensable that Federalism should be the declared ground principle.

The old protest of Ulstermen against Irish Home Rule was that it would deprive them of status. Under a system of Home Rule for all sections of the United Kingdom, the status of Ulstermen would be exactly the same as that of Englishmen, Scotsmen, and Welshmen. All alike would be represented in the Federal Parliament no less than in the separate State Parliaments which Federalism would set up. The British majority, then, has an unquestionable right to call upon Ulster to acquiesce; her refusal would amount to a claim to subordinate the overwhelming needs of the United Kingdom to her sectional prejudice. For under Federalism, she can no longer contend that she is faced by any risk. The Federal Parliament would occupy in the United Kingdom the position of that of the United States.

IMPERIAL NEEDS

The need of the United Kingdom for a Federal reconstruction is now irresistible. On no point was the last deputation to the Prime Minister more emphatically

unanimous than upon this—that the British Parliament could not properly deal with its five separate orders of business: Imperial, English, Irish, Scottish, and Welsh—and the Prime Minister was as emphatic on the subject as any of those who addressed him. If Parliament was congested before the war, what will it be afterwards, in the period of reconstruction? Its total problem will be literally overwhelming; its tasks cannot be faced. Such is now the conviction of the majority of English Unionists no less than of English, Scottish, and Welsh Liberals; and every day more Unionists come round to this view.

This is the answer to the not unreasonable objection that so momentous a constitutional change as the transformation of the unitary system of the United Kingdom into a Federal one is not to be undertaken without a special reference to the constituencies. It is precisely because we are soon to be faced by a new electorate with new needs, that a workable machine ought to be prepared for them in advance. With the present machine, we shall land in deadlock and chaos. The new electorate will have plenty of time to amend the new constitution in detail later on if they should see fit to do so. It is quite certain that they will no more desire to go back to the old machinery than to revive the Feudal system.

Throughout the war we have done a hundred things in Parliament without a mandate and without precedent, on the clear ground of national need. Many of these things have been protested against as infringements of the liberty of the subject. Against the establishment of a Federal Constitution no such protest can be made; it will mean not only an extension of liberty, but an expansion of political power for the individual everywhere.

"Self-determination for peoples" is the watchword of the new internationalism. Fuller self-determination for the individual is the essence of Federalism. It is democratic in the highest degree, and as such is unanimously approved by the Labour Party in Parliament; and it is at once Liberal and Unionist.

J. M. ROBERTSON

HOW REFORMS ARE WON

By S. GERTRUDE FORD

THAT great reformer, W. T. Stead, used to cultivate a magnificent, a Browning-like optimism as one of the chief conditions of progress; as the soil particularly favourable, if not indispensable, to its harvest. With him, as with many other reformers, it was an axiom that discouragement about the future of causes involving the welfare of the race should be dispelled by a look into the past. How did the men and women who came before us, the pioneers of movements which have already marched to victory, accomplish the ends on which their hearts were set as ours are (for example) on international peace and brotherhood? Not by Love only, though Love was their main motive and ruling power. Love, though the chief of "the three great Graces of God," is only one of the three. She needs her sister graces to keep her company; she triumphs because she "hopeth all things, believeth all things." To every reform love, first of all, must point and pave the way; but the goal will never be reached without faith, without boundless hope. In the light of the Morning Star great causes are won—won because always believed in and never despaired of.

Never despaired of! We may pause on that thought; rest on it, dwell on it, that we may glean from it all it has to give. Had they no cause for despair, those earlier workers who worked, like us, in darkness or doubtful twilight, but with their faces ever towards the rising of the sun? The martyrs who loved religious liberty so well that they could die for it—the seekers of social and individual liberty when both seemed a mockery and a mirage—the workers for the abolition of slavery, for the Factory Acts, for prison reform—did they never feel like sitting down under Elijah's juniper-tree or exclaiming with Jacob, "All these things are against me"? Had they

never to face the opposition, not only of the powerful few, but of the feeble many for whom they worked, for whose rights they stood, in whose cause they lived and, not seldom, died? They had to bear the blows not only of those who would hold men bound, but of those they themselves were seeking to free; they echoed, again and again, Cæsar's mournful, "Et tu, Brute?" when some slave's voice swelled the jeers of the triumphant slave-owners. But, always and through all things, they went on; and their hope went on with them, and their indomitable, invincible faith. So, in due course, the victory came, and the bounds of human liberty were widened.

There is no other way. The old abuses will not be swept away, the new retrieval and redress will not come in like a flood to irrigate the land and make it fruitful, but by the slow accumulation of quiet rains falling through long, dark nights; the slow swelling of hidden springs and remote, far-distant water-courses. These have their destined point of union, where the brooks become torrents and the torrents, overflowing, meet. A high tide, in its turn, meets them; "and all the world is in the sea"—the rising sea of Freedom, reaching, passing, its previous high-water mark and washing away its former boundaries. But for all this, the fall of drop on drop, the steady flow of stream on stream, prepared the way. The rainfall persisted; the torrents continued; and the inundation was sure.

When John Bright faced the howling mob at Manchester—the mob whose bread he sought to make cheaper—he may have had no prophetic vision of the great hall bearing the name of his policy and commemorating its victory in that city. He may have felt only the sting of the rotten egg on his cheek, heard only the jeers and hoots and yells of the frantic multitude. Eye-witnesses of that historic

scene have recorded that his face was pale as he looked down on that seething sea of angry faces; pale, perhaps moved, but *he* was unmoved. Like a rock stood the fastness of his impregnable soul among those waves of fury. He had faith in his cause; he refused to give up hope of its final triumph. In that faith and hope he went on, and endured, and won.

When the abolition of child labour was first proposed, even philanthropists, even child-lovers, were inclined to shake their heads over the temerity of the proposal; to rank it with the things "desirable, but impossible." Too much could be made out of the children, it was held, for those who grew rich on their piteous labours to dispense with them; "too many interests were involved"—the old, eternal cry of the pessimistic, half-hearted reformer. But the tragic Blue-Book on the wrongs of tiny toilers in mine and factory was compiled, and the "Cry of the Children" was written, and Lord Shaftesbury and his co-workers "kept on keeping on"; and, in their appointed hour, came the Factory Acts. The sowers had sown in hope, and the harvest did not, because it could not, fail.

The infamous Bayeux scandals have called out a volume of passionate protest, of zeal for purity and opposition to legalised vice. But when Josephine Butler started her crusade against that vice, then enthroned and entrenched in the old C. D. Acts and buttressed up by a conspiracy of silence and by widespread feminine ignorance, the evil thing laughed at her from its stronghold and resisted, at first, her strongest efforts to dislodge it. Good women frowned on her, misunderstood her, drew away their skirts from contact with her, though God's garden of women-saints held no whiter lily. Bad men jeered, sneered, threw stones and mud; the Press held out little hope till W. T. Stead took up her cause; Parliament held out less. Even public men who might have been supposed to be in sympathy with her advised her to "let sleeping dogs lie." Again and again she must have felt that all was lost; but never once would she add "for ever." Often she felt like a mouse at-

tacking a mountain; but the attack went on. And one day the miracle happened, and the mountain fell; and from her name and example those who are withstanding to-day the attempt to build it up again draw their chief human support and inspiration.

So with the great fight for the freedom of women so lately won. Who does not recall the early stages of that memorable struggle after it first flashed into the limelight? Ridicule—almost always the first stage in the history of a reform of any kind, individual or social—opposition, obloquy, calumny; then open persecution—prison and forcible feeding; then the gradual wearing down of opposition, the softening of persecution; the conversion of obloquy and calumny to a certain reluctant admiration; and a growing conviction, even on the part of the unthinking multitude, that there was "something in it." Then the seizing of the war's opportunity to show and prove what women could do and be, in practically every field of human effort; opportunity seized heroically even when, as some of us hold, with too little regard of the sex's loveliest attributes of mercy, pity and love. And then—the victory! But before all this, it is well to remember, had gone the pioneer efforts that paved the way for the feet of the conquerors; the slow, steady spade-work that prepared the soil for the good seed of freedom. How often those early Suffragists' hearts must have failed them! For all that, their cause and their work went on.

And what shall we more say? for the time would fail us—and, in these days of paper shortage, the space—to tell of Howard, and of Elizabeth Fry, in their work for prison reform; of Florence Nightingale in her pioneer nursing work, to-day bearing such rich fruit; of Mrs. Sidney Webb in her crusade against Bumble and his ancient stronghold, the workhouse; of all that multitude of men and women who have worked to make the world a little easier, a little freer, a little better. Always, when the night was thickest, they felt the pull of the star at their waggon; always they felt that the star could not set though the waggon

might be overturned. The shoulder at the wheel and the star fixed to the harness worked the magic that mastered the ruts and carried home the freight in triumph to the goal. In that faith Columbus discovered America; in that faith the men of the "Mayflower" and their heroic women-folk went out to people it with Freedom's stock; by the same faith and hope Penn lived unarmed amid the hostile tribes of the Red Indians. And by the continuance of that faith and hope will not the world, one day, lay down its arms and turn its arsenals into Halls of Peace?

Does this, among nations armed to the teeth and fighting to the death, seem a vain dream; a mere Utopia and Fata Morgana, born of clouds and dreams? So, once, seemed the vision of Columbus and of the "Mayflower" pilgrims; so seemed a thousand dreams which have

crystallised into solid fact. Diamonds glitter as well as dewdrops; but the rock's gems do not, like the turf's, evaporate into air. It is the wise men, not the fools, who follow the star; and find it, as the wise did long ago, the Star of the Morning, rising as a guide to the King of Knigs. By that phrase we recognise that there is a Power above earthly powers and a spiritual principle capable of overthrowing, superseding, the material. To recognise this more fully, to believe it more implicitly, is the reformer's best wisdom; his motive power for perseverance, by which alone reforms are won. Recantation of that high faith may, for a moment, be forced on him as it was on Galileo; he may think, for that dark moment, that the star of Progress stands still. For all that, it moves.

S. GERTRUDE FORD

THE TWO-FOLD NATURE

O STRANGE duality
 That cleaves man's life in twain!
 O whether is it loss or gain
 With a bewildered baffled sense to know
 Achievement all so low
 Mocking great dreams so high?

Gain, gain!—For, of each dream
 Even if in act but little be outwrought,
 We can, at least, be thankful for the gleam,
 And desperately pluck comfort from the thought
 That the bare fact of strife
 Bears witness to a life
 So deeply, deeply kin, that our faint powers
 Even in defeat proclaim it ours;
 That even to fail
 Doth somehow lift the veil!

W.

WHO IS THE PRACTICAL MAN?

By E. J. SMITH

THE industrial era and that wonderful misnomer, the practical man, came together and have dominated the world with results disastrous to human advancement and spiritual elevation. Under their combined ægis selfishness has become the motive power of the universe, and though its incentive has done much for strictly material progress, it has created an atmosphere fatal to the onward and upward march of men.

So profoundly have its wealth-producing possibilities impressed us that we have adopted the money standard of values in every department of life. We have deified the miscalled "practical" man with a power that goes far to determine our destiny, for we can do nothing without his consent and not much with it; he knows that this planet, which has done so well for him, is the best of all possible places; consequently he has no patience with world-menders, but pins his faith to men who, like himself, mind their own business. He is a thoroughly reliable man who knows what he wants and is in the habit of getting it, for he does not mind who does the work so long as he reaps the rewards. In public affairs he is as wise as a serpent, though by no means as harmless as a dove; he knows the power of wealth and how to use it without appearing to act at all. He constructs no policies of his own, for all the world needs is letting alone, and so he confines himself to the diplomatic destruction of what others try to build.

Being a man of substance and not of straw, he believes in a big Army, a big Navy and a big trade, and short shrift for faddists, dreamers and cranks who are always meddling with other peoples' business and things they do not understand,

and who would be better under lock and key. His patriotism is as genuine as profitable, and he is willing not only to see the war through and reconstruct the world to the old pattern, but also to make larger fortunes than ever before. Such problems as the rapid, if not fatal, decline in the birth-rate do not concern him; he leaves them to women; for he has always had as many human instruments as he needed; and the fact that we are sacrificing the life of to-morrow for the wealth of to-day has never entered his head. He is a practical man who deals with practical questions in a practical way as, and when, they arise. The industrial system may be substituting an artificial existence for a natural life, destroying the maternal instinct, promoting superficiality and frivolousness, but what are mothers and churches for, and what are they doing to let young folk get off the King's highway? In any case, commercial prosperity and national finance supply infallible proof that the country is making headway, and that is sufficient for him and for any other reasonable man.

If this purely selfish, money-making, pleasure-seeking quest, this eat, drink and be merry for to-morrow we die attitude, is what we need, we can afford to ignore the tragic warning: "Thou fool, this night shall thy soul be required of thee"; but if there is any sincerity behind the millions of prayers that are offered daily, if the thousands of pulpit exhortations are intended to be operative, if the great ideals that inspire have any meaning, if the sojourn here is preparatory to a loftier purpose yonder, if indeed there is anything more important than the material accumulations that all must leave behind, it is time to stop and ask *ourselves*, not somebody else, questions, and try to find answers to them.

If we really want a better world than that which enlightened barbarity has thrown into the melting-pot, is it not time we understood that the only practical man is he who sees visions and has faith to believe in their realisation; he who knows that men have not come into the world to work but to live, and that, absolutely essential as working undoubtedly is, its value is determined strictly and alone by the degree in which it promotes a richer and fuller life for those actually engaged in it, a consummation that depends not upon bank balances but upon that moral and spiritual power which alone can redeem the race; he who has laid us under an obligation for such uplifting forces as are struggling to find expression among us to-day?

If, for instance, all the men and women engaged, directly and indirectly, on the diabolic work of war, and all the time and money spent upon it in every country in the world could have been devoted to the constructive and redeeming task of building God's kingdom here and now, the present would have been filled with gladness and the future with rejoicing, instead of the one being deluged in sorrow and the other clouded with uncertainty. But the so-called practical man who sees nothing impractical in slaughtering the flower of the nation's manhood and squandering its resources with unparalleled prodigality, regards such comparisons as foolish and worthless, and would laugh at the suggestion that corresponding enterprises should be undertaken to bring men nearer to God.

Why is it practical to destroy men and impractical to save them? Why does evil appear good, and good bear the hall-mark of evil? The irony of the situation lies in the fact that though we know this to be the so-called "practical" man's attitude, we yet persist in entrusting him with the sacred task of realising ideas in which he does not believe; and then we wonder why human, as distinct from material, progress is scarcely discernible.

So long as we allow idealists and dreamers to be laughed out of court, the only men and women who give sweetness and sane outlook to life, so long shall we

be compelled to wander in the wilderness of mean attainments and disappointed hopes; for even worldly wisdom and hard cash cannot gather grapes off thorns and figs off thistles. Whatever may be the defects of truly democratic government there cannot be international security apart from it; for as long as the so-called practical man is in the saddle he will continue the suspicious atmosphere of diplomacy and secret treaties, which, in conjunction with the intrigues of monarchs, keep nations on the verge of disaster, and prevent that breaking with the fatal past which is indispensable to the well-being of the future. Indeed, until the anti-democratic order has been reversed the world will continue to be subject to forces it cannot control, for history proves that nations are shuffled like cards, and the hellish game of war goes on with the enemies of yesterday fighting shoulder to shoulder as the allies of to-day. If the colossal madness and dehumanising horror of it all could be appreciated by those who make fortunes out of its infernal traffic and suffer no personal bereavement from its slaughter, as it is appreciated by those who lose their loved ones, and by those who are ruined through its callous inequalities, conscience would become more sensitive and judgment more sane.

The hatred and lust for power and vengeance that inflame the spirit out of which war grows would be buried with it, and when the demoniacal struggle is over, we should set out to unite in permanent good-will those at present divided by forces that reduce civilised men to the actions of wild animals.

Unfortunately the so-called practical man sees money in it, and so he is already appealing to prejudice and passion, demanding the continuance of conscription and abnormal armaments, and urging the relentless application of tariffs and bounties, the one to cow the enemy on land and sea, and the other to exclude him from the markets of the world, so that perpetual warfare in one form or another can be assured.

Let the so-called practical man change places with the nations he thus intends first to defeat on the battlefield, and then

to starve at home, and ask himself how such a devilish policy would operate if he, and not the Central Powers were its victim, in view of the fact that human nature is pretty much alike all the world over. Unless we are going to prove ourselves to be rank hypocrites we shall have to do more than claim superiority, we shall have to justify it by our treatment of others. If we expect to impress either foreigners or historians with our Christian professions we shall have to make its ethics operative, for "by their fruits ye shall know them."

The so-called practical man is a great stickler for experience. Who has had most experience of this work, the men who have amassed fortunes out of it or those who have lost heroes in it? Which of the two would be more likely to promote permanent peace, those in every belligerent country who have suffered, or those who have profited? Every man who is richer because, for the time being, earth has been converted into hell, should be compelled to transfer his gains to the State to which he belongs, a process that would immediately transform international relationships and do more to promote peace on earth and good-will toward men than all other factors combined.

It ought to be made unmistakably clear to such "practical" men in our own country that there are an enormous number of sober-minded citizens who believe in the sacredness of the cause which our gallant sons are so heroically defending, and who, having put their hands to the plough, will not turn back, whatever price may be involved in defeating the Prussian military caste and making it perfectly plain to the rank and file of the German

people that aggressive war does not pay. Once that indispensable victory has been won, however, they will do everything that is humanly possible to prevent a repetition of the catastrophe by treating the enemy with scrupulous fairness and prudent generosity, in the same way that Britain brought lustre to her history and an ally to her side by granting self-government to South Africa at the close of that unfortunate war.

Our noble sons did not volunteer to fight, and if needs be to die, in order to cover the race with infamy and shame, but to deliver it from the damnable influences that pre-determined the war, and to make it possible for those who remain to lay broad and deep the glorious foundations of brotherhood. Jingoism, magnates of finance and captains of industry who would prostitute for material gain the great causes of justice and freedom for which we entered the war, should remember that these mighty purposes are sacred to those who have inherited them, and consequently they cannot be exploited with impunity. To stand quietly by and see this done would be to betray the high ideals it is our duty to realise. To defeat these would be sacrilege, nay it would be worse, for it would do violence to the honoured dead, and be equivalent to rubbing the raw flesh of the living with sand-paper. The great sacrifice has been, and is still being, made, on an appalling scale, and unless world-wide results of peace and true freedom be won from it our noble heroes will have died in vain. We could grovel even under German rule. Will victory enable us to soar, and if not, why have we fought?

E. J. SMITH

THE GREAT MAGICIAN

A STORY TOLD FOR CHILDREN

By *CECIL R. BERNARD*

“**H**AIL! Good people,” cried the man as he walked through the city. “I bring you good tidings. One cometh who will give you great joy. He will make the weary fresh, the ill well, the sorrowful happy.”

“How exciting!” cried the people. “He must be a very great magician, indeed, if he can do all these things. Let us go to the gate and see if he is coming.”

So they flocked to the chief gateway, and presently there came a great lord, riding on a coal-black horse, richly caparisoned in scarlet leather. He was clothed in shining armour and had soldiers riding before and behind him.

“Surely this is the one the man spoke of,” said the people one to the other, and when the lord’s servants began to shower sweetmeats amongst them they were quite certain it was. So they cheered him and, leading him to the best house, gave him all the most delicious things to eat and drink.

But the next day the lord rode away, and when they had finished his sweetmeats the people did not feel any the better for his coming. The ill were still ill, the tired were still weary.

“How silly of us!” they said. “Of course, he was not nearly great enough.” So they went back to the great gateway to see if anyone else was coming.

Before long a noble prince came riding in. His armour was of gold and was so bright that it dazzled the eyes of the on-lookers. Hundreds of soldiers and servants accompanied him, and as they rode they threw handfuls of gold amongst the people.

“At last, this is he!” the people cried, and they cheered him and gave him of their best, just as they had treated the great lord.

But he also rode away, and when all his gold had been spent the people were much as they were before.

“Of course,” they said, “we knew all along that was not he; our benefactor must be a king at least.” So again they went to the gate and watched.

About noon the king of a far distant country came riding along. He was so grand and his servants were so numerous, that no words will give you any idea of his splendour or of their number. Jewels glittered everywhere, and as he drove along in his coach encrusted with diamonds, he showered all sorts of precious stones upon the people.

“He has come at last!” they shouted. “None could be greater than this great king.” So they took him to their finest palace, and setting him upon a throne bowed down and worshipped him.

After a time he also rode away, and when they had got tired of looking at their jewels the people realised that they were really no better off than before.

“After all,” they told each other, “we must have been mistaken. One who will do such things as the man promised must be a god at least. He will come in a chariot made of sunbeams, and drawn by angels. Let us go and watch for him.” So they returned to the gate, and watched all day.

Just as the gate was about to be closed for the night a poor man came limping in. He was weary and covered with dust, and no one so much as noticed what a beautiful face he had.

“We have been deceived,” cried the people. “That man did not tell the truth. No one has come who will do us any good.” And they went off home in very bad tempers.

A poor woman who had no home to go to was left sitting by the roadside nursing

her baby who was ill. She felt sorry for the poor weary traveller, so called to him, saying :

"Come and sit by me. I have a crust of bread which you shall share, and we can get water from the fountain."

"You are very kind," he answered, and sat down beside her.

"How delicious it tastes," said she. "I never remember having tasted bread like it before, and this water is just like the choicest wine. I do feel so refreshed."

"How badly your baby is coughing," said the man. "Let me hold him for a little while so that you may rest."

He took the baby in his arms, and as he did so it fell into a soft and gentle sleep quite free from the horrid cough.

"How good you are!" said the woman, and fell asleep, too. As she slept she dreamt she saw the poor traveller standing in the midst of a great light. He was writing in a book, and as he turned the page she saw her own name thereon in letters of gold. Then he blessed the little baby, and whispered something in his ear which made a smile play round the dimpled mouth.

"I wonder who he is," the woman thought; but when she awoke the traveller was nowhere to be seen.

A rich merchant was closing his shop when the poor traveller came down the street.

"Hi!" cried the merchant. "Get away from here. I don't want your kind loafing round my shop."

The traveller was turning sorrowfully away when the door of a little hovel opened and a voice called to him :

"Come and rest here," said the voice. "I have only a pallet of straw, but you are welcome to half of it, and it is warmer here than outside."

The poor traveller thanked him and entered.

"You must not mind if I am rather restless during the night," said his host, "I have such terrible rheumatism in my back, and it is always worse at night time."

"I shall not mind," said the traveller,

and together they lay down on the hard straw pallet.

"How soft the pallet feels!" said the man of the house. "It is just like a feather bed, and my back does not pain me at all to-night."

And he also dreamed a dream that night, and saw the traveller writing his name in the great book.

A poor mother was crying bitterly in her bare attic. Her one little girl had just died and she was left all alone in the world.

"What is the matter?" said a voice, and looking up she saw the traveller standing beside her. He looked so kind that she was not a bit afraid, and, drying her tears, told him of her great loss.

He walked to the bedside and bent over the little girl.

"Surely you are mistaken," he said. "See, she is only asleep." And true enough, the little girl was sleeping peacefully, and seemingly quite recovered from her illness. The poor mother was so beside herself with joy that she forgot all about the traveller and did not see the beautiful smile that spread over his face as he crept out of the attic.

Late that night a rich man was sitting in his great library leaning his head on his hands. He was feeling very sad. For all his riches no one seemed any the better; certainly not he, himself; they brought *him* no pleasure.

At that moment there came a knock at the door. He went and opened it and found the traveller standing on the doorstep.

"Brother, you seem sad," the traveller said to the rich man. "Can I not ease you of your burden?"

"I have everything the world can give," answered the rich man. "Yet I am not happy."

"Nay!" said the traveller. "You have not love. Come with me, and see what I will show you."

Then he led the rich man all over the city. He showed those who starved for want of money to buy food; those who were ill, and could not pay for a doctor; those who were weary and sad.

"See," he said, "what a wealth of love there is here for the asking. Give unto all these of your great store, and you shall find happiness."

The rich man looked up at him. "Who are you?" he asked.

"Oh! I am a poor traveller who has had some experience of the world. Think over what I have said. Good-night."

The next day the crowd went again to the gate to see if the great magician was coming.

"Who are you waiting for?" asked the poor woman.

"We are looking for the great magician who is going to give us all kinds of good things," replied the people.

"I haven't seen any magician," said the woman, "but there was a poor man here last night who had a wonderful way with children; he quite cured my baby's cough." And, remembering her dream, she continued. "I don't believe he was a poor man at all."

"A poor man. Pooh!" cried the crowd. "What could he do?"

"He shared my straw pallet with me," cried an old cobbler, "and my back has not pained me since."

"He came to my attic where I mourned my little daughter, and see—she is well and strong," said the mother.

"He showed me the way to find happiness," said the rich man.

"Has anyone else seen this man?" asked the crowd.

"Yes," said one of the guards at the gate. "He went through early this morning, for he had far to go. He asked me to say to you that as you have eyes that see and ears that hear, take heed of what has passed, and to warn you to pay less attention to the shape of the lamp and more to the light that shines forth."

"How ridiculous!" cried some.

"Presumptuous fellow!" cried others.

"I wonder!" murmured the rich man.

The little baby smiled in his sleep. He

knew. CECIL R. BERNARD

A DAILY ASPIRATION

O Lord of Compassion and Love,
We would enthrone Thee in our hearts as the
centre of the circle of our Life;

*We would build into ourselves a continuous
awareness of Thy Presence there, and a
consequent harmonising and consecrating
of every thought, desire, word, and deed in
Thy service, doing everything in Thy
Name and for love of Mankind;*

*We would realise and trust Thee and
Ourselves to the utmost;*

*We would practise rigorous self-effacement
and renunciation and become a pure, peaceful
and joyous channel through which some of
Thy Love, Power, Peace and Wisdom
may flow to reach our fellow-men, as we
try to help in the preparation of the
pathway for Thy Near Coming;*

*We humbly seek to fit ourselves to
lift a little of the load from off
Thy shoulders.*

LOVE, THE CONQUEROR

By P. TILLARD

THE Angel of Death unsheathed his sword and loosed from the straining leash the hounds of war. Then did brother turn his hand against brother, and carnage, pestilence, and famine stalked, none gaining them, among a stricken humanity.

Many were the blood oblations offered on the field of battle; enough, one had thought, to sate all the ghouls of the nethermost hells; but still they craved for more, and there was no end to the conflict.

At last, blinded by fear and goaded by hate, one adversary stained its fair scutcheon by a deed of shame that rang through the world.

Speeding o'er the grey waters with her living freight of souls—men, women, and innocent babes—the ocean liner neared the home port.

But there in her track lay waiting the silent watcher, and its poison-bolt, aimed all too true, crashed to its mark 'mid the rending of steel and body, and, sore-smitten, the great ship heeled over and sank.

Within a few brief minutes all that remained of those who had been laughing and playing on her decks were one or two boatloads of anxious and over-wrought men and women. The rest had received their call and passed out into the Great Beyond.

* * *

First came the numbness that ever accompanies the shock of ill-tidings; but swift on its heels followed the thought of Hate, which grew as it passed from mind to mind, and with widening circles encompassed half the globe.

Like a dank fog stealing off the sea and enveloping all the land, did the waves of hatred spread out on all sides, infecting friends and foe alike with their venomous taint, but recoiling with increasing force upon their authors.

The mother, distraught at the loss of her little ones, hugged this dark shroud to her

heart, and losing her reason died cursing the God that made her.

Yielding to its fatal influence, the gallant soldier, when the advancing tide of men swept over the enemy trenches, gave no quarter to the vanquished foeman who craved for mercy.

Back and back crept the pall of Hate, like some evil bird returning to roost, and prompted the politician, against his better judgment, to adopt the half-feared scheme of retaliation.

Enveloping the laboratory, its fumes filled the scientist's mind, bringing to birth there unhallowed devices for piling up the toll of sacrifice.

Even the precincts of God's Acre it invaded, and entering the sacred portals, overshadowed the preacher, whose deity for the time being was no longer the gentle Master of Compassion, but a savage tribal god, full of wrath and vengeance.

On, ever on, with its deadly errand.

All unknowing, the club and the drawing-room were pervaded by this baneful influence, which engendered there the baseless rumours and malicious scandals that belittled the efforts of those who were trying to serve their nation, and finally drove some into retirement.

The Labour Council felt its touch, and the men, fired by resentment at their wrongs, came out on strike, thus delaying work of great national importance.

In the glittering gin-palace there were easy victims, and the worker, overpowered by fatigue, excitement, and alcohol, returned with reeling steps to the factory, where his carelessly-dropped match started the fire that spread ruin and desolation over half a town.

And still the war went on.

For the shafts of Hate had pierced the enemy's heart, and left it more brutal and callous than before, goading to fresh outrage, insinuating and urging fresh devilries, so that Hell itself stood aghast,

and men trembled at the vision of the Anti-Christ.

Thus did Hate feed on Hate, and waxed exceeding strong.

And still the war went on.

* * *

Yet this was not all, or else had Hate smouldered on long years till all was consumed, leaving in its track the ashes of a fallen civilisation, or till some mighty earth upheaval had wiped out the brood of men, and, like Atlantis of old, the blood-stained fields of Europe had kept Sabbath beneath the sea waves.

The cause that gave birth to Hate, gave birth also to Love—Love and Hate, those twin cosmic forces that ever work side by side to the making or marring of a universe, the great constructive and destructive powers of Nature. Unlike its brother, who sprang full-grown from men's hearts, Love was a puny and a sickly child, and there were but few who would harbour it.

Still, there were some in the hour of anguish who turned to it with steadfast minds and lips of prayer, and the tiny seed thus sown was to be a mighty tree for the healing of the nations.

Fed by the mercy that judges not, and by compassion for the wrong-doer, it knocked at men's hearts for admittance, and though there were at first few that opened, it gained daily in strength.

Strong is Hate, but Love is the greatest Conqueror.

The sorrowing wife, feeling its gentle caress, accepted her part in the crucifixion of humanity, and set herself the task of lightening Love's burden by comforting the sad lives of those that knew not Love.

The Anchorite in his cell, the nun, carrying on awhile before the altar the torch of adoration, gathered from it fresh strength to rise in prayer to the Master's presence, and crave His aid to save where the help of man was in vain.

The mystic wrapt in contemplation of the central calm, felt its approach, and for a brief span sensed the Eternal that knows nor Time nor space. Strong is

Hate, but Love is the greatest Conqueror. The spirit of unity breathed on the churches, who turned from their profitless quarrels and dissensions, and worked to secure the Brotherhood of Man.

The reformer was led to his vision of the city beautiful, built four-square on Beauty, Experience, Truth, and Culture, and gained courage to plan anew, confident that the dreams of to-day are the realities of to-morrow.

The foe, whose heart had but hardened at the approach of Hate, yielded gradually to the touch of Love. First in the breasts of those who had suffered—and they were many—it took root, and from thence stole out daily, winning adherents from among the people.

Then did the scales fall from the eyes of all, and they beheld the thing they had done, and the mis-shapen monster, begotten of Greed and Self, that with bloody jaws preyed on humanity.

With the awakening came truth, and with truth shame at the outrage against Love, and the dregs were bitter in the mouths of those who had reaped the vintage. Yet, for all that, were they constrained to drain them to the last drop.

Strong is Hate ; but Love is the greatest Conqueror.

* * *

Thus at last, to a stricken world, bereft of the flower of its manhood, did Peace return again. Yet men had no heart left for rejoicing, but sat brooding among the ruins of the past. Still, not in vain was Love's work, for she knew that Death is ever the prelude to Life, and that the Night of Wrath was but the herald of a fairer Dawn, and could hear approaching on the threshold of Time the footsteps of the Lord of Love, her Master.

Long had He waited, but no call could come while Hate brooded over the world ; yet at Love's first cry He was there, and the Peace He brought passed all men's understanding.

So Love smiled through her tears, for her's was the greatest triumph.

P. TILLARD

LEONARDO da VINCI

1452-1519

By A *RUSSIAN*

L EONARDO DA VINCI was undoubtedly one of the most attractive personalities of the Italian Renaissance, and his extraordinary achievements, both artistic and scientific, contributed much to the glory of that period of revival in art, science and literature.

There have been since his day many famous painters, poets, musicians, scientists, architects and sculptors, but none have possessed such varied talents or have attained to so high a degree of excellence in every direction as did Leonardo.

He was born in the year 1452 at the village of Vinci, near Florence, and seemed to be blessed with all the gifts of the Muses. He grew up a handsome and cheerful boy, an indispensable playfellow in the games of the village children, fond of drawing, arithmetic and music, and, to the great satisfaction of his father, Ser Piero, made rapid and remarkable progress in these early pursuits.

A characteristic incident of his boyhood has been preserved to us under the title of "Rotella del Fico," a shield of a fig-tree, and runs as follows:

In his early years there came to his father's cottage one of their tenants carrying a round fig-tree board, and asking Ser Piero if his son would be kind enough to paint something on it. Little Leonardo, desiring to produce something extraordinary, went to the nearest river and, from its surrounding swamps, brought back frogs, beetles, lizards, and all sorts of queer creatures. Then, shutting himself up with the fig-board and his new companions, he produced, after many an hour of labour, the painting of a terrible dragon whose limbs represented, skilfully combined, parts of the various reptiles he had

gathered. We are told that it had terrible jaws and eyes that flashed fire and terrified all who looked at it. It was later sold for a very high price to some distinguished person, and finally lost.

A friend of Leonardo's father, Verrocchio, himself a sculptor, goldsmith and painter of no mean repute, greatly appreciated some of the earlier works of Leonardo, shown to him by Ser Piero, and asked that the young painter might study under him. Thus, at seventeen years of age, Leonardo entered the studio of Verrocchio at Florence and there, moving in the artistic atmosphere peculiar to Florence, and without doubt beneficial to his latent faculties, he met many of his distinguished colleagues, Boticelli, Lorenzo di Credi and Perugino amongst them.

About 1482, Leonardo visited Milan with the intention of continuing his manifold activities at the Court of the Duke Ludovico Sforza, his future patron, having first written him a full statement of his various talents in a letter which contained elaborate details of his executive powers as a military engineer, an architect and a sculptor, and ended with an offer to execute a colossal bronze equestrian statue of the duke's father "which shall bring glory and never-ending honour to that illustrious house. . . ." This task he was, however, unable to accomplish owing to the duke's inability to provide the 100,000 pounds of bronze he demanded, and the model was finally destroyed by the French bowmen in April, 1500, on their occupation of Milan after the defeat of Ludovico at the battle of Navara. The designs of the statue, still preserved, give an idea of its perfection, but to judge of Leonardo as a sculptor is possible only through the study of the criticisms and

praise of his contemporaries, for no works from his chisel are now known.

It is recorded of Leonardo that at about this time he invented a lute made of silver and in the shape of a horse's head, on which, to the great delight of the Court, he would often play an accompaniment to his own improvised songs and melodies.

Da Vinci's biographers speak of him as an inventor of mechanical birds and lizards with which he probably entertained the children of his time; also of a mechanical lion filled with lilies which, on the arrival of the French King in Milan, approached him, and, crouching before him, threw the lilies at his feet. But some

Leonardo lived in Rome, and at the Vatican, whither he had been invited by Pope Leo X., occupied his time in studying acoustics, anatomy, optics, geology, minerals, engineering and geometry.

At the close of his life, Leonardo, accompanied by his friend and assistant, Melzi, went to France at the invitation of the French King, Francis I., who, though an enemy of the unfortunate Ludovico, was nevertheless an enthusiastic worshipper of Italian art. The King bestowed upon him a princely income, but his powers had already begun to fail and he produced very little in the country of his adoption, and on May 2nd, 1519, he passed away.

Though few of Leonardo's pictures were finished by him, they show a perfection unsurpassed even by his great contemporaries, Raphael and Michael Angelo. His masterpiece, "The Last Supper," was painted on the wall of the Refectory of the Dominican Convent of S. Marie del Grazie at Milan between 1496 and 1498. It vividly portrays the dramatic moment at which Jesus, sitting with the Apostles at the supper table, says: "One of you shall betray Me," and though neglect, abuse and frequent restoration have left us little of its beauty, we can yet see in it the perfect draughtsmanship, the exquisite blending of light and shade, which made da Vinci one of the world's greatest painters. A copy of it, made by Marco d'Oggiono shortly after the original was completed, may be seen in the Diploma Gallery at Burlington House.

"The Head of the Christ," the original study for the head of the principal figure in "The Last Supper," in spite of decay and restoration, still portrays Leonardo's conception of "divinity expressed in perfect humanity."

The exceedingly beautiful painting, "The Virgin of the Rocks," now in the National Gallery, and another version of the same, "Vierge aux Rochers" in the Louvre, are full of charm in spite of restoration.

Two small pictures, "Annunciation," one in the Louvre and one in the Uffizi Gallery, Florence, are believed by some



LEONARDO DA VINCI, 1452-1519

modern critics attribute such incidents to the fairy tales set going by enthusiastic Italians of the Middle Ages.

In 1483 we find Leonardo in the East, in the service of the Sultan of Egypt, but of his wanderings and adventures there little is recorded. He tarried long amid the ruins of the mysterious temples of Egypt, the remnants of Egyptian architecture and sculpture, with its strange, mysterious beauty attracting him strongly. Later we find him in Armenia, climbing its mountains and delighting in the exquisite beauty of its landscapes.

From 1513, for about two years,

to be by another than Leonardo. "Madonna, Infant Christ and St. Anne," painted with the help of assistants, is also in the Louvre, as is the well-known "Portrait of Mona Lisa," much praised for its perfection of execution.

Others of Leonardo's prominent pictures are "Leda," "Portrait of Lucrezia Crivelli," "S. Jerome" and "The Adoration of the Magi" (now in the Uffizi Gallery).

Leonardo's writings were gathered together after his death and now fill a dozen huge volumes: they deal with physics, mechanics, mathematics, anatomy, physiology, botany, and there are innumerable problems and sketches connected with the treatises.

An investigation of his MSS. shows that da Vinci anticipated many scientific discoveries and mechanical inventions. Among these are Copernicus's theory of the earth's movement, Lamarck's classification of vertebrate and invertebrate animals, and the laws of combustion, gravitation and friction, magnetic attraction, etc.

It is recorded that he attempted to walk over water by means of flat corks, and to fly through the air by means of mechanical wings of his own construction. His discovery that boats can be moved by steam must have appeared as a fairy tale to his contemporaries, but has been successfully carried out since then.

Few portraits of Leonardo give an adequate idea of what he was like. In his closing years, especially, his personality was an imposing one. It is recorded that when young he was exceedingly handsome and possessed unusual physical strength. He wore costly clothes, but did not shrink from the poor, and was regarded as a generous and amiable friend. Often he became so absorbed in his studies as to be oblivious of the stormy times in which he lived, being indifferent to political affairs except

when engaged as a military engineer. Never ceasing from work, he was sometimes accused of indolence and inability to execute. To this his reply was invariably the same, namely, that the man of genius works most when his hands are idlest.

He was fond of horses and kept many in his stables that he might study them. At times people would see him in the market buying caged birds and setting them free.

His observation was so keen that he could draw faces and groups from memory, and it is with these "memoranda of gesture and attitude" that his notebooks are filled.

A prominent feature of Leonardo's character was his love of the curious and uncommon, and to execute the ideas of his whimsical fancy he did not spare himself—as witness the fig-board, his flat corks for walking on water, and his wings to carry him through the air. And the same tendency is shown in an incident related by Nasari, when a large lizard was brought him. Leonardo fitted it with wings injected with quicksilver to give them motion as the creature crawled, and the addition of horns and a beard transformed it into a most lifelike dragon. Fascinated by the *bizarre*, the grotesque and the beautiful, his daring mind made complicated schemes, sought to solve the insoluble, and to attain the unattainable.

Leonardo regarded man and Nature as expressions of the divine idea, and to the portrayal in some degree of the beauty of these expressions in form and colour he devoted the main part of his life, striving through innumerable attempts to reach perfection.

This love of the beautiful, which is the soul of art, and the ceaseless search after Truth by observation, investigation and deduction, are the two main characteristics of Leonardo's genius, and make him a pillar in the temple of the Renaissance.

HUMAN NATURE AND SYSTEMS

By RADNOR H. HODGSON

“THE riddle of the world is not unlike the riddle of industry, and the key that solves the one will solve the other. The source of trouble in industry is not in human nature but in the system that prevails. That is the hopeful fact; for we can change the system, but we cannot change human nature.” These words, from a recent article by “A.G.G.,” in the *Daily News*, express an idea which is popular at the present time. It is mainly by changing the “system” that men are expecting to set wrongs right in the reconstruction that is to take place when we get through the war. But a change of system, in itself, is not sufficient to bring about that better and more harmonious social order which we aim at; and it is important that this truth should be understood now. Beyond any change of system, we need a new and better social morality; a changing of men’s ideas of their relationship to each other and to the community.

Our industrial system is nothing but a form of organisation. In itself, it does not possess any moral qualities. Whatever of goodness or badness, justice or injustice, there is in it belongs to the men and women who are working in it. The system, in fact, is a true expression of the character of our people; of their ideas of relationship to each other; and the only way to bring about a permanent change of system is to change their ideas of relationship and obligations to each other. It is just because such a change of ideas has been steadily going on for some decades that the demand for a change of the system has arisen.

The real source of the trouble in the industrial sphere is the self-seeking spirit which so generally prevails. Injustice

and strife issue from self-seeking as naturally and inevitably as kindness and harmony issue from love; and so long as this spirit is prevalent we shall not get rid of injustice and strife, whatever system or mode of organisation may be adopted.

It should be the aim, therefore, of all who would help in the realisation of a better and more harmonious social order to have it generally recognised that there is a call to every single individual to maintain a just relationship to his fellows and the community; for our success in the realisation of this better order will be exactly proportionate to the measure in which this truth gains acceptance. However desirable may be a change of system, the idea that such a change in itself will make things right is a fallacy; and it is a fallacy, evil in a double sense, for, besides failure to remedy the abuses in view, it overlooks the need—not less important in itself than in its effect on the industrial system—of the moral and spiritual uplift of our people. And because it is harmful and important, this fallacy should be exposed.

Men generally go into business to “make” money. A man in business is, of course, entitled to make a profit on his transactions as a recompense for useful service rendered. The aim of the average business man, however, is to make as much money as he can, without regard to the value of the services he renders. The prime purpose is to make money; the service is a necessary incident and quite secondary.

And this self-seeking spirit is not confined to employers and capitalists, as a certain class of reformers appear to think. It obtains also among the general workers, only with them it takes the form

of a crude inconsiderateness rather than of a set purpose to acquire.

So long as this spirit obtains we cannot get rid of our troubles, however we change our system. It must be recognised that common justice requires that no man should take more of the good things made by the labour of others than a fair equivalent of the value of good service rendered. The ideal of the good citizen should be rather to make his fellow-citizens and the nation his debtors by giving more value than he takes from them, than to allow himself to become their debtor, by getting more out of them than he gives. The need is for all men who will stand out as examples : captains of industry who seek to render useful service rather than to make wealth out of their fellows ; workers whose desire is to produce good articles, and who wish to feel that they have earned their wage by a full measure of useful service ; men who, amidst the general self-seeking and wrangling, are willing to be splendidly

'generous and make of their service a silent argument. If we get the right individual attitude the right system will certainly follow.

No, we cannot change human nature. But human nature is such as to make possible almost limitless changes. Human nature embraces the saint as well as the thief. The one has evolved from the other. It has allowed already the attainment of a very considerable standard of probity and social morality ; and it is still capable of responding to the divine urge ; still capable, if it be only in a feeble way, of following the light. And herein rests our hope—our great hope. The raising of men to higher standards of conduct and truer views of life is slower, and perhaps more difficult, work than the bringing about of external changes. But it is, after all, the only sure method of human advance. Work, therefore, you to whom it is given to work, zealously and in faith.

RADNOR H. HODGSON

BEFORE DAWN IN FLANDERS

By EVA MARTIN

THE stars have moved half way across the sky
 Since I've lain here. That very big one rose
 In the bare trees away there to the right,
 And now hangs overhead. . . . Can it be true
 That our earth, too, shines like a star when seen
 Swimming in space from those far-distant worlds?
 A star? Rather a blood-stained clod that spins,
 Silent and dark, along its shameful track! . . .
 And yet we love the earth. How many of us,
 Dying, have loved her passionately and prayed
 That she may prove a fairer, safer home
 For those who follow—for our growing sons.
 World-citizens are we who thus have fought
 Not for our separate countries, empires, kings,
 But for the whole wide earth. Night after night,
 How many of us have lain, as I lie now,
 Borne on her turning side from west to east,
 While constellations stream across the sky,
 And desolate fields are lit by fires of hell—
 Have lain and thought for the long years to come,
 When those who live shall take our dreams and build

Them into radiant shapes for all men's joy!
 It rests with them, the living, to complete
 The task that we've begun by dying here. . . .
 A far, faint light dawns slowly in the east. . . .
 Why, someone's lying close at hand! I'm sure
 He wasn't there before. He must have crawled
 Near to me under cover of the dark.
 I see him now—a German—and a stream
 Of his red blood has flowed here to my side
 And mingled with my blood. That's very strange—
 His blood and mine—for somewhere, long ago,
 Surely I've read about some ancient rite
 Of mingling blood in sign of brotherhood,
 And those who once performed this rite were bound
 Together in eternal comradeship. . . .
 If that's so, then we are blood-brothers, all
 Who've fought and suffered—men of every race,
 Gathered from every corner of the globe—
 This globe we call a "star"—all who have come
 From north, south, east, and west to give their lives,
 And spill their blood on many a foreign soil,
 For brotherhood. But not the Germans! Can
 We call them brothers? . . . Yet, in spite of all,
 Dimly it floats into my mind, perhaps
 They *were* the chosen nation—not as they
 Themselves have claimed, but chosen to reveal,
 Shameless and bare, the evil face of War,
 That all mankind might know and understand
 What thing it really is. . . . O, will men see
 That all we brothers whose blood has mingled here
 In Flanders, and in other distant lands,
 Die only that, with us, War may die too?
 For every wound of ours War's body bleeds,
 In every death we die War faints and fails . . .
 And when at last the lifeless corpse of War
 Lies trampled underfoot, stamped out of shape,
 Buried deep, deep in this vile Flanders mud,
 Then man may breathe again and lift his head,
 And dare to call his earth once more a Star!

The stars shine fainter now. The dawnlight grows,
 Falls on the German's dead grey face, and on
 The crimson pool—his life-blood mixed with mine.
 Perhaps—who knows?—he, too, has died to bring
 Nearer the death of War. God grant 'tis so! . . .
 I must be dying now. There's no more pain,
 But a cold numbness creeps from limb to limb.
 Soon, at the sunrise, every star will fade,
 While the earth still rolls on along her path,
 Shrouded in tears and dark with human grief—
 But some day she shall shine as bright as they,
 And dance, gold-winged, across the fields of heaven,
 Because we've died to make of her . . . a Star!

EVA MARTIN

THE DOCTOR DECIDES

By BEATRICE E. KIDD

THE religious teachers of all ages have been healers. Recognising disease as disorder in the functioning of the various parts of the body, intended by Nature to obey certain laws, they have restored order and healed the sick, generally by the influence of mind alone. The importance of this work has never been neglected by them; they knew their spiritual message could be best received by a sound mind in a sound body, and that although religion may support and comfort the sick, it gains a better hold, in the first place, upon a man when he is well, since bodily pains and discomfort hinder concentration upon higher things. In a sense, therefore, the great religious teachers have been doctors; but they employed higher powers than those now attainable by professional medical men, and from these they are further distinguished by the fact that they took neither fee nor reward for their healing.

It has been the fashion to exalt the vocation of the doctor unduly, as though the application of certain knowledge, gained by a course of training undertaken for the specific purpose of earning a livelihood, was in itself noble, but the two points of comparison above referred to show that this view is a purely sentimental and illogical one, arising from a natural human dread of pain and sickness, with consequent gratitude to anyone who can relieve them, irrespective of the benefactor's motive, duty or reward.

There are many high-minded, generous men in the medical profession who work without stint even where duty does not imperatively dictate, and where the recompense is *nil*. But, equally, there are clergymen, municipal workers, and humanitarian reformers who employ their time and talents for the good of their fellows with the same or even superior assiduity, and it is impossible fairly to accord praise

in this direction to any particular profession, but only to certain individuals comprised within it.

The halo which sentiment has forced upon the head of the doctor *quâ* doctor has had an effect altogether injurious, both to the profession and to the public. The former has begun to claim it as a right; the latter has developed a tendency to accept all that the doctor says without criticism or enquiry, and to allow him to dictate in matters of morality, just as in all ages people have hung upon the words of the priests, till the priesthood, drunken with power, has degraded itself below even the popular level. In nothing has the blind worship of this all-powerful profession more lowered the standard of human morals than in regard to the question of vivisection. This is a practice which arose in an age when animals were considered of no account, when not only were they denied a soul and a future life, which many deny them still, but even sensibility itself. Were it now proposed for the first time to investigate disease by opening the bodies of living animals, leaving them for weeks and months in a mutilated condition and trying to induce every species of disease into their poisoned constitution, there is no doubt that the proposal would be received with horror, and immediately rejected in most countries. As is the case with other cruelties and evils, vivisection flourishes because we have got used to it, and is supported by the public chiefly because the medical profession—the sacred, the infallible—upholds it with a vehemence which increases in direct proportion to ignorance, the first-year medical student defending it with a vigour and assurance with which the most experienced doctor cannot and has not the inclination to compete.

Let it be remembered that the layman is in a far better position to judge of the morality of vivisection than the doctor,

who is swayed by professional prejudice owing to the fact that the vivisector, as a rule, has been his instructor in the medical school. It was lay opinion which stopped body-snatching for the benefit of the dissecting class; lay experience instructed the doctor in the value, or rather the absence of danger, of the total abstinence from alcohol, and it is lay resistance alone which stands in the way of human vivisection. To the experimenter, one human life is of little value compared with a new "scientific" fact; and the doctor, who has a real personal interest in human lives, would, if the decision rested with him, allow the experimenter a free hand, because he holds him in the same superstitious reverence as the public, in its turn, holds the doctor. Thus the question is decided by reliance upon authority; the vivisector holds sway over the doctor and the doctor over the public; and a practice in which comparatively but a handful of men are engaged assumes an altogether fictitious importance.

Some twenty or thirty years ago, the medical profession would have been but little disturbed had vivisection altogether ceased in this country. The work of the physiologist is a thing apart; it hardly touches that of the healers of the sick. But of late years the vivisector has begun to hand out wares to the doctor, and to dictate from the laboratory what shall be done at the bedside. In the great animal laboratories of the various Pasteur Institutes has arisen the new system of bacteriology. A disease is no longer a recognised list of symptoms; it is a germ. It is to be got rid of, not by relieving the symptoms and strengthening the body, but by the injection of poisons. The fact that nature tries to throw off poisons is made the excuse for continually giving her this work to do; and the argument is adduced that, as the habitual toper can get accustomed to larger and larger quantities of drink, so the body should be strengthened to withstand disease by acclimatising it to its continual presence. The strange thing is that doctors who are

strong advocates of temperance have accepted from these experimentalists this topsy-turvy doctrine concerning poisons other than alcohol.

Unless lay opinion inquires into the matter by diligent search for facts and arguments, which are deliberately concealed and suppressed by the Press, and makes a definite stand against this popular delusion, we shall reach a future in which the human being will not be allowed the luxury of uncontaminated blood, but will be forcibly inoculated in childhood against every imaginable disease on the supposition that during the course of his life he may otherwise acquire it. The promise of future immunity will, of course, be unfulfilled, as it has been unfulfilled in the case of smallpox and typhoid; but made by the experimenter, who can see nothing beyond his inoculated animals and his test tubes, and repeated by the doctor who accepts blindly any fashion emanating from the laboratory, the fulfilment will hardly be looked for. The doctor has spoken; public health is his concern, not that of the individual; he must neither be criticised nor resisted; all in which he believes must be accepted.

The vivisector has inflicted two evils upon the people. He has lowered the moral standard by imposing upon them the belief that cruelty which would be condemned everywhere, save in a vivisection laboratory, is not reprehensible when carried out within its sacred precincts — in other words, he has taught them to regard the things of the body as of more importance than the things of the soul. And he has imposed upon them a distinctive system of healing which is the direct antithesis of that employed by the great teachers, being materialistic, filthy, and highly unnatural.

Thus he has injured, and is injuring, both the souls and the bodies of the people, who for the most part are asleep, and do not realise the danger in which they stand.

BEATRICE E. KIDD

SCHOOLS OF TO-MORROW IN ENGLAND: VII.

THE HERITAGE CRAFT SCHOOLS, CHAILEY

By *JOSEPHINE RANSOM*

IT is difficult to do full justice to the subject I have before me, to evoke a full realisation of the wonderful work done at Chailey. The Heritage Craft Schools are devoted to the children who, otherwise, would be flung aside in the struggle for existence, and, instead, opens out for them the way to a useful life—the one consolation, perhaps, to the Ego who wears a broken, almost useless, body. Here, those bodies are equipped to play their limited part in the world. One day, it is prophesied, disease will disappear from the world—so may it be—but here, at present, the afflicted child is a great and puzzling responsibility.

In 1894, on St. Martin's Day, a Guild quaintly named The Guild of the Brave Poor Things, was founded by Mrs. C. W. Kimmins, taking its motto and inspiration from a little book called "The Story of a Short Life," by Mrs. Ewing. It set to work to draw together all maimed people, whether men, women or children. Presently, in 1903, Mrs. Kimmins and Miss Alice Rennie began an experiment at Chailey, Sussex, "to enable specially afflicted and disabled members of the Guild who show special talent to be thoroughly trained and to become in time partially, if not wholly, self-supporting." This, they felt, could best be done in the quiet of the country where fresh air and good food would help and strengthen the boys and girls.

For this no better spot than Chailey could have been selected. On the top of the hill is an old conically-cut tree marking the centre of Sussex, and beside it rises a neat white windmill, with white wings spread in the sweet pure air. Thence on every hand is an uninterrupted view over miles of the beautiful Sussex

weald with not a factory chimney in sight, and, fifteen miles away from over the Downs, there comes direct from the sea a wind that carries healing in its wings. The high moor, or common, on which the windmill stands, is a delicious open space where the bracken and heather flourish and is the happy playground of young crippled human beings, with all the splendours of the clear sky above them.

The experiment succeeded, and it was decided to carry on the work more extensively. But the Board of Education condemned the old farm building as insanitary and unfit for educational work of a permanent nature. So Mrs. Kimmins and Miss Rennie turned it into a charming executive quarters and set about the erection of something more suitable. H.R. II. Princess Louise, Duchess of Argyll, made an appeal, and the result was the building of the New Boys' Heritage. To this, Mr. F. J. Benson was the chief contributor, and laid the foundation stone on St. Martin's Eve, 1911.

It is a fine building with one of the cheeriest dormitories it is possible to imagine. At present much of this block of buildings is devoted to crippled soldiers, the first of whom came in 1915. Here the boys were assigned as orderlies to them, the policy being to "set a cripple to teach a cripple." The soldiers who came feeling wrecked go back to the world happy and courageous. The crippled guests soon discovered how many things they could learn and do well, and thus by their own skill and industry could keep themselves and their families.

The Heritage Boys' Craft Schools were built by the late Lord Llangattock, who had always been interested in this work, and who owns property in the south

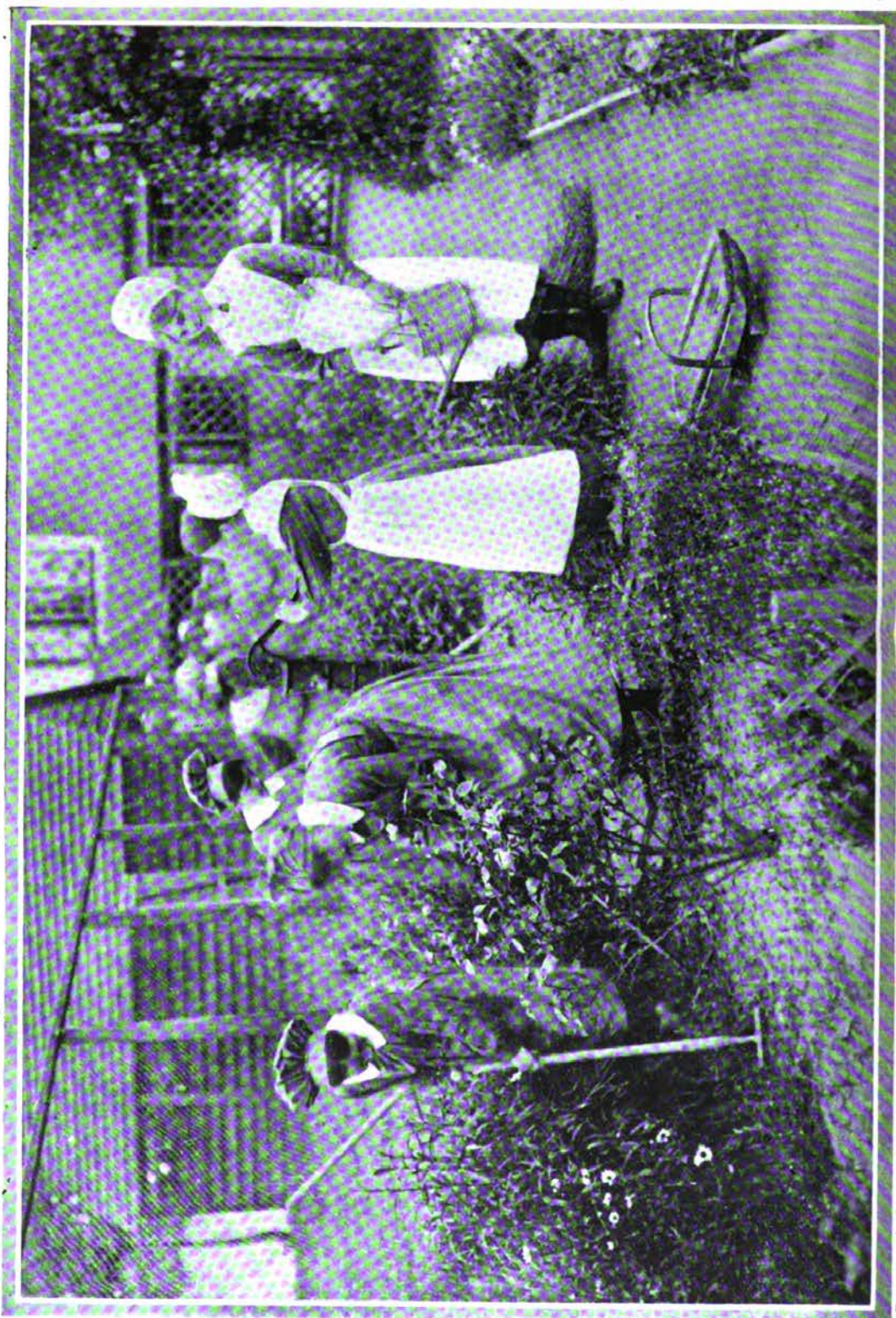
of London, where the Guild of Play and the Guild of the Brave Poor Things took their rise under the inspiration of Mrs. Kimmins. The boys begin with simple things that are most easily understood, and mostly toys; and then they pass through graded lessons till they are able to design and make quite complicated things. All the Sussex-oak furniture in the dining-room of the Girls' Heritage, with its deep surfaces and simple strong designs, the entire library furniture, the girls' oak school tables with special drawers for the fine needlework, the furniture of the staff and general reception rooms of both schools, have been made by crippled boys in their big, light, well-equipped workshops presided over by cheery, sympathetic teachers of the crafts.

A short distance away is a large open-air school with one side entirely open to the air and sun, where a large class of boys were completing a lesson. Those boys who were under thirteen go on with the usual school work and subjects, going into the workshop for their craft lessons. Later, when over this age, they spend the greater part of their time in the workshop and train deliberately in some craft in preparation for their work in the world. They usually spend about three years before they are counted as fairly skilled workmen. Some, the most capable, earned 47s. a week; most earned over 15s.; the least capable, or perhaps the most crippled, earned at least 10s. Wages in war time are quite different.

As the soldiers now occupy Heritage Boys' School, the boys have had sleeping-huts, dining-rooms, and so on, built for them up beside the white windmill. The sleeping-huts are on a pivot so that they can be turned with their backs to the wind and the curtains drawn wide in front throughout the night. For laddies such as these there needs to be special provision made for their bodily ailments; so there is a nurse on the premises with every convenience at hand. The space being limited, every kind of ingenious device tending towards extreme simplicity is in use, so that the whole place can be run with the minimum of attention.

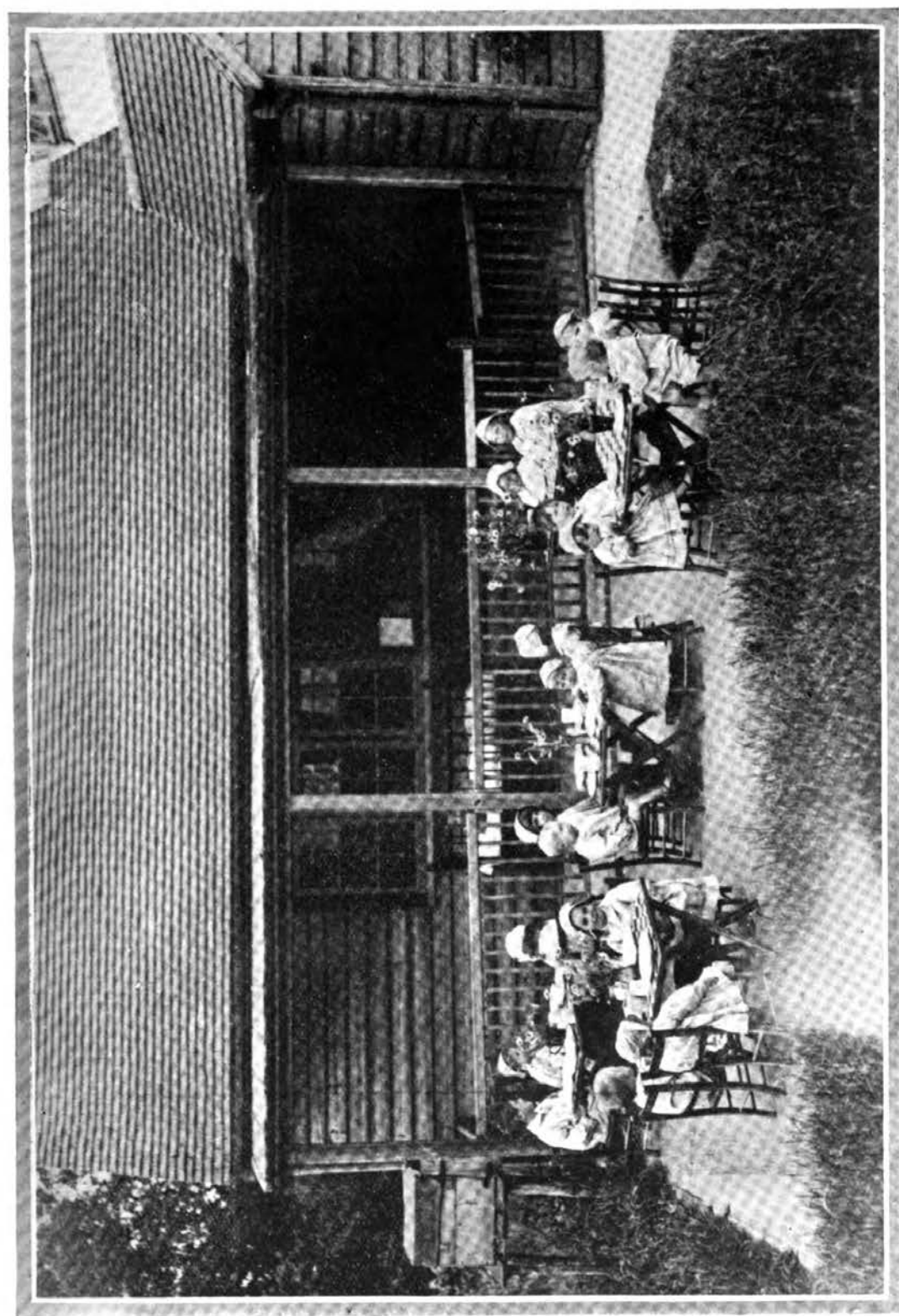
Still a little further on, just over the brow of the hill, is a set of buildings comprising the Girls' Heritage Craft School, over which a lovely, sweet-scented little pinewood presides. The first buildings were erected by Lord Llangattock in 1908 and opened by Princess Louise. Other buildings have been added—a dining-hall of simple dignity, the Domestic Economy and Housewifery School and Cottage Laundry (this for non-crippled children, who are trained in all branches of domestic service), a staff wing to the laundry, a Recreation Room with a wide verandah having a glass roof, a Heritage Preparatory School for quite small crippled children; where is a Montessori department.

When I arrived at the door under the guidance of a kindly secretary, it was opened by a rosy-cheeked maid who rather took one aback by dropping a curtsy. It was an entirely charming greeting. I was conducted to the sweet-faced matron who has been quite ten years at Chailey and watched it grow, and who obviously knows every detail of the large establishment she manages with sympathy and understanding. In a long, light room sat many girls of all ages, and all crippled in some way, some quite badly, some less so. Needlework was their occupation. The older girls were doing dainty, fine embroidery on underclothing, the beginners were at less exacting tasks. But all seemed happy, and all looked brown and well despite their ailing bodies. All were dressed alike in blue, with peaked caps upon their heads, and each and all dropped curtsies when they could. The Montessori babies were away in their little cart having a wayside lesson in the names of trees and plants. Some a little older were having a rest. One boy came with infantile paralysis disabling both legs, but he walks now with ease upon two sturdy brown limbs. Some girls were playing in the garden—"raid-shock" sufferers on holiday, revelling in the wind and sun and garden. Each resident child has a little piece of garden which he or she cultivates. Truly "the children's gardens are one of the chief attractions of this colony."



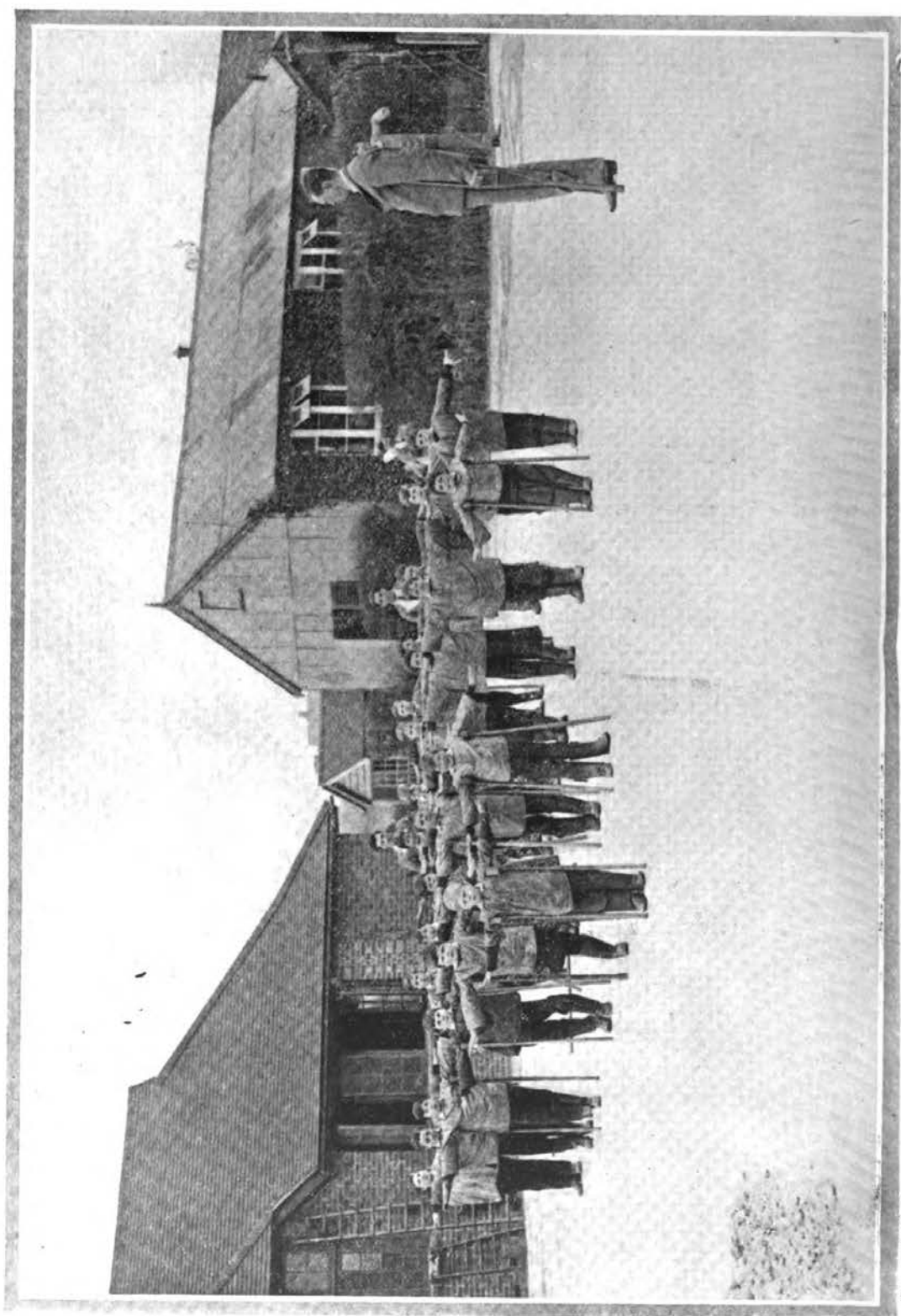
CHAILEY MAIDENS

By permission.



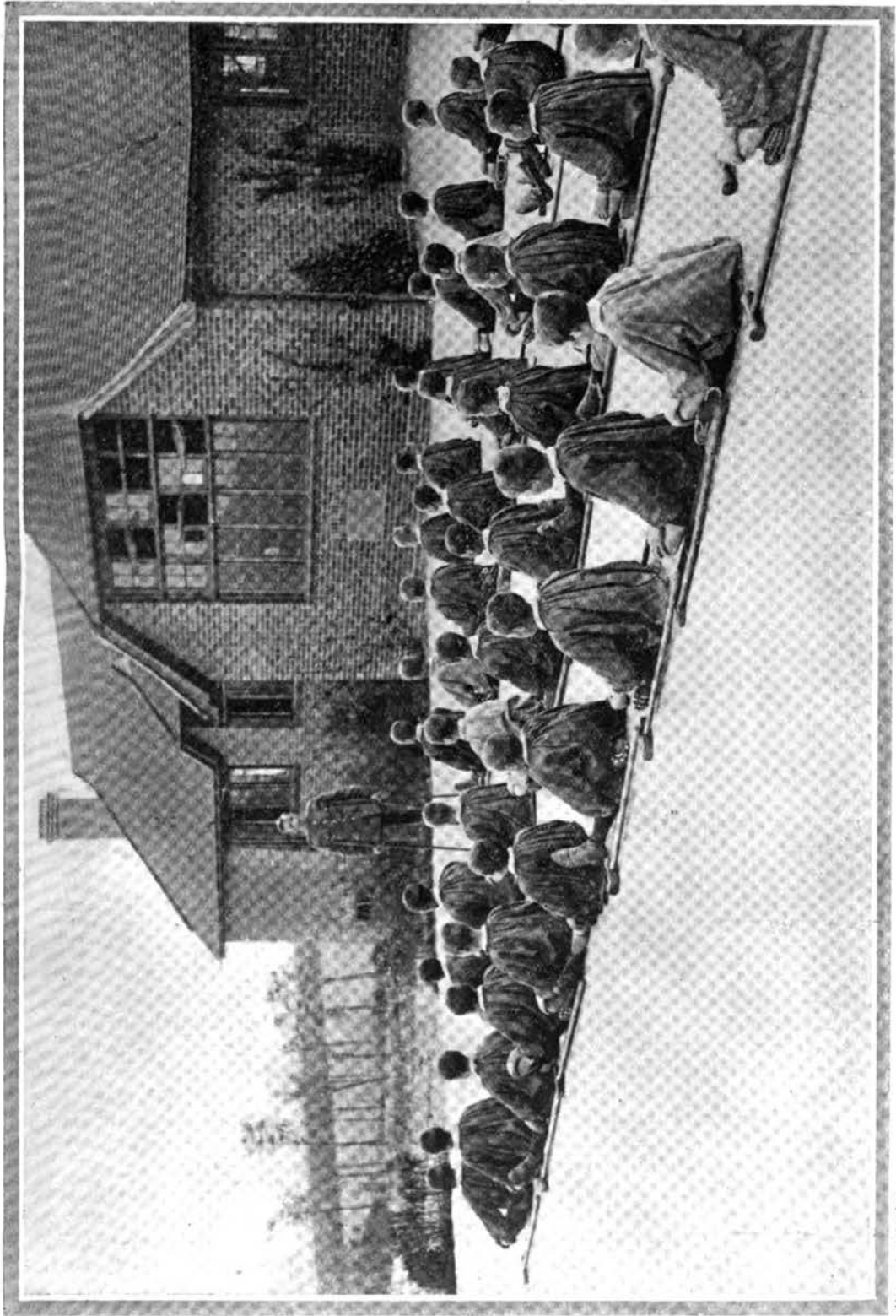
CHALLEY BABIES

By permission



By permission.

BRAVE POOR THINGS AT DRILL.



BRAVE POOR THINGS AT DRILL

By permission.

The three women who look after the Housewifery School are cripples; two of them are constantly employed in the mending that is needed for the 300 or so residents of the scattered colony. They train about twenty normal girls, the course extending over about two years. They combine work with play and leisure in a most healthful way. I caught a passing glimpse of fresh young faces, and blue-clad figures, and as I looked they dropped the same quaint curtesy, to which was added smiles and roguish looks as they realised my amusement and appreciation of their salute. In the laundry the expert ironer is one who is stone-deaf; she loves to smooth out pretty garments of delicate fabric. Sometimes as many as 4,000 pieces or more are dealt with in the weekly washing, so it is serious work.

I asked if years of experience had brought conclusions as to the source of the crippled condition of the children—was it drunkenness in the parents? “No,” was the reply, “it is mostly due to their evil living.” In one word—sypilis.

A sweet-toned bell rang somewhere, and the matron was interested in finding out the meaning of it. Finally she came upon a tiny maiden of about two, clad like Red Riding-Hood, struggling with a long bell-rope. She watched the efforts with great interest till the wee one saw us and was suddenly stricken with shyness.

Energetic and active Miss Rennie then called for me to whirl me back to the Boys' Heritage to see the Chapel, a graceful little building with a spire a hundred feet high, shingled with Sussex-oak and toned by wind and weather to a soft silky grey. Memories already cluster thickly in the Chapel; a head in stained-glass from a famous continental church destroyed in the War, sent by a soldier friend; a stained-glass window in memory of some lost relative or friend. The whole building is erected, by his wife, in memory of Captain Harcourt Rose, who had always been interested in the school.

Thence to peep into the little dispensary fitted out by Sir Jesse Boot, and then to a room that will live in my memory for ever. It was a small room, really, though

somehow it seemed filled with a large spirit that made walls of little account. There were many things in the room—tools, benches, bits of leather, a fine collection of whips and handles of umbrellas made of wood and bits of leather, the sticks having been carefully selected from the woods, seasoned and polished. The presiding genius of the room is a shell-shock man with a delight in neat and useful things. But that which struck one particularly was the presence of two young men, neither of whom possess arms. One the older, was born thus, and so is scarcely conscious of his loss; the other lost his in a factory accident. Both sat upon high benches where the light from a big window flooded their work. The older boy has long been an expert in the use of his feet, and was busy putting finishing touches to the study in oils of the head of a cat, and a very creditable picture, too. With the utmost ease he mixed and laid on his colours. He is exceedingly good at painting notices and signs, and the many neat notices about the premises are his work. The other boy was mastering the art of using his feet and was also engaged in painting, and succeeding very well.

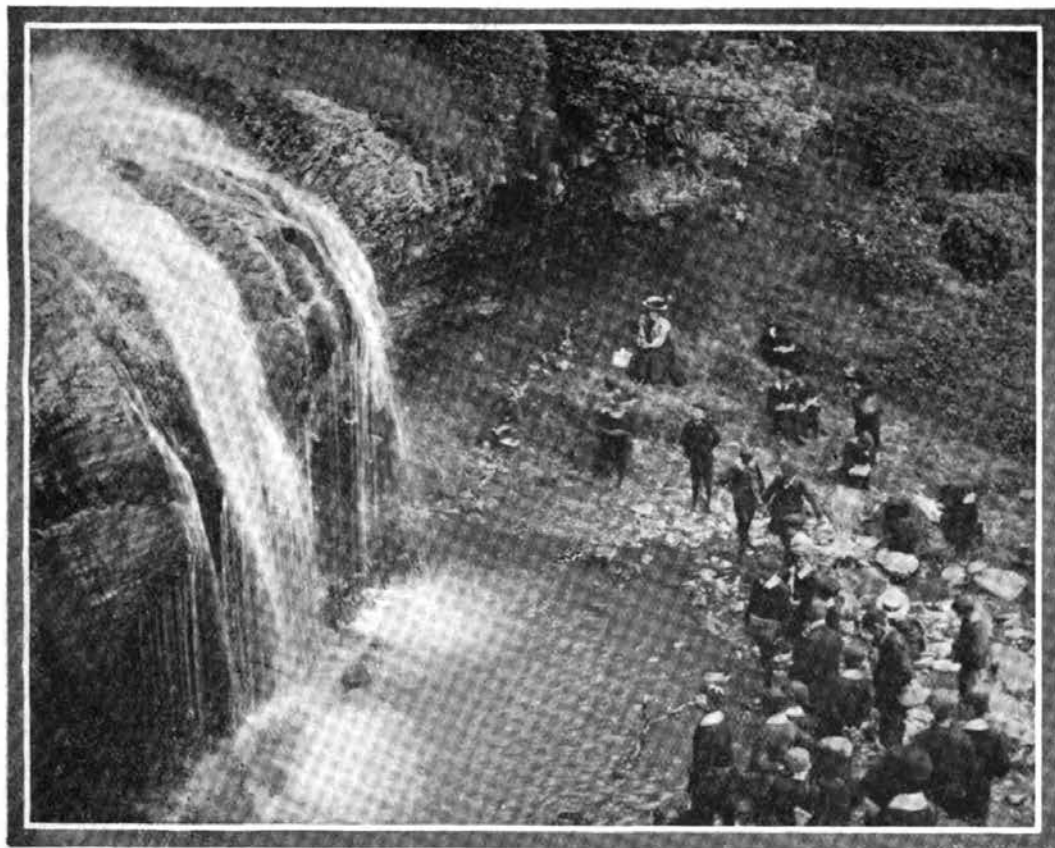
Chailey is distinctly a School of To-morrow. From it we realise how much can be done with what has been rather thoughtlessly called the “flotsam and jetsam” of humanity, the irredeemable frayed and torn fringe, for which no one was seemingly responsible; from it we also carry away the feeling that out of tribulation can be extracted power and usefulness and even laughter and some of the sunshine of life; loving service finding its reward in love. One is tempted to speculate as to what causes in the past linked Mrs. Kimmins with so much of woe, and created in her the insight and genius to plan and work for its alleviation, and then to dream of the lives hence, and how again her link with them will reappear and find other and undoubtedly yet more intimate adjustment! It is only after seeing it that one understands and realises why the motto of the whole scheme is “*Lætus Sorte Mea*” (Happy in my lot).

SCHOOLS ON TOUR

By BERTRAM A. TOMES, B.A.

KNOWLEDGE comes from experience, and experience results from a comparison deliberately made or enforced upon man by the opposites in life. Evolution, progress of civilisation, education, are eloquent of a self-

pend on the vital use of this power by every man, woman and child. We observe by comparison—we could not know light unless there were the opposite of shadow or darkness with which to compare it; we prefer, select, approve, live,



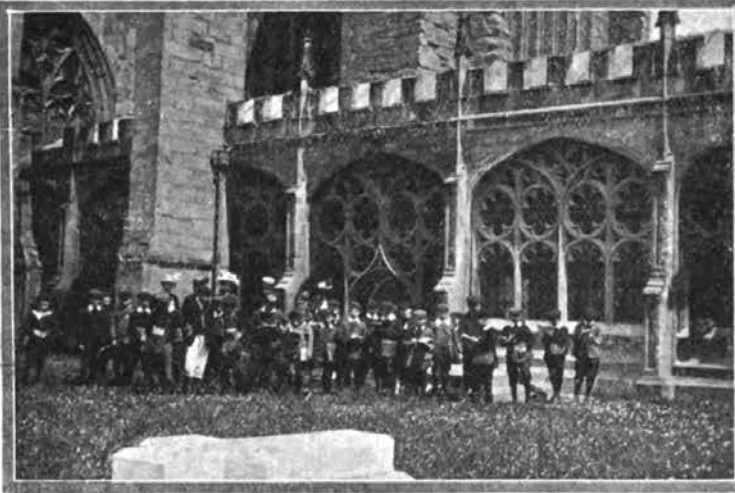
ONE OF THE CLYDDACH FALLS, ABERGAVENNY

conscious life realising opposite states of existence, instituting a comparison of them, selecting those which it believes to be positive to its well-being, and then proceeding to organise conditions suggested by that comparison and selection.

Comparison, *i.e.*, the making of comparisons, is the great initial, educating, civilising power in man. Our ideas of social well-being and reconstruction de-

pend on the vital use of this power by every man, woman and child. We observe by comparison—we could not know light unless there were the opposite of shadow or darkness with which to compare it; we prefer, select, approve, live, by virtue of instituting comparisons; indeed it is not too much to say that to our power of comparing we owe in large measure our individualised self-consciousness and our ability to speak of and realise "I" and "not I."

Practice is better than precept. Do you want a slum to disappear, a reform to be effected in national life? It is of little use merely to remove the evil that ap-



ARCHITECTURE : HEREFORD CATHEDRAL

pears upon the surface. It is of little use to suggest a remedy, and by mere precept to urge treatment of the abuse. Often the old bad state, which has become "nature" to those who endure it, continues to be preferred, and the only real remedy for such an attitude is to present to those who maintain it another and better outlook on life by procuring for them a time of actual living in a different environment. Unconscious comparison is a great reformer, and holiday fellowships and camps do much to wean our people from satisfaction with the poor current conditions of life. To stimulate folks to compare—that is one of the great means of social reform, and one which will allow reconstruction to proceed healthily and normally.

At no time of life can the capacity for comparing be better awakened and developed than in school days. Merely to instruct the child, and to give lectures and lessons to him within the school walls, is not enough. The child must practise his precepts, otherwise he too often accepts and approves of a principle or standard in school to which, amid outside surroundings, and impelled by adverse conditions, he gives the

lie by his conduct. Living in action often comes to be divorced from living in thought—as the result of mere "telling" and instruction in school. And the child does this unconsciously, automatically adapting himself to the alternate conditions of school and out-of-school. If only the child can practise and live his precepts under guidance, he will awake and realise them. It is imperative for the welfare of the nation, as well as for the child,

that he should practise and live his ideas, and great attempts are being made to produce a "practical education" in our school. But the school area is too circumscribed for the due experiencing of life. The school walls must burst and free the child to go under guidance into natural surroundings, commercial centres, lonely haunts and busy throngs, that he may observe

HOME OF FATHER IGNATIUS IN THE HEART
OF THE BLACK MOUNTAINS
LLANTHONY ABBEY (LLANTHONA PEST)

and compare, select and model his ideal conditions of life, which, with advancing years, he will strive to realise in world citizenship.

From such considerations, the "School Journey," or the practice of taking children out on educational excursions, came into being. With success in half or whole-day excursions, and from experience thus obtained, there arose the conviction that "Long School Journeys" would be even more bene-

ficial both to the child and, through him, to the nation. If the child could live in "home conditions" for twenty-four hours of the day and for at least a week of successive days, away from the narrower home environment and influences, and continually with his teachers; sleeping beneath the same roof, dining at the same board, following the same daily purposes, meeting the same folk, living the same ideals in fellowship, and striving together towards the endeavour to be true citizens of the world: if he could at the same time have another district under observation, with which to compare his home district—a change in geological horizon, flora, fauna, social conditions, industrial and commercial outlook: then surely a "larger man" could be educed (led out) who, realising himself, would reform existing evils naturally, and healthily promote greater well-being among humanity. Thus some fifteen or more years ago some half-dozen schools in Britain pioneered a movement, and groups of boys and girls lived *en famille* with teachers away from home yet still "at home," in the practice of fellowship, as well as having the advantage of educational visits and occupations. This movement



SULLY ISLAND, HAVRINOCK
SKETCHING THE LIFE COLLECTED

proved so successful that, in the year of the war's opening, Britain had a "Long School Journeys Association"

for the development of its resources in education, in the light of the experience gained of over a hundred schools participating in the work.

Did the week or ten days thus spent on the long school journey really make for a realisation of the ideals which promoted its inception? — will be asked by all.

As one who has

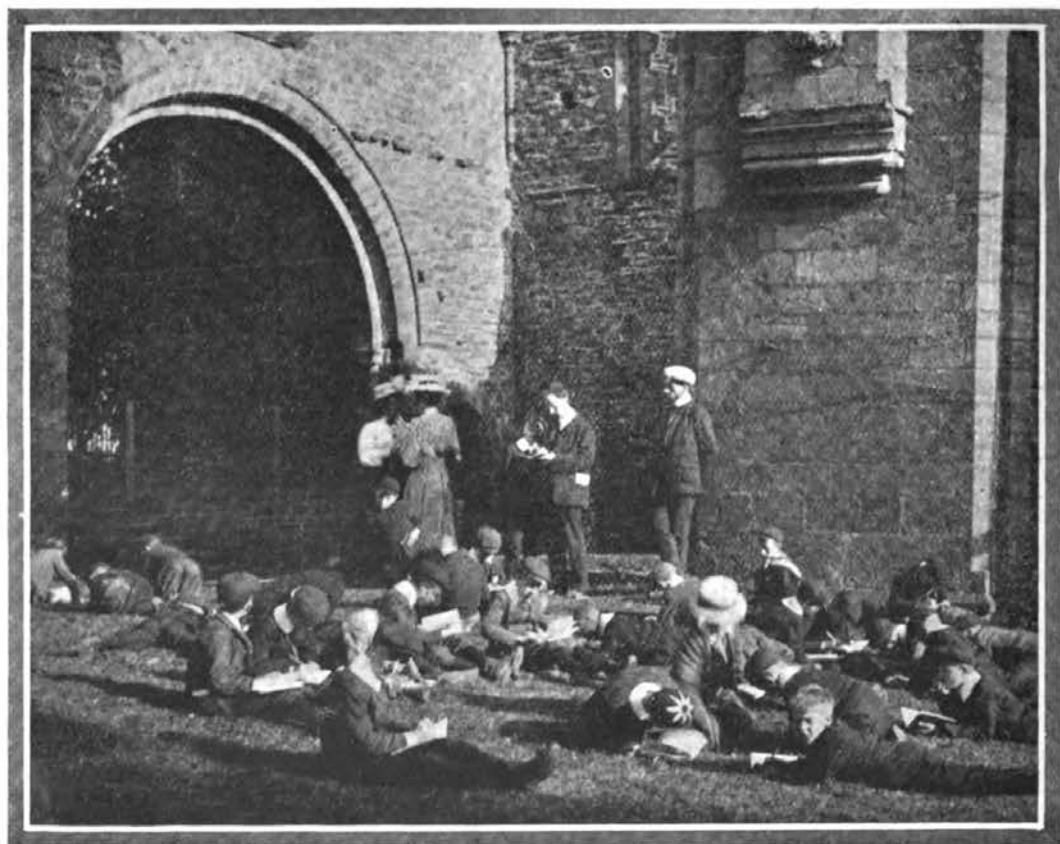
been a pioneer in the movement, who has personally organised and conducted eight school journeys in eight successive years (and was only prevented by the outbreak of hostilities and the consequent derangement of conditions of living from continuing the work), who has tried the experiment with his boys in annual Whitsuntide eight-day journeys to such varied localities as London, Abergavenny, Brecon, Bristol, Chepstow, Bournemouth, and Barry, from the old-time city of Gloucester, the writer can definitely reply in the affirmative. More than this, he hopes not only to continue this work in more normal times, but also to see evolving from it a type of school which his experience shows him will combine the best elements of the movement, benefit a larger number of children, and further advance the ideals which brought it into existence.

A long school journey is a great event in the school. Long before the date of it, preparations begin, while enthusiasm awakens and grows gradually intense. On the organiser devolves the greatest amount of work during this time. The selection of suitable headquarters, the planning of daily excursions so as fully to extract the most out of the district visited, the arranging for visits to mine,

factory, mill, docks, castles, camps, cathedrals and the like, and the compilation of a manuscript guide-book for the use and guidance of the young travellers engage his careful thought and attention. The intending tourists, too, are very busy preparing maps and contour models of the district to be explored, piling up the pence to shillings to cover the cost of the journey (for our journeys have been self-supporting and without any financial aid in the shape of grants or donations, although many of the boys have had to earn the money for them by undertaking out-of-school tasks), revising ideas of natural history and industrial concerns, and joyously anticipating the event of the year.

At last the morning arrives and, after

open, the song on the hill slope, the game in the dell, the sketching along the meadow path, the fossil hunt in the quarry, the race to the mountain top, the paddling in the sea and prowling for treasure trove among rocks and pools—all are experiences in which to revel. Nothing is sacred from investigation, and whether visiting our monastic brothers in their Black Mountain home, or watching the smelting of iron in the Blaenavon yards, traversing the seams of the Dean Forest mine, or visiting the zoos and museums and picture galleries of Bristol and London, climbing mountains, crossing fells, sailing channels or visiting docks, it is one perpetual enquiry, one ceaseless series of questions, one con-

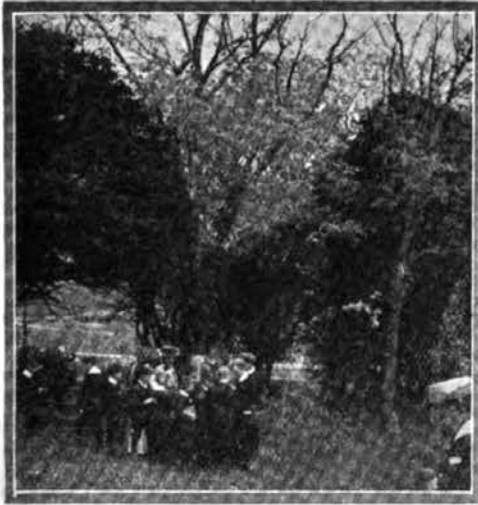


SKETCHING NORMAN ARCHES, LLANTHONY (LLANTHONA PRIMA)

taking leave of parents, friends, and school-mates at the station, we find ourselves embarked and the journey begun. The joy of those days! The lunch in the

tinual noting of new impressions. Great is the joy of the teachers as they note the influence of the journey on their charges. Flowers, at first ruthlessly plucked and

cast aside, are not only soon left untouched but admired, studied and sketched in their natural surroundings. A



A WAYSIDE LESSON : " WHAT IS IT ? "
 PORTHKENNY, GLAM.

growing ease and courtesy with strangers who come to join in and participate in our doings, an increasing appreciation of real comradeship; more abundant initiative, resource, self-reliance; a deeper appreciation of the purpose of life and of the wisdom of Cosmic Law, an improved demeanour and greater thoughtfulness for others—such indications of progress clearly appear and become general and add happiness to the events of the week. The effects of the journey are lasting, too, as many a parent testifies. The new experiences have provided our boys with a standard for comparison with the conditions of the old life, with the result that the boys themselves take reform and reconstruction into their own hands, and accomplish in their homes what endless propaganda of the ordinary type could not do. And is not this just what education should effect—a spontaneous movement, born of active discernment, towards larger life and greater well-being?

Perhaps the inclusion here of a programme or two will enable readers to gauge the scope and appreciate the educational possibilities of the Long School Journey. The two appended were carried

out in their entirety, and they illustrate the work possible in two kinds of districts.

LONDON JOURNEY : May 10 to May 17, 1913.

Saturday.—Leave Gloucester 9.15, arrive Paddington 12.3. Lunch in train.

Visit Tower of London, Tower Bridge, St. Katherine Dock.

Sunday.—Divine Service in morning.

2 p.m.—Visit Kensington Park, Palace, Albert Memorial, Hyde Park. Letters home.

Monday.—Westminster day. Houses of Parliament, Abbey, Victoria Embankment, Trafalgar Square, Tate Gallery, etc.

Tuesday.—City of London day. Bus ride Marble Arch to Bank, visit Exchange, London Bridge, Southwark for Tabard, St. Paul's Cathedral, Strand.

Wednesday.—Changing guard at St. James's Palace, Whitehall, National Gallery, British Museum.

Thursday.—Kensington day. Imperial Institute, Natural History Museum, etc.

Friday.—Visit to a London School; visit the Zoo.

Saturday.—A final visit to the parks. Return home on train from Paddington, 3.15.

Headquarters : Wilkie Hotel, St. Stephen's Road, Bayswater.



GEOLOGY IN THE QUARRY

CHEPSTOW JOURNEY, Whitsuntides of 1907 and 1911.

Saturday.—Dean Forest day. Visit to a Coal Mine, Tin-plate Works and Specie House (Verderers' Court).

Sunday.—Divine Service at Chepstow Parish Church (Norman architecture) Walk to Pen-Moel Cliffs and Llancaut on Wye. Letters home.

Monday.—Sedbury Park and Cliffs, Confluence of Severn and Wye, Beachley.

Tuesday.—Piercefield Park and ascent of Wyndcliffe; Wye Scenery.

Wednesday.—Caerwent—a Roman town unearthed.

Thursday.—Tintern Abbey and district.

Friday.—Chepstow Castle and cricket match.

Saturday.—Chepstow town. Return home on evening train after breaking journey at Newnham to visit Garden Cliff for Rhaetic fossils.

Headquarters: White Hart Temperance Hotel, Chepstow.

These programmes, however, cannot do more than indicate the outstanding events. Much is left to be filled in by the imagination. The lessons made possible the observations of the thousand and one incidents which make up a day: the comradeship, the humour of the varying situations, the health-giving value of open air and free life, the mind-broadening effect of the

evenings should provide games, reading in the library, art-work with brush, needle and clay, to be followed by a little service of fellowship corresponding to the one with which the day opened. A fortnight of such experiences for each child in the nation—and cannot the nation well afford it?—should be ensured.

But, with all its excellence, the long school journey is only the experiment leading to the Outdoor School of To-Morrow. The advantages of this movement must be secured for all our boys and girls, and not be the privilege of merely those who can afford it, those who are interested, and those who are favoured to



THE "LINE UP" ON THE ROCKS

whole work, the moral tone induced, the deeper appreciation of life (thus first realised oftentimes), the growing self-reliance, thoughtfulness for others, gentleness, kindness and goodwill, the increasing reverence for the good and the true, all have to be read into such programmes—unless one has participated in such work and had the experience.

The morning should be given up to workshop and garden mathematics, note-making of yesterday's ramble and preparation for that of to-day, music and physical exercises. The afternoons should be utilised for tramps abroad, visits to factory, fane, and fairy glen; and the

be under teachers able and willing to do this work.

The results of schemes such as I have outlined and described in our educational system—improvement in the physique, improvement in the conceived standards of life and morality, release from congestion, dull perception, purposeless outlook; in fact, a stimulated nation-to-be practising citizenship—hold out surely the promise that King Wealth would be reduced from his position of arrogant master to resume his rightful place as slave of the children's and the nation's good in the world of to-morrow.

BERTRAM A. TOMES

THE EDUCATION OF THE DEAF

By *H. F. MADDEN*

NOW that the subject of Education is receiving so much attention, I thought perhaps a short article on "The Education of the Deaf" might find a welcome in the pages of *THE HERALD OF THE STAR*.

Comparatively few people know of the wonderful work which is being done by Miss Hare at her school at Burgess Hill, where truly the dumb are made to speak and the deaf, if not to hear, at least to lip read so well that it is difficult to realise they are deaf at all.

There are 18 children in the school at present, aged from $3\frac{1}{2}$ to 15 years, and one would have to go far to find a healthier, happier collection of little people than these.

Not one child possesses that dull wooden expression which is so common to those who are deaf; on the contrary, each small person seems alert, most intelligent, and keenly aware of the joy of being alive.

The actual process of producing the voice in one who is born deaf and therefore dumb is very uphill work, and it requires an unlimited amount of patience and perseverance to make such a child use its voice and speak intelligently. The voice, of course, is there all the time, but it is sometimes months before one vowel sound can be produced perfectly.

The system which Miss Hare has made her own has only been adopted after years of study, and is certainly the most successful yet discovered.

With regard to the General Education—ample scope is given for the development of the individuality of each one, and no attempt is made to turn out, as it were, machine-made articles after a regulation pattern. Each child receives personal attention and consideration, and is en-

couraged to unfold along the lines most suited to its temperament.

Imagination—which plays so great a part in the life of a child (unless ruthlessly crushed out by older people who usually consider it rubbish)—is as carefully trained as the other faculties.

To watch the children, especially the tiny tots, having a lesson, or rather several lessons rolled into one, is as pretty and interesting a sight as one could see, and I shall not easily forget it. On the particular occasion of which I am writing, each "dumb" child in turn gave an order to the rest of the class, such as, "Dance round the hall," "Skip round the hall." Each order was instantly carried out, and meanwhile the one in command for the moment wrote the sentence spoken very neatly and correctly on the blackboard.

Then nursery rhymes were repeated and acted, the children choosing their own parts, "Jack and Jill," "Little Miss Muffet" and "The Three Bears"; all causing shrieks of delight from the performers and those who happened to be looking on. It all seemed a delightful game to me, but in reality the little ones unconsciously had a lesson in the all-important lip reading and articulation, in writing, reading, and spelling.

While this was taking place in the beautiful old oak-panelled hall, with its huge open fireplace and chimney corner, the older children were in the schoolroom busy with more advanced lessons.

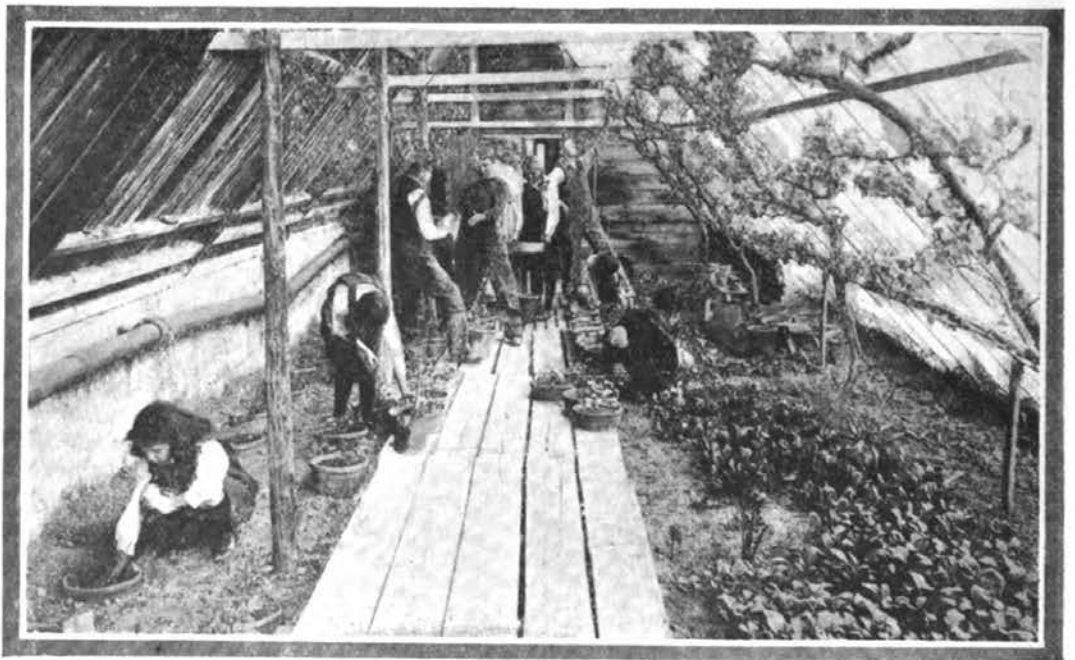
Both girls and boys take a share in the domestic work, and the business-like way they set about their household duties would rejoice the heart of the most exacting housewife.

The bigger girls help to "mother" the babies, although at a very early age they



By Permission

A GARDENING LESSON



By Permission

IN THE VINERY

become quite independent and much prefer to do things for themselves.

They are all encouraged to love and care for animals, and three goats, four cats, and a guinea pig are all included in the school family.

The house possesses the charm of an old-world manor house, with the advantages of all modern conveniences, and stands in two acres of ground amidst some of the really lovely scenery for which Sussex is renowned.

Gardening plays an important part in the day's work. Vegetables are grown in abundance, and the garden is a perfect paradise. In the spring there are clusters of crocuses and primroses peeping up through the grass, and quantities of daffodils, narcissus, and jonquils everywhere. The fruit trees, apples, pears, plums, greengages, etc., dressed in their spring garb, transform the place into a veritable fairyland. Later on come the roses—masses of them, of all colours and descriptions.

Here one feels most truly that "One is nearer to God in a garden than anywhere else on the earth."

All meals and lessons are taken out of

doors in fine warm weather; and a large vinery makes a splendid schoolroom when it happens to be wet. The children just live in the sunshine and breathe the pure Down air all day long.

Punishments are almost unknown at "Dene Hollow," but the keynote of the life there is love. Not the gushing sentimental sort which bubbles up for a time and then soon cools and dies out, but the steady enduring love which lasts through the ages, inspiring and uplifting all who come in contact with it.

The little ones flourish in this atmosphere like plants in the sunshine, and amidst such surroundings, with such an ideal Principal as they possess, it seems as if destiny had done its best to make up as far as possible for the lack of hearing and all that lack implies.

Miss Hare has undoubtedly found her vocation, and her whole heart and soul are in the work. Her unquenchable enthusiasm for all she undertakes acts like a tonic on those who come under her influence, and spurs them on to greater efforts and achievements.

H. F. MADDEN



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MILKING TIME

FAIRYLAND FOR THE BABIES

By *AMANDA BEBBINGTON*

I HAVE just returned from a visit to the very poorest children to be found in a busy Lancashire town. Their mothers are working all day at heavy, laborious work—not exactly for patriotic reasons (though, doubtless, they are glad

sleeping room fitted with dainty cots (each with its own warm, fleecy blankets) for the babies, and a similar room with cot beds for the bigger children. There is a dining room where miniature white-topped tables are set round with baby chairs, and blue-and-white enamelled ware is laid ready for the wee diners. There are trim, cotton-frocked, white-aproned nurses in becoming grannie caps, a tactful and competent matron to solve all difficulties, a doctor to pay a daily visit of inspection, and two delightful motor rides every day for each child, in company with guardian nurses!

The enterprise is a private one inaugurated by the United Alkali Co., Ltd., of Widnes, Lan-



Copyright.]

[W. H. Hall, 4, Christie Street, Widnes.

AT THE U.A. CRËCHE, WIDNES

to help), but because the pound or twenty-five shillings a week they earn thereby is needed to keep the home going in these days of high prices and general hardships

But you would never dream that these

children belonged to the slums! They are housed in spacious, airy rooms, beautifully fitted with the latest thing in nursery requirements.

They have a lovely garden in which to play in fine weather, and in wet a lofty play-room with long French windows (safely barred) which let in the glorious sunshine these small people so badly need. They have Golliwogs, Teddy bears and picture books in profusion. There is a huge

cashire. The firm employs a large number of women, a condition of such employment being that any children the employee may have (unless there is a really responsible person to take charge



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[W. H. Hall, 4, Christie Street, Widnes.

BABY'S PARADISE, THE U.A. CRËCHE, WIDNES

of them) shall be sent every day to the crèche. All over the town are depôts to which the little ones may be taken. These are visited in rotation by a motor omnibus, and in this, under the care of nurses, the children are conveyed to the crèche, which opens at 8 a.m. every working day.

Each child on arrival is given a warm bowl of bread and milk, and is then washed or bathed as occasion requires. Next it is newly-dressed in clothes specially provided — white wool vests, warm flannel underclothing, etc. The boys are provided with blue serge knicker suits, the girls with jumpers and print overalls, and the tiny babies with white nun's-veiling or cashmere frocks. Every child has

patched by motor 'bus to their various homes.

There is accommodation at the crèche for fifty children, though at present they have only half that number—among them infants only a few months old. One little girl I saw was nearly blind from cataract. Most of the children seemed to have fathers fighting, wounded, or killed, in the War.

The nurses do everything in the way of work and washing, in addition to the care and exercising of the children. Every nurse, moreover, must attend evening classes for ambulance work and sick nursing. Both a medicine chest and an isolation ward are in readiness for any



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[W. H. Hall, 4, Christie Street, Widnes.

MATRON AND STAFF

also an outdoor outfit of blue reefer coat, crimson wool cap and stout boots and stockings.

After breakfast there is play or a short walk with the nurses. Then comes a carefully-prepared children's dinner and more play until, after a suitable interval, each little mite is undressed and laid down for an afternoon nap. This is necessary, as all the children are under five, the idea being that after that age they are absorbed by the schools. On rising again at the end of the afternoon, these tiny Cinderellas of real life are dressed once more in their own poor rags and tatters, given a cup of milk with plenty of bread and butter, honey, or syrup, and des-

child who shows symptoms which call for special attention, and the special attention is at once given.

And the cost to the mother of all this magnificence is fourpence a day for each child!

It was a revelation to see the clean, daintily-dressed, happy babies in their warm room, playing with fascinating, and in some cases costly, toys, and half-an-hour later to behold a poor, ragged little company, equipped in their own possessions, waiting to depart by the omnibus. It made one realise just what these helpless mites were escaping by means of their daily visit to Fairyland.

AMANDA BEBBINGTON

EDUCATIONAL NOTES

[In view of the importance of Education to the present World Reconstruction that proceeds apace on every side and heralds the new age, we have decided to include information on educational topics likely to be of interest to all readers. As we desire to make this information international in value, we shall welcome contributions from all parts of the world, which should be addressed to the Educational Sub-Editor, "Herald of the Star," 6, Tavistock Square, London, W.C. 1.]

THE fifth annual conference of this Association took place in Oxford between the 12th and 19th of August. The following aspects of education were discussed: (1) the relations of the school with home and social life; (2) the office of the teacher; (3) spiritual and moral conflicts of childhood; (4) practical experiments in education.

*"New Ideals
In
Education."*

Through every lecture and discussion vibrated the deeply spiritual note of solemn conviction that the child is being educated not for time but for eternity; that his potentialities are infinite; that these unfold themselves from within and advance by inherent tendency towards perfection; that growth comes in accordance with certain laws which are different in each case, and that the fundamental necessity in education is to give the child a chance to develop freely along his own line and at his own rate of progress. The absence of the controversial spirit was remarkable.

Lord Lytton delivered the inaugural address in which he showed the scope of the Educational Bill. One of his statements indicated the general attitude of the conference. "The one thing that must underlie all educational effort is spirit, which makes the whole difference between life and death, and that cannot be got by Act of Parliament."

* * *

MR. KENNETH RICHMOND said that through the study of the morbid many discoveries have been made about normal children. The Little Commonwealth methods were originated as a means of dealing with juvenile delinquents and they have been tried with

*The Relations of
School to Home
and Social Life.*

notable success in public schools. Cases of nervous breakdown show extreme failure of adaptability to the home and social environment. The problem is how to bring about adaptability in the most complete sense.

When a sensitive child goes to boarding school he keeps on wishing intensely that he were at home, with the result that he has no energy for, or interest in, school life. If he succeeds in adapting himself to the preparatory school the same process is repeated when he is moved on to a public school. Thus are formed brain tracks which start a certain regressive tendency, forming a means of escape from adaptation. Every time he comes up against any disagreeable element in his environment he turns back in mind to the past and lives in that. School and home must co-operate fully in his education.

At a certain stage the child is a young barbarian whose chief interests are in food and fighting. But he is also a young philosopher in quest of truth. The two aspects of his nature must not be left without cohesion in apparently alternating personalities, but must be fused. People should help him to understand his actions from his earliest years. General understanding of the social environment could be attained through history, and politics in the real sense could form a nucleus round which other subjects might be grouped. The separation of the matter studied into watertight compartments tends to prevent a connected view of the whole, but there are certain elements common to all subjects, certain underlying principles which should be made a means of unification.

The deepest impressions are made on the unconscious mind by things which the conscious mind has never noticed;

hence the importance of beauty and harmony in the surroundings.

Mr. Holmes described the ideal relations between the school and home in Egeria's village, and there was much discussion as to the means which might be taken to make such a state of matters common.

* * *

FIVE sessions were devoted to this subject which were sub-divided as follows: (a) a wider life for the teacher (Miss Hughes); (b) the making of the teacher for young children, age 2-7 (Miss de Lissa); (c) the making of the teacher, age 7-14 (Mr. Lynam); (d) the training of teachers for rural schools (Mr. Turnor); (e) the making of the teacher for the wage-earning age (Professor Findlay).

*The Office
of
the Teacher.*

Spirituality must be paramount. Students must be relieved of that ceaseless round of activities which leaves them no time to grow. They must learn to see their work in relation to the whole evolutionary process. The study of a living sociology is imperative for all.

The test of a good teacher lies not in success of pupils in examinations or in school discipline, but in the capacity of the pupil to deal with life. Therefore the teacher must have wide interests outside school, and must keep fully in touch with the progressive movements of the world, to give himself a chance of attaining an adequate conception of life.

The fact that unmarried women, earning their own living, are largely left out of social life, makes it very difficult for them to enter the life of the community, yet to do so is a very important part of their work.

Several speakers showed the inadvisability of adding to the strenuousness of the life of the teacher, and protested against the excessive overwork current as rendering all hope of a wider life vain. Others showed that an insuperable obstacle to general culture is lack of money. Leisure must at present be spent in washing clothes and doing housework so that travel and books are out of

the question. Worst of all is the hopelessly inadequate preparation of every kind of teacher, but especially of elementary teachers. It is important that the principles of scientific method should be generally inculcated. For one thing the trained scientist has learnt to watch Nature with tireless patience, and the habit would be of the greatest value in dealing with children.

Let the students be grouped in free self-governing communities of equals, thoroughly imbued with the spirit of co-operation, and they will take this spirit with them to the schools, whence it will overflow into the towns and villages with power to regenerate the nation. If the staffs of training colleges bear with the untidy external results of the free system, if they have patience with the queer exaggerated personalities of 18-24, the latter will in their turn bear with the still queerer personalities of young children. If the inner life of the student has never been interfered with, he will the more readily come to regard the inner life of the child as sacred.

Town and country children alike must start from the study of the basic necessities of life, food, clothing, and shelter. These bring in gardening and agriculture as well as the arts and crafts of the towns. Therefore, rural and urban teachers must be trained in both, and there might with advantage be a migration of country teachers to the town and *vice versa*.

Aristotle says the child begins to use his reasoning powers effectively at fourteen, and if he has spent much of his earlier school time at manual work, he can now afford not to neglect the "learning of the ages," so that a university course is highly important for teachers. At the university they mix with all kinds of people, and come into contact with first-class intellects. At present the majority of elementary teachers must be content to attend training colleges, but these should be put on a wider basis, so as to include persons preparing for many different careers.

In the country, large-souled, wise persons are especially needed, owing to the

almost complete lack of organisation in village communities. The chief hope of regeneration lies in the teachers, who must be the leaders of social life. They must open the eyes of the rural population to the beauty and interest of nature, and must keep before them a clear picture of what village life ought to be. Thus would be restored that balance between town and country life, without which the nation cannot be in true health.

* * *

MR. HOMER LANE and Mr. Kenneth Richmond treated this subject from the point of view of the recently formulated science of psycho-analysis.

Spiritual and Moral Conflicts of Childhood.

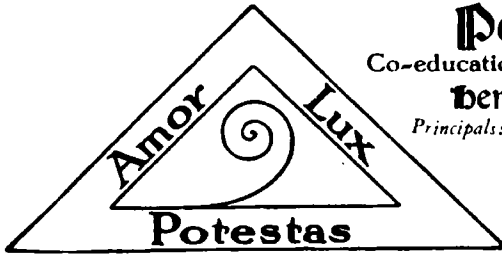
This is based upon the idea that the conscious mind is only a small part of the whole. According to Professor Stanley Hall the mind may be compared with an iceberg, of which one-eighth is visible and seven-eighths submerged. The submerged proportion symbolises the unconscious mind. All involuntary functions of the body proceed from this part in which are aroused exceedingly strong instincts and cravings. Freud had thought of the urge of these as being downward only, but Mr. Kenneth Richmond drew attention to the existence of an upward urge towards creation. Frequently the sub-conscious animal self presents to the consciousness some desire which shocks the moral sense. It is repulsed but disguises itself in some subtle form which may be allowed to pass. Between different elements in the conscious and unconscious parts of the mind continual conflicts rage, and these are perhaps strongest between the ages of 11 and 18. The stronger the moral sense in any case the more intense will be the conflict. Thwarted cravings cause nervous and moral diseases of many kinds. The root of such things can be reached through psycho-analysis because each kind of suppression has its own physical manifestation, such as hair-twisting, pen-sucking, drumming with fingers, tapping with feet, and nail biting. By these in-

dications we may find the cause of the evil, break up the complex involved, and sublimate the desire through creative energy into the regions of the higher self. There cannot be any lack of interest in creative energy. If interest is absent, this is a sure sign that some inhibition is blocking the mind. For example, no person can be creative if on the defensive; therefore nagging and repressive discipline cause the most fearful injuries to the child.

Since creation is the root fact of life itself, and since creative force manifests itself in nature as sex, therefore the sex-problem is fundamental. The sex craving may be sublimated to Divine Love by being given opportunities of creation, or projected downwards by suppression to all the horrible perversions with which our civilisation is defiled. The unspoiled natural instinct is always to create, and when the mother checks her week-old baby in this effort she is taking the first step in driving his sex-power down to the animal sub-self. If the repression of self-activity is continued through childhood to adolescence, the most disastrous consequences may be expected. From this point of view manual work is of the highest moral value.

Sex instruction is imperative, but must be approached from the spiritual and not from the physiological standpoint. It must not be used as a centre for moral instruction. The idea of Divine creative energy working through nature to perpetuate and perfect life should be studied by the child before adolescence, which could then arrive without shock or shame. Eight practical experiments of the most enthralling interest were described. They had been carried on in very diverse spheres, not excluding the army, and astonishing developments had taken place through self-activity, co-operation and freedom. Particularly notable were accounts of what had been done in the terrible slum schools of Birmingham, Sheffield, and Blackburn. The Association publishes a full report of the proceedings, and those interested would find it well worth while to procure a copy.

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The Herald of the Star

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Contents

	PAGE
Frontispiece. Poem: Gifts. <i>By D. E. L. S.</i>	506
Editorial Notes	507
Spiritualism and the Great War. <i>By the Right Rev. Bishop J. I. Wedgwood</i>	513
"Love is God." <i>By Albert D. Beldan, B.D., Lond.</i>	519
Shri Krishna's Gospel of Love. <i>By Mohini M. Dhar</i>	523
Madonna of the Cats. <i>By E. V. Hayes</i>	525
Poem: "Liberty." <i>By Phyllis M. James</i>	529
Our Prize Competitions	530
Review. <i>By J. S.</i>	532
A Spiritual Purpose in the Schools. <i>By Arnold Freeman</i>	534
Patriotic Education in Southern California. <i>By Adelia H. Taffinder</i>	537
The Strength of a Nation. <i>By Cecil R. Bernard</i>	542
A Notable Book. <i>By E. J. Smith</i>	546
Reconstruction. <i>Editor</i>	547
"On Education for Liberty." <i>Review by Theodora MacGregor</i>	548
Poem: The Shooting Star. <i>By Phyllis M. James</i>	552
Educational Revision. <i>By K. G. L.</i>	553
Educational Notes	555

As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand.

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GIFTS

TO all of us His children
The good God gives His gifts.
To the artist, colour;
To the musician, sound;
To the man-of science He gave
The far-seeing eye
Which scans forever the horizon;
To fatherhood and to motherhood He gave
A love as near akin to His great passion
As human love may be;
He gave, as birthright, to His little ones
His infinite trust,
That they might know Him
Ever near and ever loving.

To me He gave
The gift of song.

Great Lord of Song!
The gift Thou gave me is Thine—
Take it, and have it for Thine own again.
See, Lord, without Thee I am naught,
My voice is dumb,
My soul is dead as dust
Save Thou wilt quicken it
With Thy living fire.

My heart shall be Thy harp,
And Thou shalt tune its strings
So that they give forth Thine own
harmonies.
The music of Thy Presence
Shall play upon my soul
Like all the winds of Heaven.

Great Lord of Song,
Be ever near!

I bring Thee all I have and all I am,
My days of gladness and my nights of
terror,
My hopes, my fears—aye, even Life itself!
Take them, and use them for *Thy Song*!

I bring Desire—
All of me that is
Forever feeling out—
Out into the great Light;
And that which plunges down,
Deep down into the Darkness
Seeking there for God.
Take it, great Lord,
And use it for Thy Song!

I bring Thee Love—
All that I strove to hold—
To hold and have for mine,
My very own.
With passionate hands I grasped it
And behold!
That which I clasped was but a withered
flower.

I bring Thee Love—
All that I have renounced.
In silent sorrow,
With head bowed low and barren heart
I buried my withered flower in the
ground:
And lo! from the earth there sprang
A blossom than Love itself more fair!

Great Lord of Love!
I bring that flower:
Take it, dear Lord,
And use it for Thy Song!

D. E. L. S.



EDITORIAL NOTES

IN our last month's issue we turned from the present to the future and began to consider the probable nature of that settlement, or "system," which we feel must sooner or later come to the world and replace the general bewilderment and disorganisation of to-day. Strong in our faith that, in a purposeful world, destruction can only be the preliminary to reconstruction, many of us see, in the chaos and welter of this great war, a sign of hope rather than despair; for it would seem to show that the time of reconstruction is near upon us. The ground, as we remarked last month, is being cleared with incredible rapidity. The area which is thus being prepared is, moreover, of unprecedented vastness. Everything, indeed, points to the fact that, for the first time in history, reconstruction, when it comes, will be on a world-scale. Small wonder, therefore, if there are many to-day who dream of "a new heaven and a new earth." The dream is pardonable. Nay more, it is reasonable; reasonable, that is, if one clings to the postulate of an underlying Purpose. For to what other end is the Past being wiped out, unless it be to make room for the Future? Why are the forms of a departing age being broken up, unless there are new and better forms to be born?

* * *

THIS belief in a coming Reconstruction is so general to-day that it hardly calls for justification by argument. What it does call for, however, is understanding and premonition. And one of the ideas which the HERALD OF THE STAR would fain contribute to such an understanding

is that such crises as we are now witnessing are normal and periodical and depend upon the ebb and flow of the greater spiritual life behind the world of outer phenomena. Civilisations have perished in the past and been succeeded by other civilisations. Religions have been born, have flourished and have died, to be succeeded by fresh presentations of the eternal Truth. Empires have been broken up in order to give place to new collective groupings of nations. All this is the normal systole and diastole of history, and what is happening to-day is, therefore, in its essence, no new thing, although in its magnitude it may perhaps be new. And that is why, with the precedents of the past before us, we may claim not to be unreasonable when we dream our dreams of the future and look forward to the dawn after the darkness.

* * *

THE present great upheaval is, in the view of the HERALD OF THE STAR, only the last accelerated phase of a process which, in the West, has been going on for centuries. For centuries past the Wave of Life has been receding from the forms built up by the great Spiritual Impulse to which we give the name of Christianity. The climax of that system was reached about six or seven centuries ago; all that has happened since then—the general trend, that is to say, of subsequent history—has been "destructive." And by "destructive" we mean nothing disparaging. We mean the normal and recurring process which marks the gradual withdrawal of spiritual energy from the structure which it has built up. The

climax of any civilisation is revealed in any Age of Faith. The waning of Faith is the first sign of decay, for "Faith" and "Spiritual Energy" are, for practical human purposes, synonymous terms. Every great civilisation is, in its palmy days, the crystallisation of Faith. It is the outward embodiment of an inner Spiritual Life-impulse. As such it persists for a time; but its time is not for ever. Sooner or later it must fail and decay, to be replaced by the birth of a fresh Impulse, which shall clothe itself in a new set of forms.

* * *

ALL the great movements of the past few centuries—for example, the growth of Science in the world of thought, and of Democracy in the world of social life—have, in relation to the typical Christian structure, been "destructive." Every advance which they have made has been an undermining of the older system; every triumph has, from the point of view of that system, marked a definite stage in the process of decay. And all this has been perfectly healthy, for it was an inevitable process. Here, too, the HERALD OF THE STAR would like to contribute a thought: namely, that from the peculiar forces of disintegration in these cases the distinctive marks of the future reconstruction can always be gathered. For the forces which produce disintegration are the forces which, in due course, will rebuild upon the ruins of what they have destroyed. We have witnessed, for several centuries past, the breaking-up of the mediæval system in Europe by the forces of freedom of thought and social freedom. These are the very forces which, when their work of destruction is accomplished, will be released to build up the world of the future. The great war, which is now raging, marks the last convulsive effort of the older system of things to resist disintegration; and temporal and spiritual tyranny will, when the struggle is over, fall together. The downfall of the Churches cannot long be delayed after the downfall of the Central Powers. For both represent, in different spheres, the same spirit of obstruction to human free-

dom. It is not without significance, in our opinion, that the ancient prophecy of Malachi gives only three more Popes of Rome. The liberation of the human race, which the War is meant to achieve, must be a liberation spiritual as well as temporal.

* * *

AND what then? Are we to look forward to spiritual and social anarchy, with all the old elements of authority removed? Our opinion is that this will be so—but only for a time. There will probably be a period of chaos before the energies, thus released, will have obtained sufficient grip of the world to begin the work of reorganisation. It may be that Order will only come when the world is sick and surfeited with Disorder. But eventually the time of building-up must begin. And it will begin, in our belief, when men have again received a new directive impulse, such as the world received with the birth of Christianity. And when this has been given, and when the energy thus shaped and directed has had time to percolate and make itself felt, then will begin the real period of Reconstruction; and that process of rebuilding will be coincident with an Age of Faith.

* * *

THERE is much talk of Reconstruction even to-day. But at present there is lacking just the energy and the inspiration that can convert this into fruitful act. Reconstruction, to be effective, must begin in the very depths of the human soul. It must well up in a passion of idealism. It must be founded on sacrifice and renunciation. It must, in a word, be religious. However far it may fall short in the outcome, it must at least start with the passion to build a heaven upon earth and with the earnest conviction that this can be built. There must be poetry in it and romance. Politics, Economics, Social Philosophy—all these can instruct and guide, but they can never originate the impulse which is necessary for Reconstruction. Before it can really begin there must be a profound stirring of the human heart and soul. There must, in

short, be a Spiritual Revival. The world must return once more to an Age of Faith. Let us consider what this means.

* * *

WHEN we look back, in the cold light of modernity, to what are called the Ages of Faith, we are perhaps conscious of a double sensation. We condemn and we envy. There is something almost repellent to our sober and matter-of-fact outlook in such Bacchanalia of the Spirit; at the same time, we feel that the people of such times undoubtedly lived a fuller and more inspiring life than ourselves. We cannot help being a little wistful about a time

“When holy were the haunted forest boughs,
Holy the air, the water and the fire,”

and we know well enough what Wordsworth meant when he cried:

“Great God, I had rather be
A Pagan, suckled in a creed outworn!
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn,
Have sight of Proteus rising from the sea,
Or hear old Triton blow his wreathed horn.”

And when we come to a later age, to the hey-day of Christian faith, the sensation, for those of us who live in the Western world, is even more poignant. For it is possible to think of Pagan times as a kind of romantic dream, as representative of a mentality which has passed away from the earth. But it is different with Christianity. Christianity we have still with us. But how changed! It is sometimes hard to believe that the Faith which inspired the saints and martyrs, and which built the great cathedrals, is the cold and correct officialised faith of to-day. Something has faded from it; and, when we ask ourselves what that something can be, we wonder if it can be its Soul. It is an inadequate answer to this question to point to the nobility and spirituality of many Christians to-day. There are noble and spiritual men and women in every age. We are concerned with the Faith as a whole, considered as a living and inspiring force. Looked at thus, Christianity is not what it was; no one with an open mind can contend that it is. No religion can really flourish, except in an Age of

Faith; and we are living in an Age of Reason—or at least, what we choose to think of as Reason.

* * *

CHRISTIANITY is not the only Faith thus affected. One feels sure that the devout Hindu, or Buddhist, or Moham-medan, comparing the present age with ages that have passed, is conscious of a similar sense of loss. Each looks back to a time when his Faith was fresher and more real, when it took hold more strongly of men's lives and mingled with the very breath they drew. To-day, in all these religions, the full stream has dwindled; it has broken up into a number of feeble channels, hardly rich enough to irrigate the vast and arid fields of modern life. Much, it is true, was lacking to those past Ages, which our modern Age possesses. But, as against this, they possessed much which many, even in our modern Age, would like to have. They possessed a certainty about the deeper issues of life, which we have largely lost to-day. They had ready to hand a practical inspiration strong enough to make every kind of sacrifice and self-denial easy. And they lived, as I have said, fuller lives, because their lives included two worlds instead of one.

* * *

THE only argument that can be brought against an Age of Faith is that such Faith was mistaken. This is the simple issue and cannot be avoided. If the Faith was true, then the peculiar wholeheartedness, which belongs to an Age of Faith, is merely logical; it is the correct reaction upon the facts. And when we ask whether a Faith is true or not, we are not concerned with accidentals; we are concerned with essentials only. We do not ask about a particular theological system; we ask about the broad principles which lie at the back of every religion alike and distinguish the religious from the purely worldly and materialistic attitude towards life. Is it a fact that the ultimate meaning of life is spiritual? Are there Higher Powers concerned with the guidance of the world

in which we live? Is death the end of everything, or is there something in every human being which goes on living after physical dissolution? Is there a Higher Law, and is this a Law of Sacrifice, as contrasted with the mundane law of the Survival of the Fittest? Have we, in symbolic language, to die in order that we may truly live?

These are the questions which we must ask when we are considering an Age of Faith; and they apply to all religions alike. If the answer to all of them be "yes," then the Age of Faith ceases to be an anomaly. It stands out at once as supremely logical. Extravagant though it may be in many respects, yet this very extravagance is an error on the right side, for it is the outcome of a passionate sincerity. The religious mind might justifiably consider the modern passion for amassing wealth equally extravagant, and with less foundation in the reality of things.

* * *

WE cannot escape this simple issue. Either the broad principles, which separate off the spiritual from the materialistic viewpoint, are true, or they are not true. If they are not true, then the materialist is the logical person; if they are true, then all the logic is on the side of the person who accepts them wholeheartedly and enthusiastically as such.

* * *

THERE are perhaps few people who would deny wholesale the principles mentioned above. Every member of any existing Faith accepts them officially. It would hardly be respectable to deny them. And yet the febleness and coldness of the acceptance is revealed in the simple fact that, although official acceptance is so general, we do not live in an Age of Faith. There is something lacking in our acceptance which belonged to the acceptance of an earlier age. Our spiritual beliefs are colourless: they lack dynamic force. We are not "religious" in the tremendous and exacting sense in which the word "religion" can be, and has been used. And this means either that we do not really believe, or, if we believe, that we are not logical in our beliefs.

THAT, at least, is one aspect of the situation; and it may be this inward sense of illogicality, of ineffective compromise, which is partly responsible for the dissatisfaction which so many are feeling to-day. For there is no doubt that such dissatisfaction is spreading. All over the world to-day there are increasing numbers of people who are looking for a religion which will really be a religion;—not in the sense of a brand-new system of dogmas, but in the sense of something compelling and intoxicating which will sweep away all the cramping "inhibitions" of modern life and open a larger life to the soul. In other words, all over the world people are beginning to long more and more earnestly for an Age of Faith. This is the true Religious Problem of to-day, and it is something far deeper than any demand for Reform, in the ordinary sense. It is a demand for an amplification of life itself. Men and women to-day are feeling cramped and stifled in the world in which they are moving; they are asking for a larger world. Who is to give it to them?

* * *

EACH of the official religions would claim that it can supply this demand. The simple answer is—let it do so. When the human soul is hungry it does not cavil as to where its food comes from. Any one of the religions has only to give what is needed, and it will be eagerly accepted. Indeed, could the manna from heaven be provided by existing religions, this would be by far the simplest solution of the problem, for it would prevent and forestall that terrible upheaval and that arousing of all that is ugliest in human nature, which invariably accompany the contest between existing organised Faiths and any new Spiritual Dispensation which is struggling into life. But, if it be that the existing Faiths cannot supply the demand, then it should be clearly understood that the blame lies with them, and not with the men and women to whom they are offering food which is unacceptable. The human soul knows exactly what it needs, and it will seize it as soon as ever it is offered. The religious craving of to-

day is a definite demand. It is the fault of the religions alone, if they cannot meet it.

* * *

THIS is only parenthetical; the truth probably being that every religion is for a time only. It has its season, its particular task to do. In its turn it gives birth to an Age of Faith. It provides a beacon and a guiding light for a certain part of mankind during a certain stage in its long journey, and then its light fades out and another beacon is lit a little further along the path. This is not a mere theory of the religious. It is a fact to which history bears witness. Every religion has seemed immortal to its own followers; none has ever proved immortal. Christianity is young as compared with some still existing religions. But already there is a widely-growing dissatisfaction with it; and such dissatisfaction is itself a sign of decay. He would be an imperfect student of history who would predict that Christianity will live till the last chapter in the story of mankind has been told. Every historical analogy goes to show that it will not; that it will be succeeded by many other religions, just as it has been preceded by many, before the tale is complete.

* * *

ALL this sounds heretical. But what does it really amount to? The essential part about a religion is not its dogma. All religions tell us practically the same things, and one of the results of what is called the Higher Criticism has been to show how very like, even in details, Christianity is to other Faiths. The essential point is its *dynamic quality*. It is as though each religion started with a certain amount of spiritual force at its disposal, and as though, with the passage of time, such force became exhausted. When that happens the result is similar to the depletion of natural force in the physical body. We find a restlessness, a dissatisfaction ensuing; the heartiness and vigour of health disappears; all kinds of distempers arise, for which no external cure seems possible, the reason being

that there is not sufficient vitality to help the remedies to do their work.

* * *

THE only thing which can heal these disorders is the influx of a fresh Wave of Life; and, when this comes, and comes on a large scale, it means what men call a "new religion." Why should it mean a "new religion"? It really does not, of course; for what is new is only the form. But mankind knows of things, as a rule, only by their forms: and a new "form" of religion is consequently regarded as a new religion. In reality all religions are the same in essence; they are the respiritualising of life with a draught from the Divine Being. Each such influx makes its own forms, determined by the needs of the Age into which it comes and the circumstances of the world at the time. It cannot use the old forms, just because these are old, for old age always means the lack of organic response to life. No amount of life poured into an aged and decrepit physical body can make it young again; and so it is with other "bodies" or "forms" also—even religious bodies or forms. The great truth that new wine cannot be passed into old bottles is of universal application.

* * *

ONE of the signs of the times in which we live is just this kind of devitalisation of which I have been speaking. It is a time of intense activity; but the activity is feverish. It is a time of many ills in the social body and of desperate attempts to apply external remedies. What is lacking is *Health*. The world to-day has one simple need, and that is *Vitality*. And *Vitality*, true *Vitality*, can only come by the influx of a fresh wave of spiritual energy. Things will come right only when mankind passes into another Age of Faith. The ills of the time need a cure which only the Spirit can give them; and gradually we are beginning to feel that this is so.

* * *

IT is significant that the most terrible catastrophe which has fallen on the world in the memory of man, should have

come when there is apparently so small a reserve of spiritual force to meet it. In an earlier age the cause of the Allies might have been a Crusade. In itself it is a Crusade, the greatest that was ever waged. But how difficult do we find it to rise to the level of that great emprise! The ideals are there. In our better moments we realise that they are there. But, for the most part, they have touched the head and not the heart. They are lukewarm, not white-hot. They are remote, not nearer than breathing.

* * *

IT is our opinion that the time will come when we shall find that what we really need is a great Spiritual Idealism—something of the spirit of an Age of Faith. And we think also that the war is, through suffering and peril, forcing this consciousness upon us. Perhaps things will have to get worse before we reach the dividing line and realise that what is wanted of us is a great spiritual revival. Possibly we shall only feel this when the war is over and when we are faced by a world in ruins. But that the consciousness has to come is a certainty. For we shall need something of the kind before the tremendous task of rebuilding our world can be attempted. Nothing was ever destroyed in the world except in preparation for reconstruction; and the greater the destruction the greater and more splendid the task of building anew.

* * *

WHAT is before us, after this War, can be nothing less than a New Age. The destruction has been too complete for anything else. And that New Age must be an Age of Faith, because Faith is the only force which will suffice for our task. Even though such Faith has not dawned

yet, there is no reason for despair. We are in the dark hour before the dawn. We can still be Children of the Dawn, and await it with glad hearts even in the darkness.

* * *

THE Order of the Star in the East has its own belief as to how the dawn will appear. It believes that it will come, as other dawns have come, with the advent of a divine Spiritual Teacher. But this is only accidental to the greater belief that *the dawn is certain*. Let us cling to our faith that this will be, and that it will be in our time; and let us prepare ourselves for its coming. And what this means is—let us, through everything, retain the “spiritual eye.” The times are too terrible to bear unless we have a spiritual philosophy. Let us force ourselves to remember that there is a great spiritual Purpose behind our world, and that that Purpose is neither negligent nor forgetful. Things cannot really go wrong, for the great Purpose must be fulfilled.

* * *

AND that is why one would prophesy, to-day, the speedy dawn of a new Age of Faith. It will come because it is a necessity, because the whole world is crying out for it. We believe that, before some of us now living are dead, we shall find ourselves in a time just as full-blooded and romantic as any age in the past; when the spiritual world will be as real as the world that is seen; when the intoxication of high ideals and renunciation will sweep through the world with a compelling force, and when the whole of life will have begun to be re-ordered in the light of a new Revelation. That, at all events, is what many of us are living for—what we are waiting to see.

SPIRITUALISM AND THE GREAT WAR

By the Right Rev. Bishop J. I. WEDGWOOD

DURING the present century a very marked change has passed over the face of popular thought in relation to Spiritualism and psychical research. The time is well within the memory of most people when it was the fashion to ridicule the phenomena of Spiritualism and even of telepathy. At this day it is probably true that few people will be found to say that there is nothing but fraud underlying these phenomena, although most will express some measure of reserve in accepting the conclusions of the Spiritualists to the full. The whole subject has received immense impetus from the prominence given to the subject of death by the great war, and the compulsory turning of men's minds to this problem has swelled the ranks of unofficial Spiritualists literally by thousands.

Since the outbreak of the war a number of books have been published, purporting to be communications from the other side and to give information about the life after death. These are exceedingly interesting reading, but they also herald a grave danger, lest the exceedingly partial view of that life they disclose shall either give a false and erroneous impression to people who are hungering for knowledge, or set others of more critical temperament against the whole study. Of these books, Sir Oliver Lodge's *Raymond* is easily the most commanding in interest. The subject matter is perhaps of less intrinsic value than in the case of the *War Letters of a Living Dead Man*; but the appeal of a son cut off in the full flush of life's promise speaking to his bereaved parents, taken in conjunction with Sir Oliver Lodge's deservedly high reputation, is naturally so great as to have won for the book the widest publicity. Of the interesting "evidential" points in the book

this is not the occasion to speak. It is significant of the popular judgment that where these are forgotten, the incident of the whisky distilleries and cigar factories "on the other side" is remembered. Another book, *I Heard a Voice, or the Great Exploration*, by "A King's Counsel," contains some evidential data, but is most remarkable for the circumstances of its production by two young girls who wrote languages unknown to them. Yet another book, *Gone West*, has attracted widespread attention from the exceedingly vivid and unpleasant narrative it details of after-death conditions.

For many years past students of "occultism," mainly represented by the Theosophical Society, have been advancing the claims that the post-mortem life was not a territory inaccessible to human consciousness, but could be explored by those having the appropriate faculties, just as remote regions of the earth can be investigated by geographical experts. The root theory on which this claim is based is at once simple and rational. If man be a spirit and not only a body—if, following St. Paul, he consist of body, soul and spirit, he exists in those three sections of his being contemporaneously. He is not concerned with the life of the soul only when death has struck away his mortal body; he is concerned with the soul at this very moment, though it is true that after death his life is more particularly focussed in the soul region, as during physical life it is more particularly focussed in the region of bodily expression. It is possible for a man by determined effort and lofty aspiration to shift that focussing of his consciousness even during incarnate existence, so that he can work self-consciously in the soul region of his being, and even at a later stage of his effort in the spirit region. This, in point of fact,

is the basis of the practice of meditation, or, as it is called in the East, yoga. Thus a man may know himself as the Immortal Spirit—"the Inner Ruler, Immortal" as says an Indian Scripture—using the soul and body as instruments or vehicles of his consciousness for the purposes of gaining experience in the different worlds or planes or spheres of existence.

Suppose, now, a man resolves to be himself; to shut off, for the time being, the multitudinous sense impressions that bombard him from the external world in bewildering rapidity of succession, and by repeated and long-continued dwelling upon the nobler thoughts and aspirations of emotion to raise his consciousness into the soul section of his being, what is likely to happen? He begins to be conscious of a new world, a new horizon opens before him, and fresh experiences of consciousness progressively engage his attention. He has drawn up the blinds of his soul tenement and looks out through the windows of his soul, or psychic senses. He becomes aware of the phenomena of that world, and finds it to be inhabited by other souls with whom he can communicate, irrespective of whether they be wearing physical bodies for the time being or not—for that, obviously, does not enter as a factor into the situation. In other words, he experiences "soul communion," or, to transcribe the words of Tennyson, "soul with soul can meet." The world wherein dwell those who have lost the body is no longer a sealed territory. By oft-repeated experiment, by process of careful training to make himself efficient, he can study and explore those conditions of life, and—happiest of all phrases—he can say "I know" where, as yet, others perforce must lisp "I believe."

Most people are in some slight measure psychic. The instinctive likes and dislikes that we feel:

"I do not like thee, Dr. Fell,
The reason why I cannot tell."

the instantaneous recognition of people of strong "personal magnetism," and such like phenomena, have as their explanation the working of these incipient psychic faculties—faculties latent in all

men, slightly developed in most, highly developed in the few.

I have thus briefly outlined this theory of knowledge as a necessary prelude to the examination of some features of the spiritualistic literature already mentioned. "Raymond" has shocked pious Christians and antagonised a good many serious thinkers by his reference to cigar factories and whisky distilleries on the other side. Certainly, a military man of my acquaintance found such a prospect decidedly more enticing than the harps and crowns and cloudy panorama dear to the last generation of religious enthusiasts. Our serious thinkers resent the idea of such trivialities on the other side. But a little more serious thinking would surely establish the probability of there being trivial occurrences where there must obviously be so many trivial people. Or, are we to assume, in defiance of the ancient adage "*Natura non facit saltum*," that the mere shock of death, the dropping off of the garment of flesh, contrives to change the ordinary man of clay into an angel of light? But let us look a little deeper into the statement. Students of occultism have always laid great stress on the power of thought; they speak of it as a great creative power. In these days of Christian Science, mind cure, etc., it is not difficult to believe that mind can affect matter. A man's life and profession, i.e., his habits of thought, stamp themselves on his face. The higher planes of existence are still regarded as material, though built up of matter finer than the finest physical matter—which is saying a good deal. The soul expresses itself through a body—St. Paul's "natural" (psychical) body—a vehicle of consciousness far subtler as regards its material texture than the body of flesh with its solid, liquid, gaseous and even subtler components. Such matter, it is claimed, is instantaneously moulded by thought. Hence, in those worlds, a man's thoughts are continually objectified before him—a fruitful cause of error in the earlier stages of psychic investigation. If a man expects to see before him objects with which his physical memory has familiarised him, sure enough those

objects will be there. Mr. A. P. Sinnett, the veteran authority on these subjects, once told of a "dead" man who claimed to live in a house with the ordinary scenic panorama before him, but who admitted, on closer questioning, that the scenery changed every now and again. Herein is the clue to sartorial problems which have vexed students of these problems from time to time. The "astral" counterpart of the physical man—as distinct from the "auric" surroundings—is clothed according to the thought of the man himself. Herein, likewise, is the clue to the cigars and whisky, which, as "Raymond's" narrative discloses, appear to have been sadly lacking in substantiality.

The same idea will act as a solvent to a good deal of the dross in *Gone West*. As "experience in consciousness" this vividly-contrasted narrative doubtless affords a faithful account of what may befall a man unfortunate enough to fall into the more unpleasant side of what Catholics felicitously term "purgatory"—felicitously, because all such suffering is the direct outcome of a man's mistakes, his breaches of the law or deflections from the current of evolution, and is inevitably remedial in character, purifying, renovating, and tending so to impress the mind as to eradicate from the nature the root-causes of such suffering. But it appears to be inseparable from such narratives that their writers, from Dante onwards, objectivise their sufferings in terms of unpleasant physical surroundings—mires, swamps, burning lakes, foul miasma, precipices, jagged rocks, chains, falls and broken ropes, monsters with baleful breath, etc., *ad lib*. Some of these may have objective reality in the elemental shapes and generally distorted aspect of the underworld; much of it without doubt is the product of distressed imagination, *i.e.*, the image-making faculty of the mind.

Moreover, it is unfortunate that post-mortem *litterateurs* seldom seem able to communicate from the higher and more blissful reaches of the Beyond, with the consequence that the available literature discloses an exceedingly partial and un-

typical account of what befalls the average virtuous and high-minded man when death has sounded the Great Release. For to a man of real spirituality the body is the greatest of all limitations, a veritable prison-house. Even the average man experiences practically no suffering on the other side, the most serious suffering, for the man of reasonable life but of no higher interests, being that of general *ennui*. But the spiritual man, who understands what it means to "enter into the joy of the Lord," who can forget the petty interests of the smaller self and merge himself into the common interests of the larger Self—he experiences a freedom, in the larger life out of the body, such as words cannot portray. St. Paul might have added to his description of what befell the man "caught up into the third heaven" that what he there heard was not only "not lawful," but also not possible, "to utter."

Let us now turn from these particular topics and consider for a few moments the value of Spiritualism generally. For, as before said, the question was never more urgently before the mind of the public than in these days of universal bereavement.

Spiritualism has existed in all ages and among all peoples. The Bible, like most other Scriptures of the world, is full of spiritualistic and psychic manifestations, divinely revealed when practised under official auspices, illicit or even diabolical when otherwise. Some of the Old Testament stories are probably in the nature of "tall stories," accepted on legendary authority by a credulous people; others conform in all respects to what is known in our own time. Some of the New Testament occurrences may be regarded as falling under the category of the "higher Spiritualism" provided a sufficiently high connotation be given to that phrase.

The lives of the Christian saints, like those of Eastern yogis and fakirs, furnish abundant examples of quasi-miraculous occurrences. Spiritualism, therefore, is no new thing; indeed, it would be strange did it not exist in modern times.

Its phenomena are most varied. The

most interesting is probably the phenomenon of materialisation. The medium goes into trance, and figures visible to the eye, sometimes tangible, are produced, often bearing the likeness of someone known in earth life to one of those present at the séance. Such appearances are occasionally most convincing. One of the best recorded examples happened in the presence of the writer's grandfather, Mr. Hensleigh Wedgwood, a *savant* of some reputation in his day, one of the founders of the Society for Psychical Research. Dr. Alfred Russel Wallace, Dr. Stainton Moses and Archdeacon Colley were present with him in a Bloomsbury house, with a medium named Monk. In full daylight, with the sun shining outside, in the view of them all and apparently without the medium going into any deep state of trance, a mist emerged from the side of the medium, which presently formed itself into a female figure, independent of the medium and capable of motion, and afterwards was again resolved into mist and reabsorbed into the medium. On no hypothesis of fraud is it possible to account for this. But it is rarely that such manifestations occur. Usually the room is enveloped in darkness, owing to the fact that the action of light is an impediment to the production of so exceedingly delicate a phenomenon. The medium is seldom subjected to test conditions, which in themselves are exceedingly troublesome to impose, and it is argued with some legitimacy that an atmosphere of suspicion, such as finds expression in these precautions, is apt to hamper operations, thought itself being a force, whereas congenial conditions may lead to a demonstration of unimpeachable certainty. The materialisations themselves are usually so indistinct and lacking in precision of outline as to be difficult of recognition with any degree of certainty. Further, there is the possibility—though this would not be applicable when someone quite unexpected materialised—that the strong thought of the sitter may mould the form into the desired likeness. Another bare possibility suggested is that a "shell," that is, a psychic body cast off by the real man even as previously he had cast

off his physical body, and consequently devoid of real intelligence, may be materialised. There is usually the possibility of fraud. One medium concealed a wire frame and stockingette mask in the false bottom of his chair, and disporting himself in "spirit-gauze" used to take the delighted sitters to have a peep at the medium lying entranced in the chair! Another "spirit" who obligingly consented to be photographed by flashlight, was found to be wearing drapery with an immaculate crease down the front. A little subsequent enquiry showed us that the medium had carefully ironed a sheet to the requisite flatness and concealed it in the seat of his trousers.

Sometimes several materialisations are visible simultaneously, and this, of course, would require greater skill to simulate. There are some people who have been absolutely convinced by materialisations—Sir William Crookes' experiments are still incontrovertible—but on the whole it may be said that materialisations, under the usual conditions, are very unconvincing.

Another less delicate method of demonstrating identity is that of trance possession. The medium lapses into trance, *i.e.*, leaves the body, which is entered by some other being. The communicating intelligence may display tricks of speech or of bodily mannerism highly convincing, or show knowledge of matters not within the cognisance of the medium, though in this due allowance must be made for the literally astounding possibilities of thought psychometry or transference. Where there is sympathetic rapport it is often possible to dig very deeply into the content of another's consciousness, and this gift of psychic perception—familiar to all who have developed their powers of consciousness by meditation and other practices—may be exercised in the waking consciousness without manifestations of trance. Trance phenomena, it will thus be seen, are hedged about with a great deal of uncertainty, and the enquirer will be well advised to be content only with very clear evidence of identity.

A similar disadvantage attends automatic writing. A distinction should be

made between two methods of obtaining such writing. The late Mr. W. T. Stead, for example, possessed the gift of writing independently of his brain consciousness. The hand was literally possessed and guided while he himself would be reading a book so that he was quite unconscious of what was being written. Such a faculty is rare. More often the brain is impressed with certain ideas, which eventuate in words and writing by the usual process, and this is better perhaps termed "inspirational writing." Obviously, there is much scope for the introduction of the writer's own thoughts. Often, indeed, the writing consists of vague utterances springing in the main from the writer's subconsciousness; sometimes it is inspired by his own Ego, or superconsciousness, having all the semblance of a separate intelligence. Sometimes a sensitive person will place himself in connection with some outside stream of thought and more or less faithfully reproduce that; sometimes he will, unconsciously to himself, be psychometrizing some other being who is quite guiltless of trying to write through him. Sometimes there is direct impersonation. Clairaudience, the hearing subjectively of words, follows much along the same lines.

The root-difficulty in these cases is that the writer seldom knows who really is communicating. There are probably thousands of people at the present day who are practising automatic writing, and who assume that the entire phenomenon is genuinely what they suppose it to be, just because the method of its production is abnormal. In reality, the territory is so unfamiliar and so little explored, and the powers of consciousness so varied, that more precaution than would be exercised with regard to normal physical affairs—not less—is imperatively demanded. Even supposing that occasionally there have been data of evidential value, that is not the slightest guarantee that the source of inspiration is uninterruptedly pure. Usually the communications consist of vague, pietistic utterances, such as anyone might compose.

Moreover, it is highly undesirable that people should consistently keep them-

selves in a negative frame of mind, on the look-out for psychic impressions. The danger may easily be exaggerated, but they do by such methods lay themselves open to haunting or obsession. Mr. Stead, in the magazine called *Borderland* that he edited, gave several instances of this. The more usual danger, however, is one of morbidity, loss of initiative and robustness of mind, and the gradual tendency towards a false perspective in one's outlook on life. It is difficult to particularise the symptoms, but the negative person is seldom efficient, interesting to his neighbours, or in any sense a power for good in the world.

The object of the present warning, let it be said in conclusion, is not necessarily to deter readers from enquiry through the methods of Spiritualism, but to acquaint them with the maze of uncertainties that beset these methods, and to show that there is no royal road by which they can pass to the easy realisation of their hopes. Disappointment and despair are the more severe when false expectations have been cherished.

There is one practice, however, which would readily be endorsed by those of every school of thought who believe in the possibility of knowledge concerning the after-death life. It springs from the belief—rather, the knowledge—that thought is not a function appertaining solely to the physical brain, but reaches far higher in the scale of man's being—that it is, in fact, primarily an activity of the soul. A strong loving thought, an earnest wish or prayer or aspiration for another's peace and welfare, is a definite force acting from one soul to another, irrespective of whether that soul be wearing a physical body or not. Though death may mean physical separation, yet in the world of greater reality there need be no separation at all. The stronger, the more constant the stream of Love that pours itself out upon another, the closer the intimacy, the communion of soul with soul. No student of these subjects questions this great Truth for a single instant. The churches may wrangle and show the bitterness of dissension on this point—but it is significant that they quarrel most on

those questions where the appeal is not to direct knowledge of *facts* verifiable at all times, but to the uncertain letter of Scripture or primitive tradition. Love is the greatest of all things, and there is no gulf in heaven or earth that it cannot span. Those whom Love hath joined together, no man *can* put asunder. But surely Love must be unselfish. It must not dwell upon the sense of personal loss that the mourner very naturally feels. Let him rather put aside grief and sorrow as likely to disturb and mar the peace of the friend who has passed through the gateway of death into a fuller and more radiant existence. When such unselfish love can be felt, then there is opened the possibility of what religion has called "spiritual communion," the sense of an abiding presence of the loved one, compared to which the witness of the senses, whether through materialisation or trance, is as naught; for the one is of the earth earthy, impermanent, transitory, constantly demanding to be repeated, whereas the other is "eternal in the heavens," enduring for all time, a bond that naught can break.

A few books may be suggested for study in connection with this article. The list is by no means exhaustive.

SPIRITUALIST.

"Raymond." By Sir Oliver Lodge. (Methuen. 10s. 6d.)

- "Gone West." J. S. M. Ward. (W. Rider. 5s.)
 "I Heard a Voice." A King's Counsel. (Kegan, Paul, Trench, Trubner & Co. 6s.)
 "Letters of a Living Dead Man." Elsa Barker. (W. Rider. 3s. 6d.)
 "War Letters of a Living Dead Man." Elsa Barker. (W. Rider. 3s. 6d.)
 "Colloquies with an Unseen Friend." Lady Paget. (Kegan, Paul, Trench, Trubner.)
 "The Strange Story of A Spirit Intercourse." J. Hewatt McKenzie. (Simpkin, Marshall. 2s. 6d.)
 "Light: a Weekly Journal." (Spiritualist Alliance, 6, Queen-square, W.C. 1.)

THEOSOPHICAL.

- "Man's Life in the Three Worlds." By Annie Besant. (Theosophical Publishing House. 2d.)
 "The Ancient Wisdom." By Annie Besant. (Theosophical Publishing House. 5s.)
 "Theosophy and the New Psychology." By Annie Besant. (Theosophical Publishing House. 2s. 6d.)
 "Death and After." By Annie Besant. (Theosophical Publishing House. 1s. 4d.)
 "The Other Side of Death." By C. W. Leadbeater. (Theosophical Publishing House. 7s. 6d.)
 "To Those Who Mourn." By C. W. Leadbeater. (Theosophical Publishing House. 4d.)
 "The Astral Plane." By C. W. Leadbeater. (Theosophical Publishing House. 1s. 4d.)
 "The Devanachanic Plane." By C. W. Leadbeater. (Theosophical Publishing House. 1s. 4d.)
 "The Growth of the Soul." By A. P. Sinnett. (Theosophical Publishing House. 7s. 6d.)
 "In the Next World." By A. P. Sinnett. (Theosophical Publishing House. 2s. 6d.)
 "Occult Essays." By A. P. Sinnett. (Theosophical Publishing House. 3s.)

J. I. WEDGWOOD

“LOVE IS GOD”

By ALBERT D. BELDAN, B.D., Lond.

Text : 1 John iv. 16. “ God is love, and he that dwelleth in love dwelleth in God ”

EVERYONE is familiar with this supreme text of St. John's writings, “ God is love,” but it is doubtful if many are aware of the actual truth he is trying in this particular passage of his Epistle to make clear. From verse 7 onwards he is urging the life of love upon the Christian disciple, and his crowning argument is in our text. He that would live with God must live in love, for God is love, or, in other words, *Love is God*. Have you ever tried the effect and worked out the significance of reading these familiar words in that reversed order? God is love, but also “ Love is God.” To be sure, this is the Apostle's meaning; look for a moment at the context. Look at verses 7 and 8. “ Everyone that loveth is begotten of God ”—love is therefore the very life of God in the soul. “ He that loveth not, knoweth not God.” The lack of love is the lack of God. Look at verse 12. “ If we love one another, God abideth in us.” Love's indwelling is God's indwelling. It is quite clear that the writer means his great text to be reversible. “ Love is God.” Let us look at this suggestion more closely.

1.—LOVE IS GOD

Of course, by Love, the writer means real love—the genuine thing. He does not mean the frivolous selfish passion which all too often passes muster for love in human experience. Shakespeare knew how easily Love may be simulated when he wrote :

“ Love is not love
Which alters when it alteration finds.”

The fickle affection, which is simply a subtle self-pleasing, the exploitation of another for one's own vanity and delight, is not love. The great test of genuineness in love is unselfishness. “ Love

seeketh not her own,” says Paul, and his majestic hymn of love sings the Love Divine to which John refers.

It is Love of the order of Calvary, as verse 10 reminds us. “ Herein is love, that He sent His Son to be the propitiation for our sins.” Wherever love is pure and perfected in unselfishness there is God, says the Apostle. And we may confirm his statement by an appeal to our own experience.

(a) The emotion of love in its analysis suggests a *Divine Presence*.

Tennyson has spoken of love as “ the likest God within the soul,” and the soul that has known love has felt for itself the awe of its Divinity. I care not what the relationship be, in which love arises, whether between friend and friend, sweetheart and lover, wife and husband, parent and child, brother and sister, love yields immediately a sense of Divine overshadowing—an awe of the very presence of God. It is, however, in the relation of parent and child that this experience reaches its climax.

Every true father and mother knows how the inscrutable mystery of life envelops one's soul as one looks upon the little life entrusted to one's care. The sense of God in the soul has been quickened as often by the baby's cradle as by the public altar. Jesus was right when He domesticated religion, and took as the supreme symbol of the relation of God and man, Fatherhood and sonship.

Let me support this contention that “ Love ” yields the sense of a Divine presence by an appeal to one of our masters in the art of analysing human nature.

It is quite a new “ H. G. Wells ” that we have in *Mr. Britling sees it Through*. Fancy the arch-intellectualist of our generation, the cold dissector of our noblest emotions, turning religious

and feeling out into the void for God? His testimony is eloquent on this very matter. Mr. Britling, you will remember, is conversing with the American bachelor, Mr. Direck, and says to him, "Ah, your troubles in life haven't begun yet. Wait till you're a father. That cuts to the bone. You have the most delicate thing in the world in hand—a young kindred mind, and you lose touch with it. When things go well I know of them, when the world goes dark for him then he keeps his trouble from me just when I would so eagerly go into it with him. You don't really know what love is until you have children. The love of children is an exquisite tenderness—it rends the heart—it is a thing of God. I lie awake at nights and stretch out my hands in the darkness to this lad—who will never know until his sons come in their time."

H. G. Wells is right—Love is "a thing of God." Love is God.

What else did Jesus mean when He said, "Whoso receiveth a little child in My name receiveth Me"?

As one writer has declared, "It is more Godlike to love one little child purely and unselfishly, than to have a heart filled with a thousand vague aspirations after things we cannot understand." Love is God.

(b) There is in love a *creative energy* which accords with this meaning of our text.

I am not thinking here of the simple and eloquent fact that most of the homes of civilisation are created by love, and would not have come into being without it, but rather of the way in which love brings into being the dormant powers and possibilities of the individual life. A great love will transform character and actually create talent. It will release unsuspected energies in the soul. Have we not seen the lazy man made industrious, the thriftless provident, the foolish wise, the rash careful, under the inspiration of love? Consider this description, given by Emerson, of the man in love, and notice how inevitably at last it falls into the language that we associate with the regenerating power of the Christian faith.

"Behold there in the woods the fine madman. He is in a palace of sweet sounds and sights; he dilates; he is twice a man; he walks with arms akimbo; he soliloquises; he accosts the grass and the trees; he feels the blood of the violet, the clover, the lilies, in his veins, and he talks with the brook that wets his feet. The heats of love that have opened his perceptions of natural beauty have made him love music and verse. The like force has passion all over his nature. It expands the sentiment, it makes the clown gentle, and gives the coward heart. Into the most pitiful and abject it will infuse a heart and courage to defy the world. In giving him to another, love still more gives him to himself. *He is a new man, with new perceptions, new and keener purposes, and a religious solemnity of character and aims.* He is somewhat, he is a person, he is a soul."

Such is the creative energy of love. It suggests the presence of that One Who brooded over primeval chaos, and said, "Let there be light," "Let us make man." In the presence of love we come in contact with something elemental, upon which all other things rest and are built up. It is impossible not to feel that love is life and the deepest life of all. It is impossible for long to speak of it as something. It is Some One. A Living Being, breathing the passion of His Spirit into us, and making us living souls indeed.

It is worth while reminding ourselves that the virtues, such as Love, Truth, etc., have no independent existence of their own. In these days of ethical societies, we are often urged just to live for virtue, and the insistence of more orthodox Christianity on Personality is frequently ridiculed. But what is virtue? Did you ever see a lump of love, unless it was a cuddlesome little living child? Love is no thing. It is the beat of God's Heart—the embrace of His everlasting arms. It is warm and radiant with strong pulsating life. Truth is not a thing. It is just God thinking. We enter into Truth when we commune with His mind, and think His thoughts after Him. Did not Jesus say, "I am the Truth"?

So, look not coldly on love as a thing apart, think not of it as a merely human affair. "He that dwelleth in love, dwelleth in God, for God is Love."

II.—IF THIS IS TRUE, CERTAIN THINGS FOLLOW UPON IT

(a) Love will be sanctified.

If love is God, there should be an end to all irreverent treatment of love in every relationship. Marriage should cease to be a universal joke. Not that there may not be matter enough for pure humour. There was much humour in Jesus, and we may be sure there is much in God. Love's face is always smiling even through its tears. It has been suggested that our common jocularly upon courtship and marriage is simply a veil used to hide the passionate depths and tides of our real feeling. There may be something in that explanation, but the mind that views love as divine will be consistently reverent in spirit towards this noblest emotion of the soul. There can be for such no light and frivolous trifling with the affections of another. There will be no merely civil marriages—the altar of public worship will be the only fitting place for the vows of wedlock to be uttered and hallowed. The life of the home, also, will be filled with a Sacred Presence—the Mediator between soul and soul—the Living Spirit of Holy Divine Love. Our relations with one another will never be matters merely of our own concern—they will always include God in their reference.

How much a realisation of this truth might do for the homes of the world! It would assure to each one of them an altar of worship. It would fill every heart with a fierce hatred of all that degrades and cheapens love.

(b) We have all enjoyed a more immediate experience of God than we have realised.

What a striking contrast is presented to us in Paul's speech on Mars Hill. There is the altar on the Athenian highway to an "Unknown God," and the multitudes hurrying past it and thinking as they passed that this God was doubtless far from them—an utter stranger.

But what does Paul tell them. "He is

not far from any one of you." "In Him we live and move and have our being." Every one of those crowds had loved, and in loving they had known something of God without recognising Him. God can be so near us that we overlook Him. As Francis Thompson asks :

"Does the fish soar to find the ocean?
Or the eagle plunge to find the air?"

Have you recognised God's close presence with you? Yield your life up to love—love of the order of Calvary, and you will find a deepening conviction settling upon your soul that God is with you.

It is just in this way that Christ brings us to God. He brings us to love—utterly pure—utterly perfect. That life of perfect service, that death of vicarious sacrifice, that spirit of redeeming passion, capture us entirely for love, divine and holy, and so Christ dying, "the just for the unjust, brings us to God," and no man comes unto the Father but by Him.

This is all borne out by the context of this verse. Notice the striking parallelism between our text and the previous verse. Verse 15 reads: "Who-soever shall confess that Jesus is the Son of God, God abideth in him and he in God." So that to dwell in love is to confess that Jesus is the Son of God. In other words the acknowledgment of Christ as Saviour and Lord is perfected only in a life of love. Did not Jesus say, "If you love Me, keep My commandments." No wonder John, in his old age, almost wearied the disciples who listened to him by his constant reiteration of one plea, "Little children, love one another, for love is of God." When they protested at the monotony of his utterance he assured them that "nothing else matters, save love."

(c) But what infinite comfort there is in this truth.

We are in touch with God! He is inspiring all that is most beautiful in our life. Serving love, we shall enjoy His presence with ever-increasing rapture. Herein is the royal road to comfort for every sorrowing heart and stricken soul.

Launch away from self upon the ocean of loving service of others, and you will find Him Who is the Comforter. Do you remember that the Lord was known to the two disciples on the way to Emmaus "in the breaking of bread"? It is in the "breaking of life" for the need of the world that Christ is best discovered. Christ is the supreme presence on the way of the Cross. The story of Josephine Butler is eloquent with this truth. She and her husband returned home after a holiday, eager to meet their one little child. The child was upstairs when they arrived, and was looking over the low balustrading as they entered the hall. In the excitement the child lost its balance and fell into the hall below, and died of its injuries. It seemed as though the light of life had gone out for them. But the death of that little child came to mean the saving of many another child and woman, for in her search for comfort Mrs. Butler spent herself in the service of the wayward and unfortunate women and girls of London. And in the service of love she met her Lord—the Comforter Divine. Lose your sorrow in the sorrows of others—let grief urge you to the relief of others—and in that denial of self you will find yourself in closer contact with Christ and

enjoying a deepened experience of His presence. For he that dwelleth in love, dwelleth in God.

Let me close with Blake's beautiful tribute to this healing, helping, thrilling truth that Love is God.

THE DIVINE IMAGE

"To Mercy, Pity, Peace, and Love
 All pray in their distress,
 And to these virtues of delight
 Return their thankfulness.
 For Mercy, Pity, Peace and Love
 Is God our Father dear,
 And Mercy, Pity, Peace, and Love
 Is man His child and care.
 For Mercy has a human heart;
 Pity, a human face;
 And Love, the human form divine;
 And Peace, the human dress.
 Then every man of every clime
 That prays in his distress,
 Prays to the human form divine,
 Love, Mercy, Pity, Peace.
 And all must love the human form,
 In heathen, Turk, or Jew,
 Where Mercy, Love, and Pity dwell,
 There God is dwelling too."

ALBERT D. BELDAN

SHRĪ KRISHNA'S GOSPEL OF LOVE

By MOHINI M. DHAR

WE have it in the Gospel of St. Matthew that when Jesus Christ was asked which was the great Commandment in the law, He replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great Commandment."

Now, the question that naturally arises is : How is one to love God, Who is limitless in space and is infinite Spirit, and Who, as we say in Sanskrit, is *Abāngmanasogocharam*—that is, Whom no words can express, and Whom no mind can comprehend? A mere enunciation of the above precept of Love of God that we learn from the Gospel of St. Matthew would be not only useless but positively tantalising if the ways or the means of practising this Love of God were not indicated. The World-Saviour furnished us with a clear answer to the above question when He assumed the form of Krishna.

So long as we are men we can only think of God in our own human way. So long as man is man he can only think of God by attributing to Him human ideas and sentiments, but of the highest order. The Bible furnishes justification for this way of thinking by teaching that God made man in His own image. So man has to think of divine things in his own human way, and in Krishna's teachings human love in its varied forms has been made to typify this inexpressible divine love.

When Lord Krishna lived at Vrindābana the world witnessed the highest development of the religion of Love. The sages who knew Krishna to be the incarnation of God regarded Him as their Master and themselves as His loving servants. Krishna's foster-parents, Nanda and Yasodā, looked upon God in

the form of Krishna as their darling, their dearly beloved child. Krishna's playmates regarded Him as a delightful companion and their dearest friend. The Gopīs, who were very many in number, could not help regarding Him as their own Most Beloved Lover. Thus we had all these love aspects manifested at Vrindābana.

As there is no better equivalent in English, we use the word "love"; but the Sanskrit word used to express the love displayed by the Gopas and Gopīs of Vrindābana towards Krishna is "*Prema*," which is the highest form of Bhakti (devotion). This Prema is something more than what we understand by the term love. It implies a passionate longing and love for God which no human language can describe; it is something heavenly, something above sensuous gratification, something above fruition of desire. To what earthly thing could this Prema, this intensity of love, be likened? The love of a woman for her beloved, or of a mother for her child, is the strongest that has been known to man. Therefore to symbolise the abstract quality in concrete form we have the Gopīs at Vrindābana, one as a mother in Yasodā, and the others as lovers. The love of God as that of a friend and playmate is typified in the love of the cowherd boys towards Krishna.

The love of the Gopīs towards the Great Lover was of the highest and purest kind. They looked upon Krishna as their Husband or Lover, in the sense in which the word is used in the Bible (Isaiah, Chap. LIV.): "Thy Maker is thy Husband"; not in the physical sense, not in the sense in which "lover" is ordinarily understood, but in the sense of the Great Spiritual Lover of the Universe, as the Great Lover of every soul. The spiritual yearning of the Gopīs for Krishna far exceeded

their affection for their children or their husbands or other loved things on earth. So when Krishna, then a boy of only about eight years of age, played on His flute at midnight in the woods of Vrindābana, inviting the Gopīs to join Him there in the circular dance known as Rāsa, the Gopīs, who looked upon Krishna as their Eternal Spiritual Partner, used to hasten towards the melody, careless of what they might be engaged in at the time. Their husbands could not keep them back, nor their fathers, brothers, or friends. On hearing the music of the flute the Gopīs would in a large group reach their most Beloved Krishna, whom by divine illumination they knew to be the incarnated Lord of the Universe, thus literally illustrating the saying of Jesus :

“ And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold and shall inherit everlasting life. He that loveth father or mother more than Me is not worthy of Me, and he that loveth son or daughter more than Me is not worthy of Me.”

In my little book, *Krishna the Cow-herd*, I have tried to depict how the Gopīs' love of Krishna far exceeded their love for all human relations and earthly belongings.

The next question that suggests itself is, How can the love of the Gopīs afford a help or serve as a guide for the practice of the Love of God? For we have not the physical form of Krishna in our midst as the Gopīs had. This is the problem that it was Krishna's mission to solve, for it is not with the physical form that the Spirit is really concerned.

Krishna left Vrindābana for good while yet a boy of about ten years of age, and sent word through a messenger to the Gopīs not to entertain any more the desire of meeting Him in His physical body, but to enjoy His company (that is, the company of God in the form of Krishna) by meditation and in the heart. His instruction to the messenger was :

“ The mind of a loving woman thinks more of her lover when he is at a distance and becomes engrossed in the thought of

him. Tell the Gopīs that by constantly meditating on Me (*i.e.*, God in the form of Krishna) with single-minded devotion they will enjoy My company in their hearts and soon attain to Me.”

This message is not meant merely for the Gopīs of Vrindābana, but for the world at large, for all those who want to commune with the Lord of Love, enjoy His company, and worship Him in the Vrindābana within, which is the heart of the devotee. Thus Shri Krishna taught, first by example and then by instructions, how the devout human soul is to draw near, either as friend, parent, or wife, to the Divine Soul, and in one or other of these capacities he is to enjoy the company of the Universal Lover by means of meditation.

Then we have, in verse ii., Chapter IV., of Bhagavadgita, “ Whoever wants to see Me, in whatever light or form, I fulfil his desire accordingly.”

Thus a devotee is allowed a wide latitude in choosing the form in which he wishes to commune spiritually with God, and to establish that relationship with his Ideal which is best suited to his natural bent of mind, either that of Father, Mother, Master, Friend, Son, or Lover.

But true Love of God does not end even here. A spiritually enlightened soul knows that God is the indwelling Spirit in every being. The Bible teaches, “ Thou shalt love thy neighbour as thyself.” The Jnana-yoga, as taught by Shri Krishna, goes further and says, “ Thy neighbour is in reality thy very self, and what separates you from him is mere Māyā, illusion or ignorance; and, what is more, thyself, thy neighbour, and the Deity are all one.” So if one truly loves God, he must love all mankind. Thus, Love of God is calculated to lead a man to a feeling of Universal Brotherhood and Love, for God, Whom he loves, is the indwelling spirit in all.

It is in this way that Krishna taught how a devotee is to practise love of a personal god by meditation in the heart, and to practise love of all beings in the wide world outside. This, to my mind, is Shri Krishna's Gospel of Love.

MOHINI M. DHAR

MADONNA OF THE CATS

By E. V. HAYES

IF you want to study one of the sidelines in Evolution, if you want to see how the Great Purpose works itself out, you should take a third-class return to Victoria Park, London, and on leaving the station turn under the archway.

You pass under the archway, and your olfactory organs are assailed by the odour of fried fish, and your visual organs annoyed by the unpleasant bits of animal carcase, known as fourpenny and sixpenny pieces, on a butcher's stall. Go past the old clothes shop on your right and the inevitable gin-palace on your left, down a little mean street named Montague Road. You will notice that mean streets always bear very elaborate or classical names: it is presumed that the slum landlords have a sense of humour entirely their own. There is a little general shop on your left, where it has been found necessary to state on a notice: "The Credit Department is closed for repairs." And almost opposite this shop is the house where Evolution is going on in a particular way.

Let me tell you my experience; and, woven out of my experience, my dream; and, out of my dream, my lesson. And in the lesson, I hope, is interwoven a deep humility.

A little spinster lady lives in this small cottage; she has the most beautiful face on earth to me, though she is worn, and grey, and wrinkled; though she can scarce write her own name (her young days going back before Board Schools or L.C.C. Schools); though she knows nothing of occultism, or philosophy, or metaphysics, or even ordinary science, save little smatterings I have told her.

When I spoke to her of reincarnation she thought it the funniest thing out; besides, it was not taught in the Bible. I tried to prove to her that it was, and trotted out the few texts bearing on the subject. But she seemed unconvinced.

She even said: "I don't want to come back. I am too sick of it all now." And I looked at the eight domesticated quadrupeds of the *fam. Felidae* basking in the sun, out in her little back garden, and I said:

"They want you back. They can't afford to lose you."

I have been told that her spinsterhood was due to her fidelity to her mother; personally I do not believe it. God gave her that grace which He alone gives to man or to woman to be virgin for His sake; gave it to her that she might accomplish the work He wished her to do, taking her share in the Great Plan for the Future.

There were eight cats: there were tabby cats, approaching their ninth second childhood, presumably (if it be true a cat has nine lives); there were mangy cats, there were spiteful cats, there were purring cats; there were cats who insisted on loading you with caresses, regardless of the fact that their hair fell off in showers and smothered your clothes. They were all rescued cats; they were the submerged tenth of catland; they were bottom-dog cats—if the expression can be allowed. They were cats who had starved for the greater portion of their lives, and now found heaven, shelter, motherhood. They were broken cats, who had fought a life-long fight against those implacable Evil Gods, the Young Male Bipeds. They had had their eyes gouged out, aye, burned out with hot pokers; they had had their legs broken, their tails amputated; for a fiend is the human boy left to run amok in a morass of ignorance and superstition; and the religion which calls itself Christian has no message, seemingly, for the London slum boy, no message of that love for God's creatures which makes a boy lovable instead of hateful to those who know. Oh, they were not cats you would have picked up and petted and taken home with glee; not cats worth

goodly prizes; but cats fighting the Evolutionary Battle, paying bitterly for the privilege of coming near to man, and through man to step higher. The fierceness of the Evolutionary Battle does not leave a man or a woman more beautiful to the outward eye, more pleasing to the artistic faculty; there is a gauntness, a serenity, a rugged plainness of feature in the men and women who fight and do not merely swim with the tide. These cats were fighting; they were fighting for the next phase of evolution; they were at a turning-point, and all was struggle, all was pain. I did not know that then. I did not care for so many cats in such a parlous condition. I did not know till I had my dream, and in humility had learned my lesson.

When I told Little Lady Mary that the cats would want her back, her eyes softened a little. What passed in her mind I do not know, but I surmise it was this: "If it be true that we come back, well—for their sake—I don't mind." She looked out at them there in the sun. She sacrificed Nirvana for them—aye, she had believed there was an endless rest awaiting her, till I spoke to her. She wanted to believe it still, because she was tired. But . . . if *they* wanted her—well, there might be something in reincarnation after all!

She talked pure Theosophy before she ended, though she had no idea that she was doing so. But she had a great love in her heart, and when a man or a woman has that, they become Theosophists, unknown to themselves.

"I have often thought that God *must* punish all the cruelties committed against animals—somehow," she said. "I could never see how. But if *they* come back—horses, dogs, cats, donkeys—if they come back as snakes and tigers to punish those who have ill-treated them . . ." She looked out again to where her pets waited their call for the midday meal, and I think her mind travelled a good deal.

I told her how in Ancient Egypt they had worshipped the cat as a sacred animal.

"It wouldn't be a bad thing if the boys of Hackney Wick could be brought

to regard the cat as a sacred animal too," she remarked.

She was making a mess of bread and milk for her family; intuitively the *felines* without knew of the preparations, and grew clamorous. They gathered round the kitchen door; they glared at each other ominously, sometimes they spit; once or twice a velvet paw, disclosing unpleasant claws, was raised, as they jostled each other.

Then the front door knocker banged.

"Oh, drat it!" she said. "I'll bet it is the water man come to examine the pipes. Now what shall I do with all this swarm?"

The door banged again.

"He won't wait a minute!" she lamented. "Well, I can't help it!"

"Let them in first," I advised. "Otherwise they will make a dead rush at him as he opens the door."

"No, don't let him see all that lot in the room," she pleaded. "Perhaps when they see him they will scatter."

She went to the front door, and the official who watches all leakages in the water supply entered. He pushed rudely past her (as officials do in Hackney Wick), tore open the kitchen door . . .

And eight infuriated cats leaped at him.

He fell back with a muttered curse.

"Good Lord, are all these animals yours, madam?"

Little Lady Mary grew apologetic.

"They are not really mine," she said.

"People keep on moving away and leaving them behind. I don't encourage them."

I looked at the saucers of bread and milk; I remembered that there were no boys in this house. No, she did not encourage them. But derelict cats do not need very much encouragement.

"Have them put in a tub of water," said the official snappishly. "A lot of mangy beasts like that hanging about! I wonder the Sanitary Inspector does not put a stop to it."

"The Sanitary Inspector would find quite enough to do to order the landlord to repair the roofs and whitewash the ceilings—if he ever came round," said Little Lady Mary sharply. "After all,

I pay the rent, not the Sanitary Inspector. And in some of the other houses you will find eight to ten children, not so clean as these cats."

He passed out into the wash-house, not deigning a further reply.

Little Lady Mary was still ruffled when he had departed.

"How dare he speak to me like that!" she said.

"It was a bit startling for him, though," I pleaded. "They absolutely flew at him. It must cost you something to feed them. Why don't you send them to a home?"

She shook her head.

"They would only put them in a lethal chamber," she said. "And I am so afraid of any of them getting in the hands of those vivisectors."

"I would like to make a great big home for cats," I said, "and you should be matron. But isn't it a pity they are such a deplorable crowd? There isn't a sound, decent cat among them. You could never get them a home."

She shrugged her shoulders.

"That is why they come here, I suppose," she observed. "No one has a kind word for them. Poor little beggars—ill-treated, whacked, tortured, starved, and homeless! It is awful to think of!"

Though I tried to console her, in my heart I wished she would get rid of the wretched canaille. She was denying herself necessities to feed them, and what she was doing seemed so useless. For there were no prospects before these cats—they died after a few months' tender care, and that was all. For eight or ten years they faced horrors of torture, starvation, and disease; then found a brief heaven with Little Lady Mary ere they passed into forgetfulness. So it seemed, and so I thought till my dream came.

I lay down on a sofa one hot afternoon in August, and, drowsy with sleep, lost consciousness. I remember that one of the eight cats insisted on sharing my repose. The recent loss of her kittens made her a little maternal towards me; she stretched herself full length on my chest and laid one paw on my face in a motherly manner. Twice I put her down

on the carpet; but cats have a persistence in getting their own way. Just as I fell off to sleep I felt her get up again, and heard her purring near my face. I was too drowsy to interfere again.

Little Lady Mary's room, in which I was resting, grew enormously large, and bright with some extraordinary radiance. The air grew very pure and still. Yet it was the room with which I was familiar, or rather the room was in the centre of all this wider radiance and particular extension in space. But though it was in the centre it offered no obstruction to passing in or going out; I myself went in and out, through its walls, its glass windows, and its closed door quite easily.

I became aware that a tremendous Cat was watching me; an Archetypal Cat, a Platonic Idea of a Cat, a Heavenly Cat, such as some clairvoyant in Ancient Khem may have seen, and so initiated Catolatry. This Cat changed as quickly as a chameleon; it was Tortoiseshell, Pure White, Shining Black, Bright Golden. It was an ensouled Cat, and the Soul in it could speak and tell me what it was right I should know.

"You want Little Lady Mary, Madonna of the Cats," he said. "I will call her."

Something came, a Gracious Being haloed with beauty, with touches of delicate colour, brief flashes of fitful fire. And in the midst of this fire and light was Lady Mary the Spinster. In her hands she held a plate of bread softened with milk, and about her feet were dozens of tiny kittens. She fed them from this magical plate, and yet the contents of it never grew less; soft, crimson rays of light went out from her very heart and circled round these tiny cats; I saw the rays reflected in their worshipping eyes.

"What place is this?" I asked.

"This is the Cats' Heaven," said the Archetypal Cat, bowing low to Little Lady Mary as she passed him.

I pointed to the centre, which was the room I knew.

"Surely that is Little Lady Mary's kitchen," I cried.

"True. Where else would you have Heaven's centre on earth?"

The air was now filled with the gentle

purring of a multitude of cats; it seemed as though they sang a Litany to Little Lady Mary.

"Look carefully, you who thought this woman's life was wasted," said the Archetypal Cat. "Look at what happens to your sight as in a picture, brief, very brief, yet in its fulfilment taking ages. Behold!"

The true Inner Story of Little Lady Mary began to unfold itself; for many lives she had been the friend of the dumb beast—of the dog, the cat, the horse, aye, every living thing, that this great heart enshrined in so frail a body could find to love. Every suffering inflicted on them roused her wrath, her pity, a passionate desire to help. She had fed them, rescued them, housed them, torn them from the very hands of their torturers, and where she could not help them had broken her heart. The air grew murmurous with the purring of cats she had fed; the gentle neighing of horses she had protected against brutal blows. And in her passion for them she had evolved heavens for them, when death relieved them of their sufferings.

But that was not all, that simple vision of rest even for the abused animal, the helpless victim of man's unmanly cruelty; that was not all. Little Lady Mary was greater than that.

For I saw the Great Scheme of Evolution, stretching out far before me, a mighty and bewildering Scheme, so multifarious, so intermingled. From the speck of dust which dances golden in the sun, or whirls on an unknown road in a strong wind, up to gods who reign over planets, over suns, over solar systems, I saw the Great Plan lie clear. And in the Great Plan I saw Little Lady Mary's Work. I saw that to bridge over the gulf between the animal and the man, it is necessary that the animal shall come into close contact with man already evolved, and shall pay, so it seemed, a great price for the privilege. For Evolution, as I saw it, is a continuous thing, and the animal world of to-day is preparing to be the human kind of another day, very far distant. And just as close contact with a Superman makes the ordinary man Superhuman in his turn, so, for the animal, touch with

ordinary man is necessary. To accomplish this there comes that stage in animal life known as the domesticated stage. It is the last stage ere the animal passes into a long rest, awaiting the striking of his hour as a human soul.

I saw Little Lady Mary as one of the Centres of this Mighty Work; unknown to herself, saw her forging, in her passion for the animal derelict, chains that were binding her to them through all the ages yet to be. She would evolve, and so would they. She would come back, life after life, to carry on the work she had initiated. She would gain knowledge; she would find some of her lives cast in happier places; other interests would enter in as Time went on his calm, unyielding way. But the Passion of her Soul would always be with her. Hundreds of animals would be close knit to her by the bright, strong webbing of love, of gratitude, of understanding. She would be the centre of their being, the one bright star in their wretched, uncared-for lives. And as they passed on into humanity she, too, would have risen very high. In their earlier lives, on this or some other earth, she would be their queen, standing between them and tyranny, fighting for them, their worship at her feet: often their Teacher, often their Protector. And the men of a far distant clime would say (as sometimes we say concerning Great Ones in our midst): "Whence comes this woman's extraordinary power? Why do men flock to her instinctively, giving her love and trust?" Will they know, or will they be blind as we often are blind? Will they dream that her power comes from a forgotten time when she lived for one thing and one thing alone: the helping of God's creatures? Will they recognise that the bond between her and the thousands who cling to her through light and darkness was knit long ages back (*our* time) when to the starving, mangy kitten her heart of tender sympathy went out?

And so I saw Evolution go on; She into Superhumanity, the Path trodden, the Great Initiations taken; *they* (her People) grown into Full Manhood. And now her memories were sacred, hallowed into

Deity; she was the Redeemer, the Goddess, the Spiritual Power of their Faith. She stood as Mediator between her People and the evil they had called on their heads, softening the Rigid Law of Future Karma, blessing, defending always. There was Little Lady Mary, the Spinster; a Great Co-operator in the Eternal Decrees; a simple woman involved in a Scheme in which philosophers have found bewilderment.

Do you wonder that I bowed my head in shame, recognising the emptiness of my life, the folly of my ambitions and my former dreams?

Do you wonder that I heard a voice cry to me and say words that cut like a surgeon's knife, yet like a surgeon's knife sought to heal?

"See that you have Love in your heart! Your other deficiencies God can easily sup-

ply. See that you have Love in your heart! Without it the gaining of the Wisdom of the Ages shall be but a mockery and a snare; with it, you shall be almighty, even as the Almighty Himself is Love Eternal. See that you have Love in your heart! And you shall not complain that your hands are empty, that your days are vain; that the future is without hope."

And awaking from my dream, I caressed the mother cat, who, anxious to regard me as a kitten, found difficulty in my size.

Perhaps if you go to Hackney Wick, you will say: "What, that little old woman! You have made all this rhapsody over her!"

But I know she is worth it; worth far more! Because of my dream and the humility it has taught me.

E. V. HAYES

"LIBERTY"

O I must cut away this jungle
growth
Of circumstance and self and
earthly needs.
There is one knife
Will sunder all and make a clean de-
liverance.
What if my body bleeds,
Or if my soul, crying mercy for both,
Battered and bruised and stained, shrinks
from the severance?
I must be free—nothing can stay me now.
Welcome, destroying knife
Of disillusionment, desire, and strife,
Welcome, disintegrating Love, and Thou,
Welcome also—free and infinite Life.

PHYLLIS M. JAMES

OUR PRIZE COMPETITIONS

IN our August number we announced two Competitions, one for a short essay on "The Spirit of Service"; the other, for a short poem on "The Dawn of a New Age"—the prize in each case to be two pounds. The entries have not been numerous. Only some eight or nine persons have sent in essays, while the number of poems received has been no more than four. Of the two, the standard of the essays was considerably above that of the poems; so much so, that it has, indeed, been decided to award no prize for the latter, but to give a Second prize to one of the essays instead. One poem, signed "K. S. M.," had one or two good lines in it, but in view of a certain obscurity of expression

and confusion of imagery was not considered worthy of a prize. The other three poems, we fear, hardly deserved the name.

As regards the essays, it is obvious that the limited length imposed by the conditions of the competition demanded a pregnancy and terseness of thought and expression which are by no means easy to attain. Only two essays had something of this quality, and to these two the First and Second Prizes have, respectively, been awarded. The First Prize has been won by Miss E. G. Pierce, Chiltern House, Thornton Heath; the Second Prize by Mrs. L. Orchard, whose address we are not at the moment able to give. These two essays are printed below.

I.—FIRST PRIZE

"The best servant is he that hath something of the Nature of his lord."

In the above words Dante, that great seer who knew what is at the heart of things as few know, whose writings are filled with the Ancient Wisdom, gives the keynote of true service. To be able to serve in spirit and in truth, it is necessary to strive to become one with the Great Will whose intention is to be carried out. First, there must be the identification of our little selves, and all other selves, with the Great Self, leading to the realisation of the Love-Unity; and then comes the out-flowing which results in acts of service.

There have been many discussions of, and comparisons between, those two sides of the life of service, called sometimes the Active Life and the Contemplative Life. At times one, at times the other, has been exalted, but the servant who would work as his Lord works must lead both lives in a balanced unity. For by contemplation of the "Nature of his Lord"—whether the Lord, or ruling Principle in life, be conceived as a great Principle animating all individuals and evolutions, or as a great Individual manifesting the Principle—is gained the power to act, the impelling life which must express itself in work for the world of men.

The time when the idea of Service is taken for the ruling element, to which all else in the life of the disciple shall be subordinate, is a turning-point in the long Life of the soul.

in which each earthly "life" is as a day. When once this re-orientation of the world has been made (for it is no less than a complete "reversal of the spheres"), he who makes it can never again make the gratification of the personal self his aim; there is no room henceforth for self-seeking in any direction: all his effort must now be to find out what his Lord will have done, all his mind set to know the best way of doing it, all his endeavour be to make himself a pure and unimpeded channel, a clear reed through which the Divine Music may flow out for the healing of the world.

It follows that much which is of moment to the self-centred must be dropped by him who would be free to devote all his energies to service. No power or energy must be wasted on unessentials, on grasping at position or possessions, on seeking personal happiness; but, on the other hand, every smallest duty must be done as a special act of service, and thereby rendered a sacrament, a bridge for the bringing of the Divine—the "Nature of the Lord"—into human life. In truth, there is neither small service nor great—when all is looked at from the standpoint at the Centre; what has to be done, has to be done, in the Great Plan, and each kind of service is equally important in its own place; what *does* matter, indeed, is the spirit in which it is done.

And in what does the true spirit of service consist? Surely in the desire that the work should be accomplished, and the purpose advanced, irrespective of all consequence to the worker. And this spirit is compact of Love and Devotion, Wisdom and Faith, Co-operativeness and Sympathy, and utter carelessness of results. For when the work is given to us to do, it is our part to put into the doing of it all our powers of mind, heart and body, all the accumulated experience of our past lives, and then to leave the consequences to Those who ordered the action; it is our duty to use all the wisdom to which we can reach; to co-operate with every other worker, recognising service wherever the intention is present, sympathising with every effort to serve, however feeble; and to do all, regard all, as the Father's work, as did the Christ—"I must be about my Father's business"—not "my" business, "my" work or "your" work, but the Father's, for His is the work for the whole world.

And so it follows again that the innermost spring of the spirit of service is Love—such devotion to the Lord of life, and such love of all living things that nothing of "all we have and are" can be held back; nay, it *must* flow out, wherever there is the smallest opening, in such resistless force that, where there was at first but a tiny rill, soon there will be a mighty stream of love bringing joy and revivi-

fication to the parched soil of loveless hearts. And so, by giving ever, by the doing of action without desire for fruits, we draw nearer to the Heart of all, and come back again to the starting-point, the realisation of Union. To him who, through service, has grown into the nature of his Lord, shall be given to enter into the joy of his Lord, and for the disciple who has had but one taste of that selfish joy, one glimpse of that all-embracing, infinite beatitude, nothing again is ever worth while but to work and strive, and love and give in endless, inexhaustible faith and patience, and perfect certainty of the end, for the gradual bringing of the whole of struggling, suffering humanity to that shining goal. Thither, we know, those Great Ones who have loved deeply enough to become Saviours of the world, are ever guiding and drawing it, and the joy of the true Server cannot be full and complete until every one of his brothers and sisters has mounted the steps of effort and tribulation, and passed from the darkness of sorrow and ignorance, through the glorious Gates of Gold, "unto the perfect Day." To that end strive we all, and every act of selfless service brings nearer that longed-for goal, when our work in this world shall be finished, and our reward shall be capacity for mighty service as yet undreamed-of, and it shall be said to us all: "Well done, good and faithful servants, enter ye into the joy of your Lord."

EVELYN G. PIERCE

SECOND PRIZE

The spirit of service is the first fruit of sympathy and understanding. These unite in the hearts of those who have suffered and endured again and again, to whom failure in life is as well known as success, and in whom failure and disappointment have left no bitterness, railing, or resentment.

During our "Days of Life" we disobey the great law blindly and unconsciously; we disobey, too, after our eyes are opened, and we see, maybe but dimly, the Light upon our Path.

This disobedience—call it by what name we will—is inevitably followed by trials, sorrow, and suffering, for in no other way can ignorant children be taught the lessons of life.

When at last many lessons have been learned, and some knowledge of the meaning and purpose of life has been garnered, we ponder over many things, seeking to know and understand more fully the great mystery of which we are but a part.

Then with faces turned homeward, we set

to work diligently to clear away the weeds and rubbish which have accumulated to transform the soil of our lives, so that it will produce helpful fruits and beautiful flowers.

As the work proceeds apace we become dimly conscious of altered purpose and direction of energy. It is the awakened spirit of service which is steadily growing and directing our lives from within, and greatly blessed are all those who listen to her voice, and follow her direction.

She comes to full stature in those who are lowly in spirit, who seek no reward for "Perfect service rendered," no recognition, no applause.

She abides with those who have learned from their own follies and weakness to look upon the faults of others with a tolerant, compassionate look, the look of insight, which gives true knowledge of the understanding of the manifold difficulties because of the past experiences in the Individual life.

To the sincere and steadfast she daily unfolds the inner meaning of her service,

giving the peace and serenity of her benediction. Her watchful, loving eyes see ever the Divine in all men and things, therefore she takes her followers to the Orthodox and Unorthodox, the learned and ignorant, the refined and depraved, for she has a message for all life in every form and every degree.

It is love of her which inspires the quiet home-server with unobtrusive heroism, during which she daily treads the path of renunciation in the service of the sick and disabled.

It is obedience to her clear call which inspires dauntless youth to give themselves freely, even unto death, for the Ideals of Righteousness and Truth in every land.

She takes her followers swiftly to the great peak of Renunciation and Exaltation, when, in supreme intensity of devotion and courage they lay their lives at her feet in some noble deed of service to a helpless foe.

These moments may come to all who commune with her daily, for to such is revealed the truth that in her service no barrier of caste, or creed, no enemy or alien can exist. Those who are conscious of her abiding presence know the wonder and delight of her service, and would lay at her feet every purpose, power, and noble attribute of their lives. For in some quiet moment have they not had a vision of her loveliness, and looked upon the face of Ineffable Love?

L. ORCHARD

OUR NEXT PRIZE COMPETITION

Two Prizes are herewith offered to readers of the HERALD OF THE STAR: (1) A Prize of two pounds for the aptest quotation in prose or verse from past or contemporary literature echoing the hopes and ideals of the Order of the Star in the East. The quotation, however, must not be drawn from theosophical or STAR writings, but from some entirely independent source; (2) a Prize of two pounds for the best Sonnet on "Christmas Day 1918." Attention must here be given to the technical form of the poem, as a sonnet which is not strictly in sonnet form cannot receive a prize. Competitors would do well to consult the forms used by some of the great sonnet writers—e.g., Wordsworth, Rossetti or Keats. The Shakespearean form is not recommended in the present instance. The above Quotations and Poems must reach the Editor on or before December 12th, and contributions arriving after that date will be disqualified.

EDITOR

THE MEANING OF INDUSTRIAL FREEDOM

By G. D. H. COLE and W. MELLOR (George Allen and Unwin Ltd., 4, Museum Street, W.C. 15. net)

IF the reader believes that the capitalist system is eternal, perhaps needing a little repair here and there, he must pass on and not read this book. If, however, he desires to understand something of the revolutionary spirit which is manifesting itself then he will welcome it. The authors have no room for the capitalist in their conception of society: "it will be found that, in losing

the services of capitalism to industry they (the workers) have lost exactly nothing."

Socialism as generally understood has become materialistic, say our authors. Concentrating on the problem of poverty it aims at the "prevention of destitution" and a "minimum standard of civilised life." Poverty, however, is not the evil, but the spiritual bondage of the workers. "They are poor because they are slaves,

and slavery, not poverty, is the basis on which capitalism rests." Therefore the wage system must be ended, otherwise the worker, no matter how his material conditions are improved, will never be free. I agree that the wages system must go and human labour cease to be a commodity. At present, so far as the wage-earning class is concerned, they are on the same level as a horse. The conditions of a racehorse and a coster's pony are different, and occasionally the action of a sentimentalist may cause the pony to spend its declining years in comfort, and the thoroughbred, by some misfortune, may have to experience the hard life of a cart-horse or between the shafts of a baker's van, but both horses are slaves to human power. So with the worker whose labour power is bought and sold on the market. Yet one point is overlooked by the revolutionist. Until a minimum standard of life is guaranteed the idea of spiritual revolt never occurs. The miners and other well organised trades incline towards developing their associations with a view to the elimination of capitalism. A minimum standard of life has been obtained. Wages, hours of labour, factory legislation, etc., all conspire to guarantee this. On the other hand, the home worker and the agricultural worker have no such conception. Here is no minimum wage, either secured by legislation or Trade Union effort (agricultural workers have just had a low minimum wage secured by the Corn Production Act); hours of labour are long and no factory legislation exists. The Collectivists are wrong in thinking that their solution is final, but no spiritual revolt can take place until the people have been placed in a condition to revolt. Those who have no standard of life can have no conception of any change of status. This aspect appears to be overlooked by Messrs. Cole and Mellor, and up to this the Collectivists have the better of the argument.

Given, however, a standard of life below which no one shall be allowed to go, then the Collectivists must give way to other

conceptions. Democracy has to assert itself in the industrial field, and control the machinery of production. The old problem of centralisation or decentralisation here arises. The French Revolution erred on the side of excessive centralisation: apparently the Russian Revolution is erring in the opposite direction. Messrs. Cole and Mellor are Guild Socialists, and they claim that the guild method solves this problem. They do not minimise the difficulties, and they are under no illusions as to the creation of a heaven on earth peopled by angels. The problem, however, is faced fairly. Beyond collective bargaining the Trade Unions will have to advance. Bureaucratic control solves nothing. Syndicalism gives to a group the opportunity of securing to itself a monopoly value and the consumer is exploited. The guild gives the producer his rightful place, subject to the consumer's right as expressed in the political organisation.

Much might be written of the difficulties of organisation by industry which our authors tend to minimise. For example, is an engineer in a railway shop in the engineering, metal working, or transport industry? He is claimed by the three, quite apart from the craft claim which we will assume to be disposed of. There is much chaos in Trade Union organisation, but it is not yet proved that the Industrial Unionist has solved the problem although he will undoubtedly eliminate many distracting factors. Robert Owen after all may prove to be right in his conception of the Grand National Consolidated, and the solution may be found in one union with sections for each interest.

This book, however, is a thoughtful contribution to the problem of industrial and democratic organisation. It is polemical, of course. Its size is responsible for this. Whoever is at all interested in the future economic structure of society should add it to his library. Whether one agrees with the conclusions or not it is provocative of thought, and this is the supreme need of our time.

J. S.

A SPIRITUAL PURPOSE IN THE SCHOOLS

By *ARNOLD FREEMAN*

[*The proposals made in this article are in the main the work of Dr. F. H. Hayward, with whom the present writer is collaborating in a book (to be issued shortly) entitled: "The Spiritual Foundations of Reconstruction—A Plea for New Methods in Education."*]

THE people of this country desire fervently that the coming peace may bring :

1. The League of Nations.
2. A Reconstruction that shall achieve Social Harmony.

Increasing thought and effort are being given to the compassing of both these ends, but the ugly and unavoidable fact is that the degree of achievement depends in exact measure upon the quality of the human nature involved in each scheme of reconstruction. International wars, class wars, and industrial wars, will never become impossible until we have human beings who are *above* brute belligerency. The reliability of our World-Peace and the grandeur of our after-war civilisation are conditioned by the "fundamental decency" of each nation and of each individual within it. Much may be done with human nature as it now is. Infinitely more could be done if every individual were *educated*. Educated, that is, to serve his fellow-creatures in his own community and in the larger community of mankind.

But to compass such an end it is of no use to concentrate, however fixedly and continuously, upon "the form side" of education. This is the mistake which it would seem that modern democracy is in grave danger of making. Here is an illustration. Mr. Mactavish, the General Secretary of the Workers' Educational Association, writing his Preface to the "Recommendations" of that body to the "Reconstruction Committee," states admirably enough: "But if England is going to rebuild on a sound foundation

after the war these facts [education 'meagre in quantity and poor in quality'] must cease to be." He declares further that "to evolve a system of education that . . . sets free the human spirit is the task to which the Workers' Educational Association has set its hand." But the actual programme of the "W.E.A.," confined, as if deliberately, to the "form-side" of schooling, is upon facts inadequate to this purpose. To prolong the years of schooling, to get smaller classes, to increase the salaries of teachers, etc., will not be sufficient; such changes are, after all, improvements only in the "externals." What is desperately needed in education is a great spiritual purpose in our educational effort. Perhaps it was not possible for the Workers' Educational Association to secure unanimity upon proposals dealing with the inner or spiritual side of education. Mr. Fisher seems determined to steer as wide as he can of the "religious controversy." It becomes all the more essential to emphasise in these days that education has and must have a soul as well as a mind and a body.

The only League of Nations worth the name is a spiritual unification based upon international understanding, friendship, and co-operation. Further, if each nation is to be filled with a spirit of goodwill to other nations, it is certain that we shall have to evoke that spirit in the schools.

The only Social Harmony worth the name is one which arises spontaneously in a society of individuals, the mass of whom are charged with a desire to serve one another and the community to which

they all belong. And, once again, this spirit of social service, if we are to make it general enough to be available for the ends we have in view, must be manufactured in the schools by a State which has secured the co-operation of all the worthiest elements it contains.

For both ends we need citizens who as children have been taught to believe intensely in freedom of will and moral responsibility; who have learnt instinctively to seek and to serve Beauty, Truth, and Goodness in every relation of life; whose constant purpose is the service and glorification of their own country, in order that it may in its turn serve and glorify the commonwealth of nations.

The very life of civilised humanity depends upon the production of such socially-minded human beings. But they will never be made until, instead of a "religious controversy" and mere neglect in fundamental culture, we have an end in view in our schools. We believe that the following scheme would go far towards giving education that underlying spiritual purpose which every "Humanist" in the history of education has declared to be essential:

1. The first of the four main proposals of the scheme is that there should be a national school liturgy, consisting of the noblest passages, sacred and secular, from our own and all other literatures, and selected very largely, of course, from the Bible; of pieces of the finest music the world has produced; and of certain ceremonial features. Morning by morning the child would hear the most beautiful and inspiring passages from the Bible impressively read; he would listen daily to magnificent poetry and prose; he would be familiarised with many hundreds of pieces of character-building music; once a week, perhaps, he would take part in some piece of ceremonial or pageantry in honour of a great personage (Shakespeare, Joan of Arc, St. Francis, St. Paul, Swedenborg, Darwin), or of a great idea (The League of Nations, Science, Peace, Democracy, Spring, India, France, America, Ireland). Three such celebrations, Empire Day, Shakespeare Day, and (in Welsh schools) St. David's Day, are already established officially.

2. The everyday duties of life (matters of cleanliness, hygiene, citizenship, conduct, &c.) should be expounded by the teacher in specific moral and civic class lessons. Drawing support and illustrative material from the liturgy, these lessons would appeal mainly to the Reason. For this purpose the teacher would be supplied with information—including in the case of con-

troversial topics, pro and con material—prepared by the ablest intellects in the community. As the child progressed into adolescence, he or she, too, should be increasingly given access to the pro and con material. The teacher would have freedom to urge his own views, but the pupils would also have freedom to "look at the other side of the question," and arrive by deliberate reasoning at a decision—or, perhaps (and not of necessity undesirably) at an "indecision."

3. Accredited representatives of the National Church, all other religious bodies, political parties, professions, movements, etc., should be invited to speak to the assembled school during the period set apart in the liturgy for an address.

4. Scientific charts of time, space, and history should be statutorily hung upon the wall of every school.

It is not possible here to develop the scheme fully, nor to meet (except by reference to the forthcoming book mentioned in the introductory note) all the criticisms and interrogations that will arise in even a sympathetic person's mind. We can only hope that what has been indicated is sufficient to enable an interested student to grasp what the scheme would mean. We believe that anyone who will think it over, *provided he is not determined at all costs to have his own particular doctrines rammed down the throats of as many children as he can lay hold of*, will see in it an approach to a solution not of the religious difficulty only, but of those two far greater "difficulties" which we noted at the opening of this article: The difficulty of Unifying the World and the difficulty of Unifying the Nation.

We add the following notes by way of answer to some of the more substantial of the queries likely to be formulated:

(i.) In the present divided state of theological and philosophical opinion the nation cannot go further than a scheme of this character. One step more and we should be trespassing into regions where the State, at present at any rate, has no right to intrude. In this form, the scheme contains little or nothing unacceptable to any sincere individual, whatever his belief. At the same time we are certain that an overwhelming majority of thoughtful and of high-minded men and women, whether in the churches or out of them, would welcome it.

(ii.) In the child's ample leisure, parents and churches will have full opportunity—if they desire to use it—for the inculcation of particular dogmas. The scheme suggested will make the boy or girl far more responsive to explicit religious teaching; it will make him or her in every desirable way a better Anglican, a better

Roman Catholic, a better Baptist, or what not; it will thwart no religious instruction except that conveyed in such a hideous narrowness of doctrine as no one has any right to impose upon a child.

(iii.) The stumbling-block to the framing of any such scheme as this is that each particular religious body believes that it has a "corner in Truth," and can produce results compared with which those produced by other bodies are quite inferior or altogether worthless. But those who hold such conceptions in their old narrow, intolerant, dogmatic form are now the few, though unfortunately they still have a powerful grip upon the educational system. Unless we democratically admit that Truth is not the monopoly of any body or party, that we are all learning, that we are all liable to error, that in any case the points we agree on are numberless compared to the points we disagree on, we shall never spiritualise education. The things for the Churchman or the Dissenter to ask himself are: (a) whether it is not finer to strive for an England of cultured and noble men and women than for those articles of doctrine on which he differs from his fellow-creatures; (b) whether if the churches cannot bring themselves to accept a scheme of this kind, there is not a danger that the State will decide to eliminate spiritual teaching altogether—or, even worse—that "religious education" will remain what it is!

(iv.) By the "right of entry" granted in these proposals every considerable point of view would have its chance of being put before children—and in so far as they cared to attend—before parents and the outside public. Children would be likely to hear the best that each religious or other body had to say for itself. To win the heart and mind of the growing generation, there would be a competition of the happiest kind among those who arrogated to themselves the right to speak. Doctrines merely absurd and unbearable would be still-born in such an atmosphere; but the Truth would prevail.

Surely it would be to the good if all of us heard from the representatives of other churches, parties, and movements, the best they could offer? Surely the only thing that is illegitimate is that any group should have the right to say its own say, at the public expense, uncriticised, and unchallenged?

(v.) This scheme would make the Bible a living force in the life of the nation. Is it that to-day?

(vi.) The teacher would be freed. Yet the State would remain supreme.

(vii.) If the school funks or neglects the treatment of serious controversial matters—especially

now that we are extending education into adolescence—the electorate will continue to hear only falsehood and partial truth on all urgent political questions, and we shall not free democracy from that vilest of Kaiserisms—the rule of the popular Press and the party machine.

(viii.) Doubt exists among educationists as to the wisdom of the direct class-room teaching of poetry, they should be *imbibed*.

(ix.) Fragments of this scheme and approximations to it, of a thousand different varieties, are, of course, in operation all over the country. But in many Public Elementary Schools, if not in most, religious teaching is a farce.* What is wanted is the conscious national adoption of a scheme which subserves whole-heartedly the spiritual purposes which we set before ourselves as a people.

(x.) The liturgy might be compiled, and from time to time modified by a Consultative Committee to the Board of Education, consisting of our leading ministers of religion, thinkers, artists, writers, and musicians. (The dignity attaching to membership of this body ought to be the highest honour offered by the State).

(xi.) The information for moral and civic lessons and the pro and con material could be continuously accumulated, perhaps under the direction of the same Committee.

(xii.) The scheme might be introduced at one stroke by the agency of a sufficiently educated Minister of Education. We believe that if Mr. Fisher were to insist upon its adoption forthwith, at any rate in all provided schools, he would have behind him nine-tenths of the voters and nine-tenths of the teachers and educationists. Failing such a consummation, we look to the energies of a small committee, formed to accumulate material, conduct propaganda, and hasten the "slow processes of evolution." In the end, we may shamefacedly re-import the scheme from India (where Mrs. Besant apparently manages to persuade children of varying religious belief to be educated together, even in religion). Sooner or later, we insist, we shall come to it or to something like it. Sooner or later, the good sense of the community will declare to the contending parties: "These proposals are honest, dignified, generous; if they are not good enough for you, improve them; but you shall not divide the people from the cradle into sections unable to understand one another and unable to co-operate."

ARNOLD FREEMAN

*The reader should see on this point an article by Miss M. L. V. Hughes in the W.E.A. Education Year Book (1918).

PATRIOTIC EDUCATION IN SOUTHERN CALIFORNIA

By *ADELIA H. TAFFINDER*

THERE has been recently published a pamphlet, "Los Angeles City Schools and the War," by Dr. Albert Shiels, Superintendent of Los Angeles Schools, which tells a wonderful story without embellishment, but in figures and facts.

On the day war began members of the advisory corps of the Los Angeles Schools, including the principals of the schools, met in the office of the City Superintendent to discuss the part which the public schools of Los Angeles should take.

It was determined to adopt five definite policies :

1. Change in Curriculum and Method. For the ordinary school activities there were to be substituted war activities, whose significance for education should be as important and as direct as had been those they displaced.
2. It was resolved to limit direct co-operation to organisations bearing official Government sanction and approval—a policy that, with one exception, was consistently observed.
3. The various kinds of work were assigned to corresponding central committees, through whom all requisitions were received and distributed among the various schools. It was required of any quasi-Government activity, such as the Red Cross, that it should appoint a corresponding central committee, which would assume full responsibility for furnishing material, ordering requisitions, outlining demands, etc. In this way individual Red Cross chapters worked through their own Central Committee; individual schools and classes through theirs.
4. All war activity was to be primarily educational. This forbade the multiplication of the same product by one individual, once the educational value to the learner had been gained. The large number of pupils permitted the production of much material without sacrifice of educational values.

Dr. Shiels says that discussion concerning the war, and contribution made as a result of it, has stimulated interest so that the life of the schools of Los Angeles has become more real. This is only an argument for more vital school

life. For this reason every effort has been made to stimulate these 80,000 school-children with one constant idea—that instruction and service are to be based on the conception of patriotism and personal sacrifice for country. The war activities in these schools have constantly emphasised the idea that each pupil should give something of himself that he may help his country, and that in so doing he is ultimately in some sort a beneficiary.

In the Training of Workers for War they have been divided into three parts : training for trades and commerce, training for nursing, training for military service. At the close of June, 1917, a survey showed that there were over seventeen hundred students in the high school who had completed courses in shop work which could be applied in aiding the Government in the war. For instance, boys ready to run or repair auto-trucks, do forge, foundry, or pattern-making work; boys who could be used in field work and surveying; those skilled in printing or who could prepare mechanical drawings for army equipment and apparatus.

There were hundreds of boys and girls ready as stenographers, typists, telephone operators, stock and writing clerks, pupils licensed as wireless telegraph operators, and those trained in chemistry.

These students were not trained especially for military service, but they were ready on call.

At the request of the Government, classes were opened in the day, evening and high schools for radio and buzzer operation. Under the supervision of the Red Cross there were trained in the intermediate and high schools nearly 3,500 girls—791 in home nursing and 2,664 in first aid. It is not to be assumed that a course like this is anything other than preliminary.



DR. ALBERT SHIELS

Such a training, however, may be considered introductory to a nursing course, and, where the necessities are severe enough, as an apprentice period for learning to become nurses' assistants.

There has been much discussion concerning the value of military training in the high schools. Up to a year ago the preponderance of opinion among educators was apparently against it, this feeling, no doubt, being due to the fear of developing a spirit of militarism. It was felt that whatever values might be yielded by military training could, in a democracy, be equally well obtained by other methods.

The schools of Los Angeles, in common with those of every city of this nation, have for years been training our men for citizenship, which means service to the State, whether in war or in peace. The work performed by our public schools explains the relative facility with which our national army of two million men has been enrolled and prepared in so short a time.

Within the past eight months the students in high schools and junior colleges of Los Angeles have contributed to the American Army and Navy 533 soldiers and sailors.

SOLDIERS OF THE SOIL

One of the first demands of the war was for an increased food supply. The school gardens have long been a notable feature of the regular school activities of Los Angeles. The problem was to increase the area which was to be put under cultivation. This involved many supplementary activities, but resulted in the fact that 14,012 pupils, in the elementary schools alone, became regularly engaged in gardening outside of school hours. The amount of additional acreage put under intensive cultivation by the children in the elementary schools was 1,062.16 acres. An increase in acreage like this is significant, not only for the amount of the product, but for its educational values. The pupils who entered upon the work were enrolled as "Soldiers of the Soil." Their efforts were conceived in terms of patriotic service, and they so understood it. For a long time several excellent demonstration gardens have been maintained in the

high schools; these gardens have lately come under the direction of a single supervisor.

In one high school district the student body, with patriotic enthusiasm, agreed to open school at 7.20 every morning, in order that the boys of the school might assist in thinning a large crop of beet and at the same time keep up their school work. The boys who worked in the fields attended school until eleven o'clock, and were then conveyed by machines to the various ranches where their labour was needed. About sixty of these students saved over 106 acres of beet, earning \$1,358. The work was carefully supervised by the principal of the school and by the instructor in Agriculture.

By a unanimous vote the boys interested in athletics agreed to plough up their baseball fields and to plant beans. The crop harvested from one baseball field, after school commenced last fall, amounted to 2,417lb. of cleaned beans, which meant that this amount has been added to the nation's food supply. These are illustrations of the splendid service the high school students are contributing in behalf of the nation's welfare.

FOOD CONSERVATION

Food conservation goes hand in hand with food increase. The school activities comprise instruction in the cooking of a cheap, well-balanced dietary with reference to the food programme of the Government. There has been the dissemination of information through publication and distribution of 50,000 copies of a pamphlet prepared by the Home Economics Department, containing very practical recipes written in simple language and susceptible of preparation in homes, even of the poorest. This Department continues a periodic distribution of weekly recipes or mimeographed sheets, the total number of which is now in excess of half a million. The Liberty Cook Book, compiled by members of the National Council of Defence and published by the City Teachers' Club, and sold at fifteen cents each, netting a nice sum for the Red Cross children who dispose of them, secure their membership in the Red Cross.

There are demonstrations to parents in the school kitchens, the formation of canning clubs in elementary, intermediate, and high schools. The cafeterias of the largest high schools have prepared all their own vegetables for the winter season.

Camp cookery classes for boys are established, and instruction in dietetics in connection with classes in home nursing.

This does not constitute all of the activities in food conservation.

RED CROSS WORK

Soon after the United States' entrance into the war the Public Schools Branch Committee of the Red Cross visited various schools, accompanied by the Public School Officials, and noted the particular articles the various schools seemed best fitted to supply. The co-operation of all teachers was readily pledged. Eight thousand articles in a few months have been contributed.

The work in the serving rooms of Los Angeles City Schools was reorganised for the war, and within seven months they have produced over \$23,000 worth of material, labour value only being estimated.

The articles themselves were made precisely according to Red Cross specifications, and were accepted as perfect.

The material was supplied by the Red Cross organisation, although through their own memberships the pupils themselves supplied more than the amount necessary to pay for the material used.

The history of Salvage for the Red Cross began among the school children with the saving of tin foil.

This source of income to the Red Cross has steadily increased, until the conservation of salvage has become an important factor in Red Cross work throughout the country. From an income of \$50 per month it has risen to over \$600 per month. The school children are learning the significance of little things, and in practising these habits of thrift have learned to do so from motives of patriotism rather than for selfish advantage.

With the co-operation of all high schools, and under the supervision of

drawing teachers, posters have been prepared to serve as a means of publicity for the various war activities. The Red Cross and the schools have used many of these posters. Seventy-four special posters were prepared to emphasise the necessity of eating Liberty Bread. The first Liberty Bond issue, which took place early in June, 1917, was generously subscribed to by teachers, pupils, and patrons of the Los Angeles Schools. The subscriptions in elementary, intermediate, and high schools amounted to the total of \$60,000. There was a "Public School Drive" in October, 1917, for the Second Liberty Loan, and one at the present time (April, 1918) for the Third Liberty Loan.

THE DRIVE FOR THRIFT STAMPS

In co-operating with the Government in the sale of Thrift Stamps a certain procedure was adopted in advance and followed successfully.

A conference with principals outlining the procedure was held, in order to make clear the value of thrift saving for pupils by establishing a good habit and by affording a channel for their patriotic emotion.

Through the newspapers open letters were addressed to the children instructing them as to the value of thrift, and what the Thrift Stamps can accomplish for them, "not only because it helps those who save, but because it gives a fine consciousness of an act of patriotism. It identifies each child with the best citizenship of the country." It is for these reasons that the introduction of Thrift Stamps sales as part of the regular school programme has become a very real addition to the school curriculum. At the end of the first month of the Thrift Stamp Campaign nearly \$25,000 worth of stamps were sold. Dr. Shiels has received many letters of congratulation from Government officials acknowledging the extraordinary contribution made by the pupils.

THE RED STAR RELIEF

Humane education is one of the studies provided for in the State law. Fifty of the schools of this city have been experimenting in a brief course of instruction, which will be extended to all schools.

The organisation of Red Star Societies in the schools has been most successful. Under the leadership of the Director of Nature Study many talks on animals have been given to the children. One of the largest high schools has 1,000 members, and two high schools have a membership of 100 per cent.

THE FATHERLESS CHILDREN OF FRANCE

A year ago an appeal was made to the teachers and pupils of the public schools to aid the Fatherless Children of France. This campaign aroused the greatest interest among children of all ages. Those who had money in the bank or had parents able to assist them gave freely of their means. Those who were not so fortunate spared no sacrifice to attain the necessary money; boys cut or weeded lawns, burnt over vacant lots, ran errands, &c., while the girls washed dishes, took care of younger children, or anything of a similar nature which would bring them in the desired amount.

In one of the neighbourhood schools, where the children bring a penny daily for milk, the children voluntarily went without their morning meal, then turned the pennies into the school fund. It has been estimated that \$36.50 per year would save the life of one of these children of France. The total amount contributed by the schools up to this time exceeds \$20,000. One hundred and thirty-six children have been regularly "adopted." Many beau-

tiful letters of sympathy are written by the school children to the orphans of France. The most significant results of these activities are the great benefits that must accrue to the community through the training gained by the pupils in these schools.

During the school year there have been issued each month what are known as "War Circulars," and they are numbered seriatim. The first one was to call the attention of principals and teachers to the need of securing books for soldiers and such subjects as aviation, submarines, automobiles, signalling, first aid, and study of the French language, so that every soldiers' camp should be supplied with an adequate library.

Dr. Shiels, City Superintendent of Los Angeles schools, in his pamphlet previously mentioned, of which this article is a summary, in one of the "War Circulars," makes a lengthy and an eloquent appeal for "Loyalty in Schools," which he requested to be read by the teachers to all the school children. "Let us who belong to the public schools give what we have; let these ideas be spread among the peoples of the world and be accepted by them. We entered this war with pure motives; we shall go out of it with clean hands. What we demand is that civilisation shall go marching on, and that no Government or Emperor shall set us back in the progress of the centuries."

ADELIA H. TAFFINDER

Krotona, Hollywood, Los Angeles,
Cal., U.S.A., April 26th, 1918.

THE STRENGTH OF A NATION

By CECIL R. BERNARD

"Impossible—a word found only in the dictionary of fools."

THE Strength of a Nation is a composite quality, and no one characteristic can be said to confer that strength on any race. Intellect, wealth, courage, population, are all qualities which contribute to a people's strength, but there is one without which all the others must in time decay. I allude to the sound bodies and healthy minds of the men, women, and children who compose the nation. Given health, and granted that the seed is there, all the other qualities will develop; delete health, and the race will become effete.

It is therefore of the first importance that everything should be done which will contribute to the general health of a race, and especially with regard to its outdoor life.

This point was fully appreciated by the Ancient Greeks and Spartans; it is appreciated in a lesser degree by the nations of to-day, especially by the British nation; but, as will presently be shown, it has been the French who have pointed out the road by which we may seek a more universal and beneficial system of outdoor exercise.

How does the British nation stand in this matter?

In time of war we put our manhood through a course of training calculated to make them as sound in body as it is possible for them to be. When they have reached this state of perfection we despatch them to the front, and a percentage of these sound and healthy bodies are killed or maimed for life. We appoint doctors and inspectors to overlook the health of our women, in order that they may be in a fit state to manufacture the explosives and other paraphernalia wherewith we slaughter our foes.

This in time of war! What in time of

peace? Comparatively nothing. All health-giving exercises are then almost entirely left to the individual initiative of the nation, and this shows itself in the numberless clubs for games of all kinds which are one of the features of our national life. These clubs, and the general love of fresh air which is so characteristic of the British races, have been of untold benefit to the general health, and the knowledge of this benefit derived should act as an incentive to greater efforts. May these games clubs long remain a feature of our life, but let us add to them, not compulsory training, but a system whereby men and women who wish to train their bodies can have their efforts towards physical health guided by experts. Such guidance would double or treble the value of the energy expended.

We want a system which will embrace the white-faced typist, the factory girl, the young man of the labouring classes—a system, in fact, open to all; a system which will give the workers the opportunity of spending their summer evenings in healthy outdoor sports, as their more fortunate brothers and sisters are able to do at their tennis clubs or cricket nets; and which will provide exercise every day of the week and not just a single game on Saturday afternoons.

Connected with a national system of outdoor sport there is the danger that the individual might be tempted to neglect his or her career in favour of games, and this is one reason why professional sport should be discouraged, while amateur sport should be promoted. So surely as outdoor games become a question of £ s. d., so surely do they lose many of their most beneficial qualities; and a sys-

tem whereby twenty-two men play, and some thousands are spectators, is of no use to the majority beyond affording a little break in the week's work. We want all these thousands of spectators to become performers themselves.

Then, again, there is always the risk of a thing, good in itself, being carried to such a length as to become a baneful influence, and this to some degree took place in Ancient Greece, where the seductive influences of the games acted as deterrents to nobler aspirations.

In Sparta, as differing from Greece, the young unmarried women were permitted to take part in the games as well as the men, and they exercised their bodies with the one idea of becoming the strong and healthy mothers of future citizens.

So it will be with us. As long as we regard sport primarily as a means to an end, and secondly as a pleasure, so long shall we derive benefit from it, but as soon as we seek it only for the pleasurable sensations it conveys, from that moment it will become a harmful influence.

Managed on a sound democratic basis, and given that we keep our heads and do not go "games mad," there is not the slightest doubt but that some national system of voluntary sports would be of a value to the Empire impossible to estimate.

And why, in the great social reconstruction which will take place after the war, should such a scheme not have a place?

The first requirement will be money. We spend eight millions a day on killing and maiming our enemies, and our enemies spend a like amount on killing and maiming us. Surely in the years of peace that are to come we can spend a few millions with the far nobler and more godlike aim of benefiting the men, women, and children of the Empire; of making our nation happy and healthy, and therefore a blessing to the world. We can. Let us hope that we *shall*.

We next want a scheme, simple, yet all-embracing.

Some years before the War I remember reading about some outdoor gymnasia which had been erected by the French Government. There were two, if I re-

member correctly: one for men and one for women. To these places the young men and women of the surrounding districts came in their spare time, and, freed from the conventions of necessity appertaining to private clubs, they were able to indulge in running, swimming, and pastimes of all descriptions.

Let us borrow the idea and carry it out, not in twos, but in hundreds!

In London and the big centres of population the gymnasia could be erected in the public parks or commons. They should contain a large open-air swimming bath, a running track, fields for games, an open-air gymnasium, and all the other requirements for outdoor exercises. Under cover there should be cubicles for changing into suitable clothing, hot and cold baths for use after exercise, and a strictly teetotal buffet where tea, coffee, and the simplest and plainest of food could be obtained. The buildings and appointments should be inviting, refined, and comfortable, at the same time omitting any approach to luxury, as defeating the end in view.

The question as to whether the sexes should mix is one on which there would be a great diversity of opinion. Personally I believe that once a start had been made the mixed scheme would have a beneficial effect as tending to promote a more natural and healthy intercourse between young men and women, though at the same time there are certain exercises which the sexes would do better to practise apart.

Taking everything into consideration, it would perhaps be best to steer a middle course. This could be managed by having one large gymnasium divided into four parts, each of which would be a complete gymnasium in itself. One part would be reserved for men, another for women, a third where the sexes could mix, the fourth being set apart for young children under a certain age, and specially constructed to meet their needs.

The great advantage of such a scheme would be that an exercise such as swimming could be learnt in the private gymnasium before going into the general. In fact, almost all the primary tuition should

take place in the former, the latter being reserved for those who have, for example, learned to keep themselves afloat, and for games and exercises. The general gymnasium would, of course, be by far the largest of the four.

It would, of course, be impossible to provide fields for such games as cricket, football, and hockey inside the gymnasium, as the extent of ground needed would be out of all proportion to the number of individuals engaged, and in a largely populated district the acreage required would be enormous. The programme, I imagine, would be limited to something like the following: running, swimming, skipping, gymnastics, Swedish drill, tennis and lawn tennis, croquet, and fives.

Then there is the question of administration.

The Government would have to advance the necessary funds, but though the general scheme would have to be under Government control, the gymnasium of any one district should be under the direct control of a local committee. This committee should be composed of men and women who have themselves entered largely into the field of sport, and should be distinct from the local council.

The great areas of population should be divided into districts, and one or more gymnasia erected according to the number of inhabitants.

As a general rule no man or woman should be allowed to attend a gymnasium outside the district in which his or her home is situated.

Having marked out the districts and built the gymnasia, the next thing will be to enrol the members.

It would perhaps be as well to make a small nominal charge, such as half-a-crown, for the season, and this would include the use of the gymnasium for all general exercises. For exercises which require more individual attention, such as Swedish drill, gymnastics in the school sense, and tuition in swimming, a small extra charge should be made, and on filling up the entry form the applicant would have to state if any, or all, of these special branches of exercise were required. The

effect of these small charges would be to keep out those individuals who join without any serious intention of making use of their opportunities, or with the object of creating disturbances.

Each gymnasium would require an adequate and efficient staff of instructors, instructresses, and ground men, and of the first, at least, there should be no shortage after this war.

The construction of the gymnasia is chiefly a question for the architects, but I would put in a word for a little natural beauty. If there should be trees on the site they should not be cut down. A swimming bath, though constructed on the latest scientific principles, will look more inviting and more like a natural lake if there are some fine old oaks or elms growing on the banks. Again, a tree affords a far pleasanter shelter under which to sit and take tea than a canvas marquee or verandah.

Such is the bare outline of a very feasible scheme. It is not intended to abolish the private clubs, but to supplement them by extending to every man, woman, and child in the United Kingdom the opportunity of indulging in healthy outdoor exercise with the added benefit of having their energy and endeavours expended to the best possible advantage.

Connected with the strength of the nation there is another question—one far more difficult of solution than the building of gymnasia. It is the annual holiday. The majority of young men and women in business get two weeks out of fifty-two in which to see something of this beautiful world. The labouring classes obtain less, if anything at all, and then their pay is stopped whilst they are away.

We all know that a change of scene, giving us as it does something fresh to think about, is as beneficial to the mind as a change of air is to the body, and therefore the annual holiday has a double bearing on the nation's health, a mental as well as a physical bearing. Another fact borne out by the medical profession is that a fortnight's holiday is not enough to do any real or lasting good, the holiday-maker having to return just as he or she

is beginning to feel the benefit of the change.

It is therefore necessary that some scheme should be devised whereby every man and woman, no matter what their employment, should have three weeks' or a month's holiday during the year, receiving during that time their full pay.

The immediate outcry will be the cost, and doubtless to some employers the burden would be heavy. The small business, employing one clerk and making little profit, would be hard hit, for whereas the employer might be able to manage by himself for a fortnight, he would have to hire temporary help for a month, and would therefore be paying double wages.

It is here that the State must step in and help. Suppose a new tax, worked on the stamp system, of one penny per month for each employee, were imposed on all employers of labour. This tax would be called the Holiday Fund, and from it the State could provide help, equal to the excess holiday wages, to all employers whose net profits were under a certain percentage of their gross expenditure. Thus, Mr. Brown, employing one clerk receiving two pounds per week and a fortnight's holiday in the year at full pay, would receive State help to the extent of four pounds to defray the expenses of the additional fortnight's holiday he would have to give his clerk.

By some such scheme as the foregoing the prosperous business would help its less prosperous rival, but the individual tax would be relatively so small that it would not constitute a burden to anyone.

The question of how much the employee

is entitled to receive would require a fixed basis of calculation. Where an annual salary is paid there would be no difficulty, but where the employee is paid by the hour, or is on piecework, he or she should be entitled to receive holiday pay equal to the average for the preceding three months, excluding time lost through illness.

Again, employees would need some protection against dismissal just before their holidays become due, by which means some employers might try to escape the additional expense. This protection might to a certain extent be obtained by making the length of holiday due proportionate to the time the recipient has been in the firm's employ. Thus, after three months the employee would be entitled to a week, after six months to two weeks, and if he were dismissed at any time between the third and sixth month and had not yet had any holiday, he would be entitled to receive additional wages equal to the proportionate length of holiday due.

Such are a few ideas on how two movements vitally affecting our national health might be made to produce results far more beneficial than is the case to-day. They are, however, but two out of many which require amendment. Among those untouched upon, a visit to the slums of any of our great cities will tell one more than reams of printed pages. But one thing is certain, that we have a stiff fight before us, and that when this cruel war is over we must gird ourselves for another and a longer fray, in which our aim will be not to destroy, but to make whole.

CECIL R. BERNARD

A NOTABLE BOOK

("RACE REGENERATION" by E. J. SMITH. London: P. S. King and Son.)

"RACE REGENERATION" is a large subject for any writer to tackle. It involves almost all the thorny social and economic problems which beset our generation, and in this small volume the author grapples with these in a masterly manner. Every thinker on social reform will find matter of interest and instruction in its pages.

In an eloquent introductory chapter, entitled somewhat ambiguously *Our Duty to Our Soldiers*, he sums up the present condition of the world: the nations locked in battle; men laying down their lives cheerfully for freedom's sake; Governments spending enormous sums on the war, who pleaded poverty when money was requested for improvement in the material conditions of the people's lives in the piping days of peace—an incongruity which must have struck everyone who gives a thought to things as they are and were.

The writer emphasises a fact patent to all that the hour is ripe for change; that the war has brought awakening with suffering; that the very exigencies of the times have caused to be initiated far-reaching changes in matters of Government and State control which would have required a ponderous amount of prelude and preparation in normal times. He is eager for further progress along these lines, but he is conscious too that not only Acts of Parliament but a new spirit is required to make the future worthy of the great sacrifices which men have made for it in the deadly duel with Prussianism. There can be no doubt that the hour is ripe for the infusion of a new spirit of sacrifice, of high aim and true democracy, now when, "after nearly four years of war the people in every land are plastic, sensitive and expectant."

From the general thesis the writer turns to the blatant evils of society as it is and to the preventive and remedial measures

he would advocate to eradicate them. The decline of the birth-rate, housing as it is and should be, infant mortality and its antidote, the endowment of motherhood, the evils of the factory system, the need of a clean milk supply and the means of ensuring it, the ravages of venereal diseases and the preventive and curative measures which this evil should involve; the desirability of a "national balance-sheet" which would show "not only our fabulous wealth, industrial greatness and military and naval power, but also the number of inmates of our prisons, work-houses and asylums"—there is stuff here for the most serious consideration and the fruits of such consideration this book affords.

It is a notable book in its fulness of knowledge and mastery of detail, in its stern facing of facts, its mingling of a passionate idealism with severe practicality. It has no shibboleths or universal panaceas. The writer knows the reforms which have already been essayed and the measure of their success and failure. He is modest in his anticipations where new projects are put forward. His suggestions are always well worth attention, for they are founded on a ripe experience and a sound psychology. He does not advocate the endowment of motherhood without counting the financial cost. He calculates that the cost for the first twelve months would be some £9,000,000, and that it would increase by that amount each year till it reached a maximum of, "say, £120,000,000 per annum at the fourteenth year, after which it would remain more or less stationary at an annual cost of fifteen days' war expenditure." The fund for such an endowment would be raised mainly by the taxation of single men and childless couples—"up to a point which did not involve hardship—for both enjoy the advantages which child-life confers on the nation."

The endowment would be made condi-

tional on the abolition of overcrowding in the home, on cleanliness and the proper care of the child. The writer is inclined to brush aside the inevitable drawback to such schemes, the inquisitorial element it involves—and no doubt this looms larger in prospect than it would in practice.

An example of the author's minute knowledge of conditions is his enumeration of the sources of contamination of our normal milk supply even to the rubbing of the rim of the bucket, from which the milk is poured, against the milker's trousers! The complete picture of the career of the milk from cow to consumer might make a careful mother despair. She must turn for relief to the picture of the proper way of dealing with milk which will be the only way in Mr. Smith's Utopia.

Not the least interesting part of the book is the description of the reforms already initiated by the Bradford Corporation, as a member of which Mr. Smith finds some scope for his ideals. The

"Bradford Maternity and Child Welfare Scheme" is described in detail, and the description is full of practical hints for other reformers. An appendix deals with other municipal health activities in Bradford, sanatoria, the convalescent home, and last but not least the municipal poultry farm. These practical details emphasise the character of Mr. Smith's Utopian dreams. Unlike Sir Thomas More, he does not "rather wish than hope" for their realisation; on the contrary, he is straining every nerve to make his vision an actuality. Passionately he calls upon the Churches to come into line, but he is confident in the future even if, as he warns them, the Churches should be left behind. He insists that spiritual life must have a basis in decency of bodily conditions. The reading of the Gospel which would belittle the conditions of the present life in some vague appreciation of the future existence has no illusion for him. He will have none of it. He demands here and now a "visible manifestation of the Kingdom of God upon Earth."

E. O. W.

RECONSTRUCTION

As soon as the War is over, the time of universal reconstruction will begin. The HERALD OF THE STAR has in the past contained many articles bearing on various aspects of this coming effort, and it is desired that the Magazine should continue to fulfil this function in an even larger measure in the future. The subject of reconstruction is enormous in its scope and provides opportunities for any writer with original and well-reasoned ideas along his or her special line. Readers of the HERALD OF THE STAR are invited to send in articles embodying such ideas, and they may be assured that such contributions will receive the most careful consideration. In writing articles of this kind, the larger and more general the treatment, the better. The HERALD OF THE STAR is an international Magazine and aims at providing material of interest to readers in many countries. Consequently, writers should avoid, as far as possible, being local or parochial in tone, and should deal with large principles, though these may, of course, be illustrated by special facts, local or otherwise, which come within the writer's experience. It should also be remembered that, in the opinion of the HERALD OF THE STAR, reconstruction can only be founded on a spiritual basis; and that ideals, which may seem quixotic and unattainable now, may take on a very different character when once the soul of mankind has been stirred, as we believe it will be stirred before very long.

EDITOR,

“ON EDUCATION FOR LIBERTY”

(By KENNETH RICHMOND)

Reviewed by THEODORA MACGREGOR

“**B**OOKS merely represent in visible form a thought-growth which has its actual existence in the Mind of Humanity.”

Mr Richmond holds that Education for Liberty means education in fellowship. Liberty might be defined as the union of personal self-determination with the spirit of service—not freedom from one's neighbour, but freedom with one's neighbour. Children need to build up a conception of the personal duty of service largely by an unconscious process of continual apperception.

The book is about the unity of knowledge and about methods of understanding that unity. The author has tried to weave the different principles of method together, and to present school method as it can be woven together in school practice under the hands of teachers. He does not claim that his ideas are revolutionary, or even that they are new, but he believes that the ideas which centre in the unity of knowledge are capable of working a profound and much-to-be-desired change in education. His aim is to carry the majority along by degrees, to move the rank and file, and he says he is not addressing the “minority to whom educational revolution is already, in thought, a thing accomplished, and in practice a thing well on the road to accomplishment in a number of pioneer schools.”

Part I., entitled “Notes on Method,” deals with ordinary pedagogical topics, such as interest, presentation, correlation, self-emulation, collective discovery, utility, spontaneity, work-shyness, disinterestedness, from the point of view of giving the child liberty to grow, not into an isolated individual, but into unity with other selves.

Method must grow organically out of conditions that actually obtain in a school. Teachers must be very cautious about introducing plans seen elsewhere, no matter how admirable, unless they are perfectly certain that the latter will fit exactly the stage of their children's growth, and all the circumstances.

In these days, when the teacher is supposed to have nothing to do except to provide a proper environment for the child, then to stand back and let him teach himself, it is interesting to see that such an authority finds a function for the teacher as interpreter, and instances the “seven million whys” of the child to prove that this is a legitimate function, in accordance with the laws of nature.

Class-teaching has led to so many abuses that some people consider it in itself, under all circumstances, the ruin and curse of education. Many experienced teachers will agree with Mr. Richmond's pronouncement: “It is worth while to insist that every class has a collective mind, a collective sense of intellectual courage, and of intellectual good form, because we are still apt to treat these faculties as though they resided merely in the individual. There is, too, much talk of ‘individual attention’ as a plea for smaller classes. . . . The intellectual unanimity of a class that numbers more than ten and less than twenty is something worth having and worth educating. Group-consciousness is always at its highest when there are just enough or just not too many to make the group conscious of its own best.”

The writer can remember times with certain classes when the “one spirit's plastic stress” swept through all present, when there was a single entity in the room

and all were part of it, when pupils became irrevocably part of the teacher and she of them, when the teacher, for certain, and probably the pupils, were conscious of a definite gain for all time. Wherever members of such classes may be, in Canada, in New Zealand, at the front, sailing the high seas, in the Arctic regions, or at home, they are knit together by a bond so strong that it can make itself felt at times still.

One dares not say much about class teaching, for fear of being supposed to advocate that children should sit speechless and motionless in blocks of thirty, being pumped into, as Thring says, like kettles with the lid on. There are two sides to this as well as to all other questions. The fury of many people against class-teaching may arise from the fact that in the average English boarding-school of the old-fashioned kind, children come into the same classes with every variety of ancestral tradition, environment, and training behind them, not to speak of a range of four or five years of difference in age, and are taught *en bloc*, although they cannot possibly have any collective mind to speak of. For example, once in a class of twenty, composed partly of Londoners, and partly of farmers' sons, one of the latter made the statement that the wings of Pegasus detracted from his value, as he could be less conveniently yoked because of them, and that an ordinary cart-horse was of far more account. When it was pointed out to him that Pegasus performed a service which all the cart-horses in the world could not have done, the answer was that the story was not really true. It turned out also that many of the country boys believed a brown butter-crock to be far more valuable than the finest china rose-bowl, because in their opinion the worth of everything depends on its physical, material use to people, and as a rose-bowl or a rose is of no such use, it therefore has no value. If they had been by themselves it might have been easy to show them the fallacy of this reasoning, but there were the London boys in the room fully realising the significance of this state of mind, and despising it, *i.e.*, separating

themselves from it. This stiffened the attitude of the country boys so that they would not own to seeing anything, and the teacher dared not show the slightest sign of taking one side. This is only one instance of a deep-seated cleavage, symptoms of which were continually appearing. One was never sure whether to have things out, or to smooth them over.

In their desire to give freedom to the child, people have sometimes forgotten the component parts of the child's nature, and have let him run amok in the name of liberty, not seeing that always when unbridled licence is permitted to the lower animal, self, the Higher Self is imprisoned, and that ought to have helped the Higher Self by keeping the lower self in its place.

Mr. Richmond says: "We have distrusted the exponents of education for liberty; there has seemed a taint of sentimentalism in their views, a softness, an easy-going quality which would make for the false liberty which is enslavement to self. But it is easier now to see liberty as something which calls for hardihood, regimen, and sacrifice. Liberty has to be won, not passively accepted."

Part II. deals with the "Content of Education." Here the author concentrates upon the synthetic method which aims at drawing knowledge into a coherent structural unity, and shows the evil of teaching subjects in watertight compartments. History, Science, and Language make three inter-related activities of mind, and the principles of each must underlie the teaching of all.

"A consecutive scheme of world-history should be planned, a nucleus to which the various facts of development in time that arise in other lessons can be related. There is history in almost everything—in geography, natural sciences, in languages, in Scripture. Scientific thought must be applied to everything in its degree. The teacher must raise himself to a view-point from which he can see the true connecting paths that intersect the fields of knowledge. He must see language as a whole, and he will soon come to see separate languages as parts

of that whole. By realising the great sequences of history on a wide and comprehensive scale we can learn to apply the historical sense in every region to which it belongs. To study science as a whole, carefully tracing its connections with every department of life, is inevitably to broaden one's outlook and one's method in teaching. Mathematics or any other subject becomes real precisely in the degree to which its relations with other subjects and with life in general are established."

It is interesting that Mary Everest Boole spent her life advocating the principles of synthesis, with the modification that she believed in alternate specialisation and synthesis, in accordance with the law of pulsation which is at the basis of the whole process of the universe. She tried to apply to education the knowledge of the laws of thought which she had gained from her husband, George Boole, and from such men as Gratry, Babbage, de Morgan, and Hinton. For her the dark caverns of unexplored mind were lighted up by the torch of the Ancient Wisdom in the form of Jewish sacred tradition, but she took the same steps to prove her hypotheses as Mr. Richmond takes to find out the workings of the unconscious mind. She also worked among neurotic cases of all kinds, and among the insane, and had behind her the help of many years of teaching experience.

It may not be amiss to give a few quotations from "Logic Taught by Love" to show Mrs. Boole's teaching on synthesis. She did all she could to honour her masters and used their words whenever possible.

"Gratry bids the student keep perpetually by him the living belief that as the Creator is One, so must the Science of that which He created be one also. Fear neither the magnitude, nor the number, nor the diversity of the Sciences. Study will be simplified, harmonised, and fertilised by comparing one science with another. We seem to hear Moses of old proclaiming the formula of freedom and of power. Hear, O Israël; the divided Gods enslave us. The Deliverer from bondage is the Unity."

Mrs. Boole thinks children should learn to consider at regular intervals (say once a week) what light the lessons on history, language, mathematics, and physical science throw on each other's meaning. "Gratry has pointed out how the habit of periodic synthesis of different branches of study strengthens the mind and enables it to do a marvellous quantity of work without exhaustion or injury. He also calls attention to the fact that when the habit of periodic synthesis is once gained the brain does a good deal of it by some process of unconscious cerebration, and even during sound and refreshing sleep."

From all that Gratry and Boole have said it would appear that the question whether the faculties exercised recuperate themselves from extra-human sources or by draining away the vitality of other faculties, especially the moral stamina, depends mainly on whether the synthetic work is commensurate in amount and kind with the specialisation, and is properly alternated with it.

"Nothing is really adequate except a periodic synthesis class in which a synthesis of all the week's work is made by the pupils themselves under the guidance of a proper Logician. (The word is used in a special sense.) The essence of the Logician's function is the re-uniting of strains of thought which have been forcibly separated by the school work. . . . The result of a proper synthesis lesson is an increased power of understanding, the genesis and function of facts generally, and an improved hygienic condition of brain. The pupil gets out of the unification lesson a supply (commensurate with his week's work) of creative energy."

Part III., entitled "The Unexplored Mind," is on the lines of psycho-analysis, but the author has gone a step farther, and has divided unconscious mind into subconsciousness and superconsciousness, just as the ultra-red rays lie below and the ultra-violet rays above the scale of visible colour.

Referring to the word "superconscious," Mr. Richmond says in a footnote: "This term seems to be coming into serious use since I first put it for-

ward—or perhaps there have been other Richmonds in the field." In fact, the word has been for years part of the vocabulary of James Macbeth Bain. For example, in "The Christ of the Healing Hand" he speaks of "Absent healing through the Christ-soul in the super and subconscious degrees of our being," and says of it, "This super and subconscious service is fulfilled not only in sleep, but often when the body is occupied by some merely mechanical round of toil which leaves the soul in its super and subconscious degrees, and even in its ordinary mundane mentality, free for such a service."

Mrs. Boole has not in set terms so divided unconscious mind; when she means to express the superconsciousness she calls it the Unseen Teacher.

"The highest object of intellectual culture, according to Grady, is to educe and fortify the sense by which we perceive what the Unseen Teacher is saying to us."

If the two following passages by Mr. Richmond and Mrs. Beale respectively be compared, it will be seen how completely they are at one about the ascent of conscious mind through the ages.

(1) "It may be noted here that historically the conscious Jones of to-day was the super-Jones of savage life, and that the sub-Jones of to-day, scowling in the corner of his railway carriage at the newcomer, was the conscious personality of the cave-man."

(2) "We feel as our ancestors thought, and think as our ancestors will feel."

The chief educational problem for Mr. Richmond is how to get at and to make use of the superconsciousness, and he urges teachers to make experiments, himself suggesting a few. Teachers are advised to try the value of a fallow period between the presentation of a group of ideas and the emergence of the child's fundamental thoughts about them. For example, a few minutes could be spent at the end of one lesson in a subject, in foreshadowing what is to be done at the next lesson. Another way is to encourage constructive guesswork, which is really the use of a superconscious sense.

Better training of the artistic faculties

ought to produce not only better artists and appreciators of art, but a humanity better able to use its superconsciousness. The author shows the element of the superconscious in peasant lore, and deplors its disappearance before compulsory schooling. He is forced to the conclusion that the extraordinarily complex strains and stresses of Gothic architecture must have been superconsciously worked out. "We must experiment systematically and patiently if we are to find out how the faculty of inspiration is to be developed—or, rather, how the conscious self can be induced to give adequate interpretation to the super-self."

The writer has been troubled for years by the thought of the danger to certain special types of children of modern indiscriminate attempts constantly to stimulate all children in the direction of self-expression. We need very badly to know what is the effect of this on the superconsciousness. In view of the facts of adolescence it would look as if there were even greater dangers in not preparing channels of self-expression. It may depend on what kind of creative work the child is destined to do. If it is the physical creative act of producing a family, one would expect that he ought to have channels of self-expression open in preparation for adolescence, while if his creative act is to be intellectual discovery or invention, or if he is to be in any notable degree a saviour of mankind, perhaps he ought to have the corresponding channels of self-expression ready only by the time his powers are mature.

Suppose a child is born with some message for the world, something which he has in trust for humanity. It is like a seed in him, and must grow to maturity before it can profitably be given out. Premature expression of it would prevent its proper growth. Such a child cannot let himself go like other children, or be quite one of them. He cannot be helpful in trifling little ways, because, unknown to himself, his energy is occupied in cherishing the great gift which he will present to humanity when his hour comes. His need is to be let alone, and to be private. When interfered with by the old formalist he

could revolt, but by the new ways he will be tempted to come out of himself, and to give away before the proper time what he ought to be keeping safe. In olden times he would have been "consecrated to the Lord," and would have grown up within the precincts of the temple (Samuel) or away in some esoteric community (our Lord), or he would have been put into the charge of some sage who would have carried him off to bring him up in solitude (King Arthur).

Mr. Richmond says: "Rational method in teaching, now advancing steadily towards general understanding and acceptance, liberates in increasing degree the conscious rational processes, but it may inhibit the superconscious workings even more than the formalism it replaces. Formalism could stimulate the mind to healthy revolt, modern method may lead it only too willing a captive. . . ."

"The Jews must have made some study of the means for inducing inspiration in their 'schools of prophets.' The results were certainly remarkable when we consider the heights to which a Jewish prophet could rise above the prevailing views

and ethics of his time. Shall we ever have a School of Experimental Prophecy established at each of our universities? The idea ought not to seem so ludicrous as it undoubtedly does seem. But the worst of highly differentiated seers is that they leave the common run of people behind. We need to start at the bottom; every school ought to be a school of prophets. Then, perhaps, we should have not only inspired thinkers, but a public that would attend to them, just as in the days of mediæval craftsmanship there was not only art but a people who could appreciate it. In fact, it is the one hope of a new age that we may be able to democratise inspiration. Otherwise there are only two alternatives: the occasional prophet will speak to the void, and be gathered to his fathers, while humanity continues to muddle through (more muddle than through); or the prophet will try to talk down to the multitude, and lose himself in the labyrinth of the popular sub-self, and become a false prophet. That must have been the fate of the enormous majority of seers, artists, and thinkers all through the ages."

THEODORA MACGREGOR

THE SHOOTING STAR

A STAR fell
Swiftly and silently
Into the bottomless well
Of the night.
The Cosmos heeded it not
Nor seemed bereft of its light;
But it vanished away
As suddenly as it was born,
And dissolved into essence again,
Awaiting some distant Æonian Dawn.

And I prayed
That when my farewell is made
To this planet of manifestation,
I may take my flight
Silently, swiftly
As that burning star when it plunged
Direct, unafraid,
Into the secret and fathomless pool of
Obscurity.

The Cosmos will heed me not
As I go out into the night.
Like a falling star I shall vanish away
And dissolve into essence again.
One with the Spirit of Origin and Creation,
I shall remain
At rest on a tranquil shore,
Till the tide of Life washes in from the
infinite main,
Bearing me out once more
Into the cycle of Lover and Desire and Pain.

PHYLLIS M. JAMES

EDUCATIONAL REVISION

By K. G. L.

THE dictum of a great modern educationalist is "Education is an atmosphere, a discipline, a life." How broad and how deep is this idea compared with the popular notion that education is a matter of ten or twelve years' stuffing with facts, and then it is "finished"! We are reminded of De Quincey's distinction between the literature of knowledge and the literature of power; for there is the education of knowledge, mere instruction, and the education of power, the development of the whole nature. Some education of knowledge is essential, as the skeleton of knowledge is essential to the living organism; but it is the education of power that moves and animates, and makes the dry bones live.

How is it that the old people in Ireland, trained in hedge-schools by teachers who moved from place to place, are so much more truly cultured than the modern national school child? They have a better vocabulary; they are familiar with and interested in the old literature and the old history of their country; they have originality and personality. How is it that amongst our soldiers of the Regular Army there are lads of 18 or 20 who cannot even read? They could at one time, for they live in the days of compulsory education, but they have simply forgotten. Their education of knowledge—the stuffing with facts—had so little vital hold upon them that what they were taught came in at one ear and went out at the other, without leaving any permanent impression or arousing any interest. Education was to them a dull necessity, to be laid aside and forgotten as soon as they were their own masters. It was an accidental encumbrance, not an essential element of life.

And yet knowledge is naturally acceptable to the ordinary child: else wherefore the period of "What is this? Why is that?"—the endless questionings of the young child before the school days

begin? But we have been slow in learning how to present it in a form acceptable to the child, and assimilable. Mental indigestion, not mental starvation, is the complaint of the present day. It is not longer hours that are required—on the contrary, the educationalist of the future will reduce the hours by half, at any rate for young children. Instead of the four or five hours spent in an infant school daily, two hours would be ample for actual lessons, with recreative intervals as extras. The great secret of success is concentration, and psychologists have found that in the case of a child of six years old 15 minutes is the longest time he can concentrate his attention on any one subject, and for a child of 11 years 25 minutes is the maximum. Fatigue sets in after these periods, and any lesson prolonged beyond them is mere waste of time, or worse.

Our whole system of education needs revision. It must be regulated solely by a consideration for the primary object of education—the welfare and development of the child, as individual and as citizen. At present children are often sent to school under age, merely to keep them out of their mother's way for some hours every day; later on they are "crammed," in order that certain prescribed books should be got through within a limited period, or certain subjects figure in the curriculum of the school; or they are pressed on so that they may gain pecuniary rewards to help their parents' purse, or because a "double first" will be a brilliant advertisement for the school. What room is there for such motives in the definition of education given above?

"Education is an atmosphere." What an illuminative metaphor it is! Atmosphere is something which we cannot get away from, which surrounds and pervades our whole being; on which, indeed, our very being depends. How few of us have thought of education as anything so in-

timate and essential as this! It is the condition of true being.

"Education is a discipline." If the two functions of education are "the presentation of ideas and the formation of habits," discipline is essential to the latter. Errant impulses must be restrained, latent capacities developed, if we are to produce the trained mind, the efficient instrument for the plumbing of deeper depths of knowledge than have hitherto been attained, and also the character necessary to the educated man.

"Education is a life"—the very essence of true being. Life implies growth, development, and adaptability—a changing with time and circumstance, nothing stereotyped or ready-made. And if education is a life, it also implies that without education we do not truly "live," though we may exist. How much more alive is the trained artist, or the trained musician, than the man to whom art and music are a dead letter? Infinite vistas open before us in this definition of education, of infinite possibilities.

The subject of educational reconstruction is worth the most earnest attention

of the finest minds. "Man cannot propose a higher or holier object for his study than education," says Plato. No cut-and-dried system can be adopted wholesale—we have to work out our own salvation. And the opportunity is unique. The war has stirred us to our foundations, and is opening the way for many great reforms. Conventionalities have been thrust aside. We are out of the rut. We are willing to reconsider and readjust life in all its branches. The rising generation has a new value in our eyes to-day. We want to make it a worthy inheritor of the new era initiated by the sacrifice of this generation. We have new ideals. Character is seen to be of supreme importance—and moulding of character lies largely in the hands of the educationalists, who are entrusted with the development of the child during such important years.

Setting out thus with a single eye to the welfare of the child, and with "character" as our supreme objective, may we evolve a system which will produce men and women not unworthy of the fathers and brothers who "dare to die" for them to-day!

K. G. L.

OUR PROTECTOR'S BIRTHDAY

The good wishes of all members of the Order of the Star in the East go out to our Protector, Mrs. Besant, on her birthday, October 1st.

EDUCATIONAL NOTES

[In view of the importance of Education to the present World Reconstruction that proceeds apace on every side and heralds the new age, we have decided to include information on educational topics likely to be of interest to all readers. As we desire to make this information international in value, we shall welcome contributions from all parts of the world, which should be addressed to the Educational Sub-Editor, "Herald of the Star," 6, Tavistock Square, London, W.C. 1.]

THE Civic and Moral Education League united with the Eugenics Society to hold a summer school at Oxford for a fortnight in August, and recognition by the Board of Education was obtained.

Summer School of Civics and Eugenics

The students numbered 140 the first week, and 190 the second; and they spent a very strenuous time, for the programme was most comprehensive.

During the first week the lectures dealt with the scientific basis of educational and social work, and were intended to prepare for the more specialised studies of the second week.

* * *

THE Fraternity held its first Conference at Oxford during the same week as the New Ideals Conference (August 12-19). The members numbered

The Theosophical Fraternity in Education

fifty-seven, of whom a good number lived at Wychwood, a beautiful school belonging to Miss Lee, and all had the use of its large garden and lawn.

The weather was warm and sunny, and most of the activities were carried on in the open air.

Mrs. Ensor lectured on "The Theosophical Conception of the Child," Miss Lee on "How to Teach Theosophical Ideals Through Literature," and a discussion on "How to Present Religion to the Child" was led by Mrs. Nicholls.

All the lectures were open, but one afternoon was devoted to a public meeting for inquirers in the form of a garden party, during the course of which Mrs. Ensor explained the objects and actual work of the Fraternity. Tea was served, and songs were rendered by Madame

Lhombino. Many visitors were present from the larger conference, and their attitude seemed most sympathetic.

During the week the social element was prominent, and many were the opportunities for talks and impromptu discussions. By the kindness of friends the whole company was assembled, before parting, at a picnic on the river, and an exceedingly enjoyable day was spent.

* * *

A SERIES of lectures on Biology dealt with problems of inheritance and environment in their relation to human life, and a review was made of Mendel's discoveries.

Preparatory Course

The lecture-room was placarded round with diagrams showing progressions of black and white mice; of black, blue, and white hens; and of plants, showing ascertained facts about heredity.

The courses in Sociology and Psychology were strictly practical and concrete, the old-fashioned, heavy, laborious, learned methods being absent. Illustrations of Sociology were drawn largely from recent history and contemporary events and conditions; and of Psychology from the lecturer's own experimental work, chiefly among prisoners in Holloway.

* * *

THE Teachers' Course included series of lectures on "Nature-study in Relation to Social Problems," and on "The Teaching of Civics." Accounts were

Specialised Courses

given of experiments, and suggestions were made as to ways of relating ordinary school life, with its routine and apparatus, to society in general, so

as to further co-operation and citizenship. Very notable from the Theosophical point of view were the experiments of Professor Cock in elementary schools with classes of children of 12-14 years old. He based his system on the ethics of Aristotle, and, by questioning the children on their everyday lives, gradually induced them to form an adequate conception of the ultimate end of life. It must be one for all mankind, world-wide; it must hold for both sexes, for all creeds; it must be true for people of all ages, children included.

He actually got them to deduce a Trinity, which he thus stated:

"The Good, the Beautiful, the True
Shall make a Trinity for you,"

and, by one more step, led them to God;

"Until with opened eyes we see
How in like manner God is One in Three."

(It was made clear to the children that they need not be present at the lessons unless they chose.)

These lectures may be classed with one by Professor Arthur Thomson on "The Three Voices of Nature," in the respect that, whereas the other lectures were chiefly analytic, emphasising diversity and multiplicity, these were synthetic, leading on to Unity or God.

The Social Workers' Course included a large number of lectures on such subjects as "Recent legislation in regard to venereal disease," prostitution, the mentally defective, unmarried mothers, surveys for town-betterment, application of the Factory Acts, the life of women and girls in factories, eugenic and social influence of the war, emigration and eugenics, the forward outlook of eugenics and civics.

One session was devoted to a discussion on "Religion, Civics and Eugenics," and in view of past opposition to eugenic ideas from the more orthodox part of the community the result was awaited with some trepidation. But the utmost harmony prevailed, and the time was very profitably spent. The room was placarded with facts about causes of insanity, disease, and degeneration in huge letters, and the

reading of these may have struck opponents dumb. Certainly times are changed when such a meeting can be held without furious disputation.

Professor Fleure and Mr. Peake, well-known authorities on Regional and Civic Surveys respectively, placed themselves at the service of the school, and were ready to answer questions at all times, in all places, and under all circumstances, not excluding meal-times. Mr. Peake was prepared to make a fifth to any party of four who chose to go on the river, for the purpose of talking over problems of regional survey. He also organised an exhibition of charts, diagrams, models, and other material suitable for use in teaching regional geography, and these covered the walls of a hall.

A large selection of the best modern books, on subjects connected with the course, had been lent by various publishers and were at the disposal of members for reference all day long.

It was to be expected that the social aspect of such an assembly would be as important as the lectures. There were many kindred spirits, and novices could learn much from the conversation of people in daily contact with dire reality.

The school broke up with a social evening which gave that peculiar quality of enjoyment only possible among people who are at one on the serious issues of life. Everybody was extremely merry. Miss Clarke entranced the company with her stories, one of which, "Curlylocks," every mother would do well to procure, for it would be impossible to find a more transcendently beautiful way of making known to a child the deeper mysteries of life.

Mr. Matthews made a series of lighting sketches, partly supposed to represent dreams arising from the studies of the fortnight. He was not the only one who had a phantasmagoria in which figured mice, hens, and a mass of wonders and horrors.

Students were heard on all sides to declare that nothing but an inexorable de-

cree of fate would prevent them from returning next year.

* * *

IN August a course of English for secondary teachers was held at St. Hugh's College, Oxford, under the auspices of the Board of Education.

**A Course
of
English**

Mr. Fowler, of Clifton College, a well-known authority on the teaching of English, arranged the lectures

which dealt with the more rational methods of teaching all branches of English. All the speakers reached that high tone to be expected from people constantly in touch with the greatest minds, and the same note of spirituality, so noticeable at the other conferences, was struck here. The immense educative possibilities, inherent in the best poetry and in all the nobler forms of literature, were recognised. Literature has not in the past been treated as an art, a means of self-expression, but has been reduced in school to dry bones, without relation to life. The result is seen in the deplorable prose and poetry commonly written, and contentedly read by the general public. Standards of taste are at their lowest to-day.

From mediæval times till now the examination system has held full sway, and English has suffered even more than most subjects from its blight. The advice given to the teacher was that he should spend all his strength in teaching the child to appreciate beauty, high thought, and all that is noble in literature. Everything must be made subservient to this aim. On no account must the time be spent in preparing for an examination. The teacher must choose one without prescribed books, and then the ordinary work of the class will be an automatic preparation. The child who has learnt to express himself simply and correctly, and to love the best books, will by no means be at a disadvantage, even when judged by purely worldly standards. Nothing is more difficult to procure, among candidates for all kind of appointments nowadays, than an idiomatic and correct knowledge of their own language; so that insistence on this,

and the right kind of training in early years, must be, from every point of view, a most substantial advantage to any boy or girl.

* * *

GREAT regret has been felt that, owing to lack of staff and shortage of money, it is found necessary to close the Little Commonwealth for the period of the war. The eyes of all interested in penal reform, and of the whole educational world, have been on this experiment for years.

**The Little
Commonwealth**

Mr. Homer Lane set to work on the assumption that those who revolt against society and thus come into conflict with the laws, must have more than a common amount of energy. As Dr. Brock says: "The evils of disease, folly, vice and crime that flare forth are the instructive reactions of the more virile organisms (alike among men, women, and children) to an environment that starves them of the means for life more abundant." Mr. Lane aimed at "the forging of passion into power," and believed that, by turning the unusual energy of his juvenile delinquents into proper channels, he could produce citizens of more than average value.

The Little Commonwealth formed a miniature state wherein the whole legislative power and administration rested on the boys and girls, and they seem to have run it very efficiently. The idea has spread to a few public schools where the results, by all accounts, have been beyond hope, and the progressive schools of to-day have learned much that is valuable from the experiences of the commonwealth.

One educational journal says there is no longer the same need for such an institution, because most ordinary reformatories are now run on "strictly humanitarian lines." This sounds too good to be true; but, if it be so, we hope Mr. Lane will turn his attention for a little to children who have not had the luck to be sent to reformatories. Thousands still spend their lives without means of outlet, languishing in an agony of boredom. The

greatest sufferers are in boys' grammar schools, where, in many cases, mediæval conditions prevail.

* * *

THIS little book has been written in answer to questions continually asked as to what the Theosophical Society exactly stands for in education, and the authors have tried (in "The Ethics of Education"* the writer's opinion successfully) to make a simple, straightforward statement of the foundations upon which its policy is based.

The introduction gives a succinct account of the general position of education among the forward movement of the day, and tries to formulate the aims of the different reformers. There exists a school which believes that the Kingdom of Heaven is within the child; that his individuality must develop from within, and not by means of instruction imposed from without. The purpose of the authors is to construct, with the help of the Ancient Wisdom, a philosophy of education which will synthesise these new ideals.

The theological and the main scientific theories of the origin and nature of the soul, with their implications, are placed side by side with the teaching of the Ancient Wisdom that the soul has come forth from God in the far-off past, and will return to God in the far-off future. The child is the product of the soul's previous lives with its experiences, conditions, acts, achievements and aspirations. His present determines the future course of his soul's evolution, which advances without a break through many lives to perfection. Its progress can be hastened or retarded according as he finds scope

* By Beatrice de Normann and G. Colmore. Price 2s. Theosophical Publishing House, 1, Upper Woburn Place, W.C. 1.

for his own character and temperament, and can follow his own line of development. Hence the necessity for a good heredity and a harmonious environment.

The importance of pre-natal conditions and the responsibility of parents and of the State, are shown in the light of the law of cause and effect. "According to the acts and endeavours of the State will be the type of children it receives through the gateway of birth. Good conditions, wise actions, the practice of justice, the cultivation of beauty, will draw to a State advanced egos whose evolution demands an advanced environment. . ."

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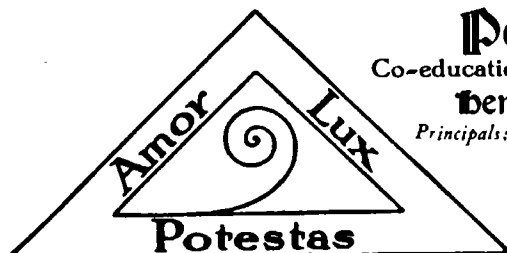
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The Herald of the Star

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Contents

	PAGE
Frontispiece. Poem : Faith. <i>By S. Gertrude Ford</i>	562
Editorial Notes	563
World Power. <i>By Rev. S. Udney</i>	566
Social Implications of Modern Thought. <i>By David J. Williams</i>	571
The Gardener. <i>By Radnor H. Hodgson</i>	577
Beauty. <i>By M. A. Anderson</i>	579
Rebuilding in Troublous Times. <i>By W. Sutherland</i>	580
Poem : The Brotherhood of Death. <i>By E. A. Wodehouse</i>	584
Democracy in the United States. <i>By Chas. L. Denyer</i>	585
Wheat Ears. <i>By a Gleaner</i>	588
The Groundwork of Belief. <i>By H. N. Bose</i>	591
Schools of To-morrow in England. <i>By Josephine Ransom</i>	596
The Imagination and Its Training. <i>By Philip Tillard</i>	602
Visit to a Play-Centre. <i>By Theodora MacGregor</i>	605
Educational Notes	608
The Woman's Observatory <i>By "Femina"</i>	613
Notices	614

As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand.

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FAITH

WHEN God looks down, to judge man's worth,
Does He find faith upon the earth?
No mere confession of a creed,
Nor hope of help, in time of need,
That lifts a cry for Him to hear
Born but of self and selfish fear;
No cold assent which schoolmen claim
To faith that is but faith in name;
Belief that neither cheers nor warms
In shifting systems, differing forms,
Those dogmas dim and empty rites
Which cloud with dust the Light of lights;
Nor yet the mind which praises God,
Knowing His staff but not His rod,
Which oft will curse Him to His face
When pain finds out its dwelling-place,
A reed by any wind o'erthrown—
Not such the faith that He will own!

No; that is faith which feels Him strike
Strongly, through sense and soul alike,
Feels the full anguish of the blow,
And sees its treasure lying low,
Swept like a dyke from yielding banks;
And needs must weep, and yet gives thanks,
Because it deems that somehow still
God's will is Love's, through good and ill;
That stands where all His waves and storms
Threaten, and where His lightning forms,
And all His clouds, from near and far,
Sweep over sun and moon and star;
And fears but for a moment's space,
The next smiles up into His face—
Smiles, though its all be laid in dust—
And whispers: "*Though Thou slay, I trust!*"
And lays a trembling hand in His—
Lo, there lives Faith! for Faith is this.

S. GERTRUDE FORD



EDITORIAL NOTES

EVENTS are moving so rapidly just now that it is impossible to say, at the time of writing, whether the world will be at war or at peace (in the sense of a cessation of hostilities) when these Notes appear in print. Even, however, if fighting is still going on, there is a general feeling in the air that it cannot continue for very long. The mighty drama is drawing to a close—to be succeeded by what, at the fall of the curtain? This is a question of interest to all. It touches each at a different angle. How does it touch us, who are members of the Order of the Star in the East? Presumably most of us must have given the matter some thought. If we have not, then it is surely time that we should begin to do so. For four years past we have looked upon the war, with reason, as an insuperable obstacle to the fulness and freedom of our activities. The various National Sections of our Order have, to a large extent, been cut off from each other. Each has been preoccupied by the necessary duties thrown upon it by the circumstances of the hour. The time has been unsuitable, in many respects, for specifically Star work. But now all this seems likely to be changed in the near future. Intercommunication will again become possible. The pressure of war conditions will be lifted. We shall once more be free to take up the work which had largely to be abandoned in 1914.

* * *

WHAT has the future in store for us? We think that one of our earliest tasks must be to pick up the threads which were dropped at the outbreak of

hostilities. Before that the Order had an active, though not highly-organised, international life. The General Secretary's Office was in constant communication with the National Sections. There was a fairly regular flow of reports to Headquarters. It was possible then, as we hope it will again become possible, to feel that we were a small but world-wide brotherhood, bound together by a common hope and aim. And none could feel without being stirred by the thought. It was a symbol to all of the world-wide import of the event to which we look. To our mind, it is essential that this consciousness should be revived with the smallest possible delay; and perhaps one of the best ways of achieving this will be if the Order, as a whole, makes an effort to open up once more its old connection with Headquarters. We would appeal, therefore, to all National Representatives to endeavour, as soon as hostilities cease, to send in to the General Secretary of the Order a brief retrospective report glancing back over the life of their Section during the years of war. The report should contain, in each case, a statement of membership figures, which will be extremely valuable, seeing that the General Secretary's office has been practically without them for over four years. At the present moment it would be impossible to say how many members there are in our Order. One knows of course that in one notable case—that of India—the membership has increased extraordinarily; but it is possible that in certain other Sections it may have gone down. All this is, however, a matter in connection with which we should no longer depend upon con-

ture. The information is urgently needed, in order that we may see how we stand at the opening of the new period which is before us.

* * *

SO much for a necessary small preliminary, which will do something to get us organised again as an Order. Far more important, however, than this will be the attitude of every member of the Order towards the future, its hopes and its obligations. During the war it was only natural that other interests should tend to engage the chief attention and energies of members. Probably most members have felt that it was something to be got through and finished with before they could settle down again to Star work. But now we must realise that this obstacle is not likely to be with us much longer. We must recollect that we are approaching the time when practically the whole of our own special work of preparation has to be done; and the period at our disposal may not be nearly as long as we think it to be. If we are to mean anything as an Order—if there was any real purpose behind our being organised into a definite body at all—the few years which lie ahead of us are our crucial period. It is from now onward that we have to justify our existence.

* * *

FOR to us, who are members of the Order of the Star in the East, the great Drama which appears now to be closing is only one Act in a still greater Drama. The outside world would, perhaps, hardly understand how so gigantic an upheaval as this war could sink into a subordinate position as merely the prelude to something greater. But even the world at large has learnt by this time to regard the present war as the necessary preliminary of a vast reconstruction. The idea that one great age has ended and that another is about to begin is not foreign to the popular thought of to-day. And this, when we come to think of it, is after all an enormous advance on the thought of five years ago. The war has, in fact, brought out a truth which it

would, perhaps, be well for Star members to reflect upon—namely, that there are two kinds of preparation for the coming of the World Teacher, a general and a special. The general consists in the re-shaping of outer conditions in such a way that the world will be more malleable to the spiritual forces which will ere long play upon it; and this re-shaping must, of course, be on a gigantic scale. In this sense, the war itself has been the most powerful of all agencies of preparation. It has been literally a "Star" war. The special line of preparation, on the other hand, consists in familiarising the popular mind with the idea that a Spiritual Teacher may appear before long, to whom it would be well to turn a reverent and attentive ear. It has sometimes seemed to us that members have, in some instances, allowed themselves to be crushed by the feeling that, in order to justify their membership, they must take upon them something of the tremendous burden of the general preparation. We doubt whether this is in any large measure essential. A few will, of course, be interested in, and have the opportunity of partaking in, public work of various kinds. But for the great majority of our members it appears to us that the essential point is that, during the years of expectation, they should qualify themselves to be worthy disciples of a personal spiritual Leader. From this, when the time comes, their power will flow; and they will then have the guidance and the definite inspiration which perhaps they now lack. The world is full of statesmen and reformers, doing splendid work, who will not necessarily have any personal touch with the Great Teacher. It is open to us, if we are worthy of it, to have that personal touch, simply because we are aware of Him and are expecting Him; and round this all our self-preparation should centre. And while we are thus engaged we should not forget the other side of this personal relationship, and should be continually seeking for others in the outside world who can be brought in and made to share it with us. To our mind (though we do not venture to express any authoritative opinion) the work

of our Order and the attitude of members towards it would be much simplified if we were to look upon ourselves as fore-runners, sent out into the world to gather together a body of servants and disciples who will rally round the Master when He appears. There may be other societies and organisations where the personal element is not so important. In the Order of the Star in the East it is everything.

* * *

WITH this in our minds, we should each of us consider, therefore, how things are likely to be when the time actually comes. Are we sufficiently strong, and sufficiently detached from our surroundings, to throw in our lot with Him when He needs us? Are there ties which would make it difficult? Are there conventions which would paralyse us? Are we good at facing ridicule and opposition? Have we developed our intuitions sufficiently to follow One who will be infinitely greater than ourselves—knowing that such following must often, from the nature of the case, be a “following in the dark”? We should think over these things and try to get ready; and, in doing this, we may be enormously helped by the fact that the personal link may be made even now. We do not need to wait for His physical presence in order to draw our strength from Him. Most Star members know this. It is as well that all should know.

* * *

MUCH is going to depend, in the next few years, on the attitude of the individual member of the Order; for out of this will come the strength of the organisation. There is always a tendency for an organisation to develop at the expense of its component parts. The more active it is in its collective capacity, the more “passengers,” as opposed to real helpers, it is likely to carry along with it. The corrective to this, in the case of our Order, lies in the remembrance that, when the great Event happens, it will “take” us each individually. It will not be a question of how the Order will shape,

in view of that Event. The Order may, in a certain sense, be left to take care of itself. It will be a case, for each member, of how “I” am going to shape. That is what matters to the individual; and it is worth thinking over during the present time of freedom, when no particular responsibility and no tremendous personal choice has as yet to be faced. It is, in fact, the one thing which is going to test the value of our membership. To each one must come some day that Day of Judgment.

* * *

MEANWHILE much may be done by holding together and by mutual support. It is no small thing for members, wherever possible, to meet together frequently and to form themselves into groups—not “paper” groups, which are purely nominal and of no use, but real, living, human groups. Members who avoid this group life may one day have reason to regret it, for they will have neglected a source of great strength. There is such a thing as a “group-consciousness,” which students of occultism know to be a reality, and which can be strengthened and developed until it forms a genuine support and supplement to the individual consciousnesses of the members of the group. The ideal, of course, in the case of our Order, would be that a consciousness of this kind should be developed at the back of the whole Order; for then, when our great Leader comes, He will be able to wield us as a whole. That is the true meaning of “organisation”—the making of an organism. Mighty forces can play through such a collective body, which could never work through a number of isolated individuals. And that is why it seems to us so important that an effort should be made, as soon as opportunity offers, to revive something of that collective international life in our Order, which has been more or less in abeyance during the war. That, and the definite and purposeful inner preparation of each member for future discipleship in the service of a personal Leader, we hold to be the chief duties which lie before us during the time which is coming.

WORLD-POWER :

DANTE'S "LA MONARCHIA" AND THE GERMAN CLAIM.

By REV. S. UDNY

"MADE in Germany" is to-day our first impression when we hear that word—World-Power. Yesterday it meant "a place in the sun"; to-day it is defiance flung in the face of civilisation—"World-Power or Downfall"; to-morrow, save for that alternative of downfall, it would spell a world in chains. It is hard to take such a claim seriously. But it is still more foolish not to look it in the face. We write to reach the truth which lies behind the fallacy of the claim to "World-Power" on German lips, and to maintain from the light thrown on it, by Dante's Vision of an International State, the ideal on which their use of it has brought ridicule. World-Power is an ideal, indeed, as Dante conceived it, an ideal not to be confounded with its German counterfeit. The very use of the word by the Germans is ambiguous, for they speak of a plurality of "world-powers" and yet mean that one alone among them must impose its own will upon the rest. We understand the word to mean what it implies and what Dante takes it to be—a Political Power that shall control the policy of States throughout the world, such an international *dominium* as he contemplates in his famous tract on "Empire." Yet we repudiate utterly the identification of such a control with the power of a single State, however Imperial its character otherwise may be. And our purpose is to protest against the confusion of the ideal for which we plead with German State-idolatry. First, however, let us look narrowly at this obsession of the noble German mind—a racial "Frankenstein." We have characterised it as State-idolatry. Idolatry is the blind perversion and wilful prostitution of a true ideal. This idol of Germany is an old enemy of mankind. Its feet are of

clay but its head is of gold. We shall be wise to recognise the ideal element in the composition of this idol and to understand the course of its degeneration. To meet an enemy we must appreciate his strength as well as his weakness. Success depends on our piercing the weak point in his armour. Anglo-Saxon public opinion has never, perhaps, done justice to the ideal element in this German idol. Neither has it fathomed the source of this German State-idolatry.

The ideal element is a conviction that the uncontrolled supremacy of a single State is the sole palladium of civilisation, the only refuge of Social Order and National Culture, and that between single States there is a single court of appeal to divine judgment—the Ordeal of War. Order, Culture, and War are the ideal elements in Germany's conception of what she calls World-Power in the hands of a single State. Germany believes that World-Power must be built on the recognition of authority within the State to the exclusion of every other principle. She believes that the immediate authority of the State itself can alone secure, in every department of life, National well-being—material, military, economic and intellectual, moral and spiritual. She has so organised her national existence within and beyond the Kingdom of Prussia, on a Byzantine model. This is the key to the history of United Germany within the past hundred years.

She believes at the same time that the destiny of such a state is to propagate its national *Kultur* or ideal of civilisation throughout the world, to impress, absorb, and dominate other civilisations, and so to stamp its national character on mankind. The peculiar quality of German Nationalism is due to this belief that *Kultur* is its end, but intensive State-

organisation and extensive State-aggression its means. This last of the nations to organise a national existence—brilliant but belated, and politically centuries behind that of the Western Powers—is morbidly sensitive about self-realisation on every plane of being—a perfect Joseph among his brethren. And Germany's new civilisation with its distinctive note of Self-determination is to be preached to the world like the Faith of Mahomet, at the point of the sword. This ideal of war—what her prophets call the Right of War and the Duty of War—is the logical consequence of her other ideals, because the single State is the last word of civilisation and its divinely-appointed instrument.

The source of this idolatry is German history. Nothing else could have brought the noble German mind, with its inborn ideality, its love of order, and its capacity for a true and civilising culture, to bow down to-day before the idol of Prussian militarism. The root of the mischief lies deep within the past of the Teutonic mid-Continental peoples. It goes back to the fact that they were destined from the entrance into Europe to be hemmed between the Romano-Keltic civilisation, which ultimately contained them from the West and South, and the tide of Slavic immigration which beset them from the East. At the back of everything else in Germany's present racial struggle lies the cruel fact of her geographical and ethnological position. But throughout the course of German history the very ideality of her genius has constantly delivered her into the hands of the Philistines. The proudest page in that history is the story of the Ottos and the Hohenstaufen who strove to realise the dream of Mediæval Empire at the price of national unity. On the ruins of national unity there arose that succession of German Dynasties of which the house of Hohenzollern is to-day the heir. The Single State has sucked the blood of the German nation since the rise of the House of Hapsburg and absorbed every ideal element within its veins. This process has persisted through every stage of her stormy history, the brilliance of her mediæval episodes, the miseries of her

religious wars, the enthusiasms of her modern revival. To-day, the German nation, still hemmed between the Latin and the Slav, sees no road to her national destiny save through subjection to a single State—the latest of her military dynasties—at the sacrifice of every other ideal element in her life. It is the cruel irony of her history that she stands on the horns of this political dilemma—in her resolve “to be or not to be,” as she believes, a great civilising power and to play her part on the world's stage.

The knot in which she is tied is this contradiction between the ideal bias of her genius and her ethnical environment. She is bent on “hacking her way” through that knot by a gambler's bid for her fiction of World-Power—blind to the fact that the State-idolatry in which she is entangled is no ideal for any nation, still less so for a nation of her ideal capacity, and least of all congruous with that goal of civilisation to which the true ideal of World-Power is the international road.

The mischief of this State-idolatry lies, we say, in the fact that Germany takes it for an ideal to-day and mistakes it unconsciously for the true ideal of World-Power. But we must not shut our eyes to the fact that her idol is to her an ideal. Therein lies its strength. She has compounded it with ideal elements which make it a menace to mankind. One of these elements (dare we describe it as ideal) is what she calls “reality,” *à la* Machiavelli, in Foreign Policy! Another is the principle of authority within the State. Another again is the sense of national destiny. Another is the place of culture in human history. Yet another is the function of war in the evolution of mankind. Her specific antagonism to England is based on the assumption that the World-Power which has fallen into our hands—the World-Power which she would wrest from our grasp—is destitute of any conscience with regard to these ideals. Germany's political prophets have taught her to regard the British Empire as a fortuitous agglomeration tied together by merely commercial interests without consistency of principles or policy.

They have represented the people of England as the effete victim of a parliamentary system which has destroyed the principle of authority within the State, as dead to the call of high destiny and deaf to the call of war which, according to them, is a divine ordinance as well as the only path to the fulfilment of World-Power. "England" is indeed teaching Germany that her prophets "prophesied falsely." But England has a larger vision of the real World-Power which she does not confound with her Imperial destiny.

This, then, is the essential point about the German claim. What Germany calls World-Power is not an ideal of World-Power at all, but the old ideal of State Absolutism, projected on to a new world stage. The "mailed fist" of Prussia under the providence of the God of Battles is to sway the globe. It is an Asiatic ideal transplanted into modern Europe. The new Kaiser is the old Warlord of Assyria. Big battalions are the title which this Teutonic Napoleon puts forward to divine right. But this "strong delusion" of Germany cannot destroy the abiding truth for which the word, "World-Power," stands. Its truth is great and will prevail. And whatever is really ideal in her idol of State Absolutism will be found contained in the true ideal of World-Power.

It is that ideal to which we venture to direct the reader's attention. We call it Dante's ideal, because he stands for it in many ways. His genius vouches for its reality in the land of vision. His great vision of mankind's destiny is built politically upon this ideal. It forms his express contribution to politics. In the *De Monarchia*, this "Master's" political "study" for the great canvas of the *Commedia*, he drew with a statesman's silverpoint its clear strong outline. Dante is indeed, in the sphere of statesmanship, the "sole begetter" of this ideal. He stood sponsor for it at its baptism into the ideology of Christendom as a conception which concerns the State and not the Church. Its cradle was the meteor-career of his ideal "Emperor to come," Henry of Luxembourg; a German Em-

peror, forsooth! That "bright particular star" went out. But the ideal exists for Dante himself independently of Holy Church and Holy Roman Empire alike. It has its abode "where the eternal are," yet dwells with him on earth, as "Virgil," his symbol for it in the *Commedia*, leads him (*ove l'umano spirito si purga*) onward and upward to man's Earthly Paradise. What World-Power means Dante best can tell us: he tells us in a language which stands good, in the spirit if not in the letter, for an age yet to come.

World-Power is to Dante a political instrument for the attainment of that "goal of civilisation" *which lies beyond the reach of any single State. Such a conception alone justifies the use of the word and vindicates it from the abuse it has suffered at the hands of its German prophets. This conception rests upon his conviction of the organic unity of mankind. Dante sees distinctly that no national organisation and no organisation of States which fails to embrace their totality can realise the end of World Power, which is to secure the contribution of every nation and every State to the sum total of human existence. Mankind is an entity and has a *telos* of its own in the universal order of nature; World-Power must subserve that end. But his conception of World-Power stands good for all who recognise from any standpoint the organic unity of mankind. Are we to recognise, beyond the organisation of single States and their national destinies "one goal of civilisation" as the goal of State politics? That is the outstanding question about World-Power. In the *De Monarchia* as in the *Commedia*: "*Subjectum est homo*" ("the matter is man"). "He is keeping vigil," he says, "for the good of the world." Action is his aim.

Dante reached his conception, it is true, through his belief in the "Higher Nature" (*i.e.*, God) and in an order of the Universe which was to him the expression of that One Life. He discourses on the very threshold of the *De Monarchia* of divine things. From his watch-tower of speculation he surveys

* "*Finis universalis civilitatis humani generis*," &c.—*De Mon.*, Bk. I., c. ii.

what he conceives to be the destiny of mankind. His standpoint is already that of his crowning vision in the *Commedia* :

" *Il poema sacro*
Al quale ha posto mano e cielo e terra."

He finds in the nature of Being, which is at once Power, Wisdom, and Love, the only solution of human existence. Human Government has no meaning out of relation to the Universal Law of life. First, Humanity is infinite in its potentiality. Secondly, such potentiality is capable of apprehension only through the recognition of a wisdom which shall maintain the consciousness of unity in all its members. And, finally, such unity must be realised by the spiritual attraction of its diverse wills into an universal fellowship.

We see at once that Dante's goal of civilisation was universal peace.

" *Nella sua voluntade e nostra pace.*"
The end of human government is to reflect on earth the light of Divine Being.

But we may dismiss with this brief glance the transcendental ground of Dante's speculations. His arguments will serve all who believe in what we call to-day the evolution of the human race, the reign of law and the spiritual unity of mankind. We would concentrate attention on his single principle of World-Power—"one goal of the entire civilisation of the human race." He is himself content with this principle, "a reduction to which will be held," he says, in the *De Monarchia*, "a sufficient explanation of everything to be proved hereafter." For, he adds, it would be simply "folly to suppose that there is a goal of this civilisation and a goal of that, but no one goal of all civilisation." World-Power must be pacific in the true sense of the word, that is, make for universal peace. The German conception that it should contemplate war as the permanent condition of evolutionary progress is abhorrent to Dante's ideal.

But, although the Pacificism of Dante's ideal is demonstrably free from the reproaches which the German prophets have brought against this Pacificism of to-day, it preserves the very ideals which in practice they profane because they have con-

founded and corrupted them by State-idolatry. The first of these ideals is that authority and order must prevail over anarchic individualism. Dante was no believer in "modern liberalism," if by that we mean what the Germans have always understood by it, the mere counting of heads at a poll and the exaltation of the "many" to the downfall of the "one." The idea that government should swing to and fro on the principle of a plebiscite or referendum, without reference to some abiding source of authority, is utterly foreign to the mind of Dante.

On the other hand, nothing is more marked in conception of authority than the idea that authority should possess itself of the consent of the governed. "Right (*i.e.*, *Recht* or *Law*)," he says, "is a real and personal portion of man to man, which, when preserved, preserves human society, and when infringed, infringes it." Again, "Right governments purpose freedom, to wit, that men should exist for their own sakes." Kings and aristocrats must be "zealots for the people's liberty." "Kings and magistrates are masters of the rest as regards the way, yet as regards the end they are its servants."

It is from this point of view that he maintains the necessity of World-Power. "It is impossible that there should be a system of Right that does not contemplate a common good." The Roman people he idealises as "loving universal peace with liberty." "Their rule deserved," so he declares in the language of Cicero, "rather to be called the protection than the command of the world." "It looked to the weal of the human race, whence it is well written (the words are found in "The Golden Legend"): 'The Roman Empire springs from the fount of compassion.'"

We should remember that Dante has before his mind, when he speaks of the Roman Empire, that Holy Roman Empire which he takes to be its lineal descendant. His ideal is the realisation of that World-Power to which the Holy Roman Empire laid claim. And the principle of authority

according to its constitution was an elective principle. The Emperor was actually there by consent of the States of Christendom. In theory he owed his power, not to his own strength or to that of the State, but to the strength which he derived from the free support of the immediate electors. Very notably was this the case with the ideal Emperor, Henry of Luxembourg, whose claim to World-Power Dante actually advocated. And his sternest denunciations are directed against those Emperors who turned from their task of succouring the human race ("which in all places should live the free-born civil life") because they had been distracted from their high call by lust of State ambition. To Dante the ideal of World-Power was large as the inhabited world, "though under violence the Roman Empire had drawn in its reins on every side into narrower space." He refuses to regard it as "cramped within the margin of three-cornered Europe." "By inviolable law it reaches to the ocean and scarcely deigns to be bounded by the barren waves." At the same time Dante insists that "all men," that is, the subjects of all States, are "closer to the Emperor than to other princes." "They come into contact," he says, "with other princes through the Emperor and not conversely." "The charge of all men primarily and immediately inheres in the Emperor." Universal "*Recht*" is at the root of Dante's conception of World-Power. Liberty is to secure order. He traces their alliance from the unit of the household through the village, the city, the kingdom to their final union in the Universal State.

But we must not confound his ideal with his veneration for that august institution, the Holy Roman Empire, which he regards as its historical palladium and through which he sought its realisation. His ideal is a vision which he ultimately perceived to lie still in the womb of time.

He wrote his famous tract on "Empire," conscious that "amongst other unexplored and important truths the knowledge of the temporal monarchy is most important and least explored." He tells us that no man before him had tried to track this truth from its source to its goal, and that he wrote "to extract it from its recesses." He longed "to win for his glory the palm of so great a prize." Moreover he believed emphatically in the practical value of this vision and the need of its exploration. "There are some things," he says, "such as mathematics, physics and divinity, in no degree subject to our power, about which we can think but which we cannot do." His task in the *De Monarchia* he undertook not for the sake of thinking. "Doing" he declared "to be the goal." He wrote with a threefold purpose. He sought to show that the Roman Empire, which he believed to have been a providential preparation for the Gospel of Peace, was fundamentally the creation of Right and not of Might. He sought to show that the claim to World-Power was an ideal for realisation not by the Church but within the sphere of State. He wrote to show that such a political instrument of World-Power was "needful for the well-being of the world," and indispensable to humanity's progress towards the goal of civilisation. He believed that (in Nietzsche's words), "love to Fatherland produces an ethical impulse, indicative of much higher destiny." He anticipated Nietzsche's claim for himself and all large-minded souls, "to be good Europeans." "The State is not founded," Nietzsche says, "as a protective institution for egoistic individuals against the fear of the war demon: the disintegrating policy of the shortsighted and hasty-handed politicians now in power will prove, little as they suspect the fact, an interlude in the drama of nations."

S. UDNY

(To be concluded)

SOCIAL IMPLICATIONS OF MODERN THOUGHT

By DAVID J. WILLIAMS

IF it is permissible to assume a common denomination of spiritual life for mankind in general, then it may be postulated that the value and degree of each individual expression of that life must be gauged according to the numerator of the experience of each.

This numerator of experience would, of course, vary among individuals and classes, and also among nations. It means that, though fundamentally all men and women share and have their very being in the One Life pervading and ensouling the universe, the active and, in part, conscious expression of that Life differs according to the growth and experience of each individual, and perhaps of groups of individuals. In this sense we may find that the nation is but the family life writ large, with older and younger members of the communal life.

It may be that an arbitrary distinction of older and younger, experienced and less experienced, would be invidious (as such a rigid classification would be difficult) in social and national life. And no recognised authority in social and political psychology would probably care to suggest such a classification. The close observer of the tendencies of modern thought along these lines, would, however, find that it is becoming increasingly impossible for our social psychologists to avoid coming within hailing distance of some such conclusion and classification. And, indeed, in one or two instances rather startling suggestions have been put forward which imply the recognition of the validity and truth of very ancient conceptions of social life, as divided into **elder** and younger members or units with respective duties and rights. Such an implication will be found in Mr. H. G. Wells's suggestion of government by an aristocracy of trained men of science in-

stead of representative government. It is interesting also to find Mr. Graham Wallas saying in one of his books: "There are some signs, in America as well as in England, that an increasing number of those thinkers who are both passionately in earnest in their desire for social change and disappointed in their experience of democracy, may, as an alternative to the cold-blooded manipulation of popular impulse and thought by professional politicians, turn 'back to Plato'; and when once this question is started, neither our existing mental habits nor our loyalty to democratic tradition will prevent it from being fully discussed."*

Thus, tardily, is history repeating itself in the thought movement of our time. In religion, in philosophy, in social and political theories, in our ideas of government, we are going "back" to the Great Ones of the past, "back" to the great principles of the Ancient Wisdom!

Apart, however, from the disappointing experience of those passionately in earnest for social change and betterment, there is to-day much serious questioning of hitherto assumed fundamental bases of social, political and economic beliefs and theories. Perhaps this questioning is not immediately concerned with, or related to, any particular political or economic theory, nor perhaps, in its aim and purpose, can it be supposed to be sapping the foundations of religious and sociological creeds and doctrines. But the sapping and undermining of the foundation of accepted beliefs is the direct and indirect result.

This movement is not only important in its immediate influence, but seems to give rise to the thought that it will have great and far-reaching consequences. For it

* "Human Nature in Politics," p. 201.

may, indeed must be, something deeper after all than a "thought movement"; it is certainly more than a change in our mental outlook. It may well be that this movement or tendency is itself the result of a *deep spiritual impulse*, of a great spiritual wave, coming into the life of the world.

Poets, it is usually averred, are more susceptible to the deeper impulses of life, and in this connection the names of many modern poets leap to the mind, notably Whitman and Carpenter. Earlier poets have felt, and therefore glimpsed, many a truth which is now receiving philosophic recognition. Matthew Arnold, for instance, told us that "Only what we feel we know."

One has but to turn to the pages of Bergson's "Creative Evolution" to find the justification for the truth contained in this line of Arnold's. Bergson, while maintaining that we act mainly from feeling, also says that "the history of the evolution of life . . . shows us in the faculty of understanding an appanage of the faculty of acting."* And "intuition may enable us to grasp what it is that intelligence fails to give us, and indicate the means of supplementing it."† We think with "only a small part of the past, but it is with our entire past, including the original bent of the soul, that we desire, will, and act."‡

Bergson, as is well known, is the chief exponent and leader of that very important school of modern philosophic thought which has been given the name of Vitalism. He is not the only leader in modern thought, and his "school" is not the only one giving precedence to and attaching more importance to feeling, impulse, desire, and intuition, as against intellect and reason. In the sphere of Social Psychology, Professor William MacDougall, definitely emphasises the importance of factors and qualities both in social surroundings and in human nature altogether paramount in their influence upon the life and conduct of the individual in society. The preparation of the indi-

vidual to play his proper part in the life of his community, he says, "involves a vast amount of shaping of his mental development by the influence of the society into which he is born . . . the understanding of this shaping process is clearly a matter of some importance. In so far as men have deliberately attempted to promote this process, they have acted upon theories which, especially as regards the shaping of character, have generally been of the most inadequate kind. From the ancients who taught that knowledge and virtue were identical, to Rousseau, the English Utilitarians, and Herbert Spencer, the intellectualist and hedonistic fallacies, generally combined, have vitiated almost all theories of the process.

"Only a sounder psychology can save us from these fallacies. We must sweep away every trace of the doctrine that conduct proceeds essentially from a calculation of satisfactions to be yielded by this or that course; and we must put in its place the truth that . . . man behaves in this or that way because the impulses with which he is innately endowed are set towards this or that end."*

It will be noticed that no mention is made in this quotation of the attempts made by religious leaders to promote this "shaping process," and religious theories, especially as regards the shaping of character, are not referred to at all by Professor MacDougall. It is somewhat difficult to guess the reason for this omission, but when the great difference between the one point of view and the other is taken into consideration, the ignoring of the religious element is not altogether surprising. Religious theories until quite recently did not know of, and therefore had no place for, the conception of evolution as a law of life. Social psychology and modern philosophy, on the other hand, take their stand upon evolutionary law and pay no heed at all to theological theories of sin, original and otherwise, nor to theological means of redemption. And, the social psychologist seems to say, in effect, "though I know nothing about in-

* "Creative Evolution."—Introduction.

† "C.E.," p. 187.

‡ "C.E.," pp. 5-6.

* "Psychology." (Home University Library; pages 233-4.)

dividual salvation from the theologian's point of view, I know that the shaping and developing of individual character involves my study of *all* the influences that may come to bear upon that character—i.e., in so far as I am able to discover them. And when an individual lives in a community I know at least that that individual will be influenced by its traditions, by its character, by its institutions, by its economic conditions, and by many other things; I have discovered also that social 'suggestions,' 'sympathy,' and 'imitation' are factors which, though very subtle in their operations, are of extreme importance to each and all of us."

"On the occasion of every act he exercises every human being is led to pursue that line of conduct which, according to his view of the case, taken by him at the moment, will be in the highest degree contributory to his own greatest happiness."—BENTHAM. (Quoted by Professor Wm. MacDougall.)

"To desire anything, except in proportion as the idea of it is pleasant, is a physical impossibility."—J. S. MILL.

Professor H. Sidgwick says that T. H. Green—

"still lays down as broadly as Bentham that every person in every moral action, virtuous or vicious, presents to himself some possible state or achievement of his own as for the time his greatest good, and acts for the sake of that good, and that this is how he ought to act."

"Green only differs from Bentham and Mill in putting good in the place of pleasure, and for the rest makes the same grotesquely false assumption as they do."—Wm. MacD.

"Sidgwick, like those whom he criticises, accepts the doctrine that men normally and in the vast majority of cases act reasonably, in virtue of some unexplained principle of their constitution . . . whereas the truth is that men are moved by a variety of impulses whose nature has been determined through long ages of the evolutionary process without reference to the life of men in civilised societies."—Wm. MacD.

"Mankind is only a little bit reasonable and to a great extent very unintelligently moved in quite unreasonable ways."—Wm. MacD.

"The human mind has certain innate or inherited (?) tendencies which are the essential springs or motive powers of all thought and action, whether individual or collective, and are the bases from which the character of individuals and of nations are gradually developed under the guidance of the intellectual faculties. These primary innate tendencies have different relative strengths in the native constitutions of the

individuals of different races, and they are favoured or checked in very different degrees by the very different social circumstances of men in different stages of culture; but they are probably common to the men of every race and of every age."—Wm. MacD.

"The springs of all complex activities that make up the life of societies must be sought in the instincts and other primary tendencies that are common to all men and all deeply rooted in the remote ancestry of the race."—Wm. MacD.

All these quotations are from MacDougall's "Social Psychology," and the last two are the opening and ending sentences, respectively, of this fine work. I am not immediately interested in finding how far these may be true; my aim is to try and show modern tendencies in thought and how they are an advance upon older theories.

THE WORLD'S ADVANCE

Judge mildly the tasked world; and disincline
To brand it, for it bears a heavy pack.
You have perchance observed the inebriate's
track
At night when he has quitted the inn-sign:
He plays diversions on the homeward line,
Still that way bent albeit his legs are slack:
A hedge may take him, but he turns not back,
Nor does this burdened world, of curving spine.
"Spiral," the memorable Lady terms
Our mind's assent: our world's advance presents
That figure in a flat; the way of worms.
Cherish the promise of its good intents,
And warn it, not one instinct to efface
Ere Reason ripens for the vacant place.

GEORGE MEREDITH

The social psychologist is not studying the processes of reason and intellect so much as the alternating currents of impulse, desire, sympathy, love, the "social instinct," and so on. For instance, one authority maintains that the migration to the towns and cities of the agricultural and rural population is not entirely an economic problem, but an instance also of the working of the "herd instinct"!

In one of the most important, if not the most important, field tilled by modern thought, a great worker and leader in the person of Mrs. Annie Besant contributes with amazing energy a whole philosophy and brings a practically inexhaustible fund of knowledge to the discussion of the subject of social impulses. The field of spiritual philosophy, the consideration of human evolution, as understood by what

is termed Theosophy, includes and covers many aspects of what we may call "modern thought," though not perhaps in full detail as yet. And perhaps as valuable as the specific knowledge which Mrs. Besant (and others in the Theosophical movement) has brought us, is the perspective and point of view given us to observe and study the working of the law of evolution, especially in so far as it applies to human beings. We are not surprised, therefore, to find (giving but one quotation from one of Mrs. Besant's many books) that her views do not clash with the truest aspects of modern speculation.

"Desire," she says, "impels the mind to exert its inherent activity. Discomfort being caused by the unsatisfied craving, effort is made to escape the discomfort by supplying the object wanted. The mind plans, schemes, drives the body into action, in order to satisfy the craving of desire. . . . We desire, and thus we are forced to think."*

It is very interesting to note that Bergson has expressed a similar thought :

"All action," says Bergson, "aims at getting something we feel the want of." "Every human action has its starting point in a dissatisfaction. Our life is thus spent in filling voids which our intellect conceives, under the influence, by no means intellectual, of desire and regret, under the pressure of vital necessities."†

A similar tendency to give due regard to sub-intellectual and super-normal qualities and forces in social and individual psychology is very clearly marked in the writings of Gustave Le Bon. In "The Crowd" he suggests that

"The complexity of social facts is such, that it is impossible to grasp them as a whole and to foresee the effects of their reciprocal influence. It seems, too, that behind the visible facts are hidden at times thousands of invisible causes. Visible social phenomena appear to be the result of an immense, unconscious working, that as a rule is beyond the reach of our analysis."

"Reason is an attribute of humanity of too recent date and still too imperfect to reveal to us the laws of the unconscious, and still more to take its place. The part played by the unconscious in all our acts is immense, and that played by reason very small."‡

It is rather a striking and significant fact that, while in the outer world of social and economic arrangements, and also in international affairs and relations, chaos

seems to reign supreme, and huge and practically insoluble problems are gathering, and great destructive agencies are gaining momentum, in the calm and quiet world of psychological and philosophical study, problems and difficulties are being raised and discussed which are as important, even far more important, than those outer problems that so relentlessly demand the attention, energy, devotion and sacrifice of almost the whole civilised world. Supreme efforts are being made in all directions to grapple with these outer difficulties, and to find solutions for the harassing and harrowing problems surrounding us; but greater than these difficulties, more complex and profound than these problems, are those which modern thought and speculation find in the working of forces in the depths of ordinary human nature. In the outer world are the hosts and chariots of Pharaoh and in the inner seems a Red Sea—a Red Sea to which the Moses of modern thought has brought us.

Great social reconstructionists like Bertrand Russell and Graham Wallas seem to be fully aware of the Red Sea and its perils, on the one hand, and are quite alive to the devastating danger of the oncoming Egyptian hosts, on the other. You may hear the sigh of the sea in the writings of the latter (especially in "Human Nature in Politics" quoted above), and the sound of the breakers in those of the former. The majority of men's actions are due to impulses, says Bertrand Russell. And there are two kinds of impulse: those which are selfish and possessive, and those that are creative and constructive, the balance as yet very strongly in favour of the former kind.

"It is difficult to distinguish sharply between rational and non-rational inferences in the stream of mental experience," Graham Wallas tells us, "but it is clear that many of the half-conscious processes by which men form their political opinions are non-rational. . . . Conjurors and others who study our non-rational mental processes can so play upon them as to make us form absurd beliefs. The empirical art of politics consist largely in the creation of opinion by the deliberate explanation of subconscious non-rational influence."* "In politics the preach-

* "A Study in Consciousness," p. 317.

† "Creative Evolution," p. 313-314.

‡ "The Crowd." Preface.

* "Human Nature in Politics." Synopsis of Chapter III.

ing of reason as opposed to feeling is peculiarly ineffective, because the feelings of mankind not only provide a motive for political thought but also fix the scale of values which must be used in political judgment."* This leads Mr. Wallas to venture the pathetic suggestion: "In order that political opinion may not be influenced by thoughts of the simpler bodily pleasures, no election meeting may be held in a building where any form of food or drink is habitually sold, although that building may be only a Co-operative Hall with facilities for making tea in an ante-room."†

In the light of these profoundly important and revealing tendencies in modern thought, many if not most of our accepted economic and political beliefs are shown to have been builded upon a foundation of sand. There is no "Table of the Springs of Action" to which we can confidently refer, as Utilitarians supposed. We cannot rely upon reason, and calculations of self-interestedness, even, are shown to be deceptive. Can we dig deeper and lay the foundations of social and economic polity upon firmer bases? The conclusions reached in the various branches of modern enquiry and study do not give much hope. There are too many hidden springs of Action, too many forces which are unknown, of which most of us are unconscious (except as we infer their existence from effects, pleasant and unpleasant), and being unconscious of their existence and operation, they are un-governed and uncontrolled by us.

When "foes are ever near us, around us and within," how can we hope to listen to the exhortations and appeals to march forward to a Promised Land which, we are told, lies before us in a not great distant future? We hear of Reconstruction, of a New Age: we read of the plans of architects, of the prospective activities of the builders. We talk about establishing Co-operation and abolishing competition, of a social order based upon principles of Brotherhood and Fellowship. We dream of love and service and goodwill as the dynamic of social effort and endeavour, of "instinctive sympathy" as a cohesive force in social and international relations. But where is the justification of all our anxious talking, hoping, and dreaming?

* "Human Nature in Politics." Synopsis of Chapter III.

† *Ibid.*, p. 212.

Where can we find the impetus, a compelling motive for a life of love and goodwill, for securing the absence even of motives and impulses that are essentially selfish and anti-social? Like Prospero, we may call the spirits from the vasty deep—but will they come?

In view of such an obviously hopeless situation, our hearts and minds turn almost instinctively to the promise of the coming of a great Spiritual Teacher. Only in the hope of such a great possibility is there ground upon which to build, and to weave a beautiful fabric of social dreams and ideals. Only in the coming of a commanding Spiritual Personality can we hope that a way may be made through the Red Sea of our inconstant and profoundly uncertain, and mysteriously - swayed human nature. Such a Personality can supply a motive, for His very Presence will constitute a motive force of incalculable strength. His love and compassion and power will win men's souls and hearts, will bring into play their instincts and passions, will renew their confidence and inspire their long-lost faith, draw out all the various latent idealisms, and of this fine texture will weave a pattern that will be really "a thing of beauty and a joy for ever." "A new era in all senses, not merely in outward arrangements, but in inner feeling as well," is a possibility if only such a great Spiritual Teacher comes again to the world. The alternative to this, when all is considered, and when present indications and tendencies are given due regard, is all that is conveyed by the word anarchy. Social and international reorganisation must come about, or we must be prepared to face the unavoidable possibility of confusion and ruin. Our pathway is either up to the Delectable Mountains or down to the Valleys of Defeated Dreams.

"The case of Russia shows the necessity for retesting, re-examining democracy as a principle of world-wide validity. What about Japan, China, and India? We dare not limit our view if we demand a world-wide test. The awakening has come, is coming. . . . The prospect of the inevitable victory of democracy with its convulsions and motley reactions and contagions is almost as dismaying as it is stimulating. Safe and successful achievement demands such a force of moral inspiration that I sometimes think that

some great prophet must arise to guide us through it all, to give lead and right ordering to that multitudinous awakening of irrational powers."—DR. HAROLD WILLIAMS (late Petrograd Correspondent of *Daily Chronicle*). Article in *The New Europe*, May 30, 1918.

The urgent necessity of the coming of a World-Teacher is, then, one of the many implications of modern thought in the field of Social Psychology. Especially is this so if we really and honestly believe that a new age of Brotherhood and Peace is about to dawn. The Great One who comes may provide the needed spiritual impulse, supply the requisite motive, but He must have channels and instruments through which His love and strength may flow and by means of which His work may be carried out. A genuine spiritual impulse given to the world once and for all would in itself be an incalculable blessing, but it is not all that is required. Means must be had to ensure the continued travelling of the paths into which the Teacher may lead us. And all social and economic conditions that militate against our safe progress along this path of evolution must be removed. The wheels of industry must revolve in harmony with Brotherhood. Religion should foster the growth of the brotherhood feeling, and help to develop the consciousness of the Universal in men and women, and to the finding of that perfectly natural law and fact of Unity underlying and manifesting through all things. Education must find

an important place in the near future, for it has an important function to perform—a function which is none other than the helping of the growth of intuition.

The greatest need of the future will be a new *emotional* expression. And by "emotion" we mean the inclusion of most of the things termed by modern thought as impulse, affection, desire, fear, jealousy, and so on. It would be unnatural to suggest the suppression in any way of these impulses and desires, but education, more particularly, must more and more become a factor in the endeavour to aid the child in transmuting his lower desires into higher forms of emotion, in transcending some of the cruder impulses by the expression of finer and nobler ones. Above all, to educe and foster the development of intuition will be the chief work of Education. "Because," as Mr. C. Jinarajadasa says in one of his lectures on Education, "the moment you have intuition flourishing within a person then he rises above the limitations imposed upon him by class interest, by trade interest, by national patriotism, and so on. These things he will see in their proper place, but he will not be bound by their limitations. We must have an ideal which makes the individual slowly put aside the instinct of competition and slowly makes him unite as a man with his fellow-men, and as one of a nation with men of other nations."

DAVID J. WILLIAMS

THE GARDENER

By RADNOR H. HODGSON

IT is one of the small compensations that can be set against the disastrous aspect of the Great War—that it has made many thousands of our people into gardeners. To the appeal, made towards the end of the year 1916 in Great Britain, to increase food production by cultivating allotment gardens, there was a quick response; and the demand for garden plots has so grown that early in the present year (1918) there were many applicants who could not get land. The movement began with the Government as a measure of national safety; but it appealed to a real and deep need; and the provision of land awakened and stimulated a dormant instinct and desire. Already the new allotment holders have formed associations, one of the objects being to make the holdings permanent; and their attitude is shown by the demand, expressed at a recent conference, that an opportunity shall be given them to purchase their respective plots. In one locality a number of men threatened to seize land if it was not provided for them.

These evidences of a general keenness to get hold of garden land, and the tenaciousness of the hold when the land is acquired, are signs of national vigour and healthy instinct.

The food that can be raised in a garden of the size of the average allotment makes a very considerable contribution to the keeping of a family; and the freshness of the things thus grown for use in the home gives them a value far greater than that of vegetables which are distributed through the markets and retailers. But, great as is the utilitarian value of a garden, even in normal times, there are other values, less obvious, but which, I would suggest, may be even more important.

One of these is that when a man becomes a gardener, especially if he be a town-dweller, he comes more closely into touch with Nature. The town-dweller

who takes a garden for the first time makes a change in his life much more profound than is usually realised. He finds himself suddenly related to primitive man; more, he feels the primitive man still latent within himself, ever fresh, ever robust. He enters into a working partnership with Mother Earth and the sun, and these keep up the vitalising work while he rests. He feels like an orphan who has unexpectedly discovered a good and loving father and mother, and he experiences a joy in life unknown before. Even rough men, who live in or near the open country, acquire a close *rapproch* with Nature, and the influence of a garden on such is probably much deeper than they realise. Men of a finer nature are much more conscious of this influence, and there are times when they feel that they must sing for joy, and cry out with Thoreau: "The indescribable innocence and beneficence of Nature—of sun, and wind, and rain, of summer and winter—such health, such cheer, they afford for ever, and such sympathy have they ever with our race, that all Nature would be affected, and the sun's brightness fade, and the winds would sigh humanely, and the clouds rain tears, and the woods shed their leaves and put on mourning in midsummer, if any man should ever for a just cause grieve."

It is commonly known that gardening gives health to the body. But it does something that is not so commonly known—it gives health to the soul. Our gardener may be controlled during the working day, feeling but as a cog in the great wheel of industry, with repressed individuality. But in his garden he is his own master, with opportunity for self-expression. He feels more a man. He may have been driven and worried in the great outer world; but here he can find peace and sweet recreation. The fact alone that he produces part of his family's food gives him a feeling of independence.

His life takes less of a sectional aspect and becomes more rounded.

Gardening has a high educational value, and draws a man to virtue. There is in man a creative instinct and faculty, and the garden gives scope for the exercise of this faculty. The gardener becomes a co-worker with Nature. He is to learn her laws and direct her, and she will respond to him. In his garden he has a little world, to which he may impart whatever he will of design and beauty. Before the seed is put in, the ground must be prepared. The seed must be put in the earth in due time, or the season will be missed; and it must be true and vital, or the effort will be wasted. Every plant and flower must be grown according to the laws of Nature, if one is to have the best results. As you sow, and plant, and work, so shall you reap. This is the law of the garden. And the gardener learns this law; and, having learnt it for the garden, he will learn in due time that it operates through Nature, and even in his own spiritual life. If he finds a delight in producing order out of chaos in a garden, in uprooting weeds and producing flowers, in giving to one little piece of earth a stamp of the highest utility and beauty, there must come a time when he will see the need for working thus on his own heart and mind; and then his interest will become centred in the garden of his soul. Can a man grow flowers without becoming purified, and having awakened within him a love of beauty? The gardener has entered on a path of inexhaustible interest.

The corporate life of our people has not been wisely regulated in the past, with a view to giving their higher nature the best chance of development. The dominant ideal of the last century, with its great industrial development, was that of "making money"; and the big towns which were formed in this period, with their massed rows of houses, their smoke-filled atmosphere, and their slums, are a natural product of this ideal. In making these dwellings certain elementary sanitary laws were observed (because enforced), but the idea of those who built them was not to provide dwellings

which would give the best opportunity for good life. Their purpose was to make money, as speculative builders or as property owners, as the case may be, by the renting of these dwellings to working people who were required by various kinds of manufacturers and employers, whose only interest—except in rare cases—in the lives of these people was limited to regarding them as "hands," to help in producing their wealth. Only too plainly do many of our big towns bear the ugly impress of Mammon.

The results of this dwelling system have been bad—physically, morally, and spiritually. The deterioration in physique and health of crowded town-dwellers is well known. And their state in regard to the spiritual side of life is no better. The "pub" is only the first among many vicious aspects of life in these conditions. It is not reasonable to blame the people living in this environment for their failure to live a good life. The sanative influences and healthy interests of the country are denied them—they must find other interests, and interests of a vicious nature have a congenial soil here. Just as certain conditions will produce healthy and vigorous plants, and other conditions will produce unhealthy and weakly plants, so will certain dwelling conditions produce men and women physically and spiritually healthy, and other conditions produce men and women physically weak and degenerate and spiritually depraved. It is not meant by this to affirm that the individual man is a mere product of environment. All that is sought is a full recognition of the influence of dwelling conditions, and especially of the importance of pure and natural surroundings.

If we would have our people healthy in body and soul, living the life that God means them to live, we must provide right conditions. Let them have gardens. The man who becomes interested in a garden is not likely to become a slave to drink. Where the garden flourishes, the drinking shop will decay. The provision of healthy interests is the best way to remedy intemperance and other modern vices.

One part of the projected reconstruction, when peace is restored, is the building of dwellings for our people. Already many housing schemes have been prepared. Here is the opportunity to build a better England. Let every man have the chance of having a garden. Let us build garden cities, designed to promote

social health and to develop all that is best in our people. Let it be our aim that children shall no longer be reared in dreary streets (which is a tragedy), but subject to the subtle influences and beauty of Nature; and so the way will be opened which leads to a life more pure, healthy, sweet, and joyous.

RADNOR H. HODGSON

BEAUTY

By M. A. ANDERSON

AS the ever-new pageant of the year unfolds before our eyes—the glory of blossoming orchard, the golden expanse of ripening corn-fields, with all their concomitants in bird and insect life—the mind instinctively turns in grateful wonder to the bounteous source of so much beauty. But this instinctive attitude of awe-inspired wonder is often damped or hindered by the droning forth of the word “Selection” by the lips of the materialists in our midst. Nevertheless, thoughtful investigators along those lines may find ever-widening vistas of awe-inspiring grandeur open out before their gaze.

Is Darwin right in attributing all the beauty in Nature to “selection”? Yes, but *only partly so*. His theory of purely mechanical evolution finds its complement in the doctrine of the unfolding of consciousness side by side with the evolution of form.

The very derivation of the word “Nature,” from the Latin *Natura* (becoming, from *nasci*, to be born), is not without significance in this connection.

Selection, after all, is only the *process* by which the plan of evolution is demonstrated on the lower levels. The hidden creative power which permeates the law of evolution is That, the underlying root and cause of all, whence the *reflection* of the manifesting mode issues forth.

It has been well said that “Nature is an expression of the Divine Thought and the Law of Evolution an expression of the Divine Will.” But how?

The infinite Essence which is the root of Nature is Absolute Truth and Absolute *Beauty*. It is hardly necessary to point out that the Infinite is directly unknowable to finite human intelligence, since our every thought about it is only a limitation and therefore inaccurate. Neither are the *emanations* of Absolute Wisdom and Beauty directly transmissible. They work their way down through great hierarchies of lesser Intelligences, such as the Logoi of the solar systems. So may the Solar Logos operate through the instrumentality of the Planetary Spirits, radiating downwards along the stairway of the seven planes. Other Great Intelligences have their part to perform in guiding the building of forms.

Vesta, our own Mother Earth, makes use of the parasites that are informed by her breath. She works out the divine scheme by means of nature-spirits, Darwins, farmers, butterflies, and humble-bees.

“The mystic stirring of a common life
Which makes the many One. . . .
Fellow-heirs of this small island, Life,
Where we must dig and sow,
And reap with brothers.”

Long may Darwinians and humble-bees continue to crawl and fly about the great globular frame of their and our kind foster-mother! Their respective lucubrations and machinations enable us to put still more meaning into Wordsworth's lines:

“O World as God made it,
All is Beauty,
And knowing this is Love,
And Love is Duty.”

M. A. ANDERSON

REBUILDING IN TROUBLOUS TIMES

A LAY SERMON

By *W. SUTHERLAND*

"The street shall be built again, and the wall, even in troublous times." Daniel ix., 25

FOR an earlier generation it was possible to accept the books of the Bible at their face value, as written by the men whose names they bear, and at the times in which these men appear to have lived. But the investigations of scholars, both within and without the Christian Church, have effectually demonstrated that this is very far from being the case. Intelligent discrimination is needed, and nowhere is it needed more than in regarding the books of the Prophets. These were formerly received as genuine foretellings of future events. They are now seen to be mainly historical retrospects. By a literary device peculiar to those times, the writers rehearse past events in order to show how they have led up to some climax of the writer's own time. The whole is ascribed to some notable figure of antiquity, under the authority of whose name a prophecy of the future is made. Thus the book of Daniel was long accepted as having been written by a Hebrew prophet of that name who was with the captive Jews in Babylon in the 6th century B.C. It is now pretty generally regarded as not having been written until about 400 years later, at a time when the Jews were suffering persecution at the hands of Antiochus Epiphanes.

But having made this acknowledgment of the findings of Biblical scholarship as to date and authorship, there remains the fact that, at a certain period in their history, the Jews were carried away captive to Babylon: that after a sojourn there of many years, a return was made to the land of their fathers, and that the rebuilding of their streets and walls was performed in troublous times.

We know the story in outline at least, though an exceedingly tangled and disputed chronology debars us from making any exact and detailed history. About the year 586 B.C., Jerusalem was besieged by the army of Nebuchadnezzar, King of Babylon. After a siege of one and a half years, during which time the investing army was helped by the Edomites, neighbours of the Jews, the city fell. Most of its inhabitants were carried away to Babylon, though a remnant of Judah was allowed to remain. For lack of cultivation the country passed from fertility to desolation. Beasts of prey stalked the land. The walls and streets were in ruins. The altar was thrown down. Far away across the Syrian desert, the exiles in Babylon bewailed their fate. Their poignant and vengeful cry is expressed in the 137th Psalm.

After many years' captivity in Babylon, during which time new generations were born, Cyrus gave permission to the captives to return to Judea. Some elected to do so; others preferred to remain in the land where they had established themselves. The Zionist movement was not unanimous then any more than it would be to-day. But at last, after many days, those who wished to return were gathered together. The cavalcade set out westwards across the burning desert sands. Doubtless some perished by the way; all must have suffered hunger and thirst, and perhaps, like the pilgrims of an earlier flight from bondage, they looked back with longing to the fleshpots of their captivity.

At last their journey was over; they were home. But what a home!—the land desolate, the city in ruins. And for many

years it would seem that the work of restoration was a task beyond the strength of these impoverished folk.

Then it was told to Nehemiah—a Jew who had attained high office at the court of the King of Babylon—how great was the distress of his returned compatriots. He forthwith craved leave to relinquish his post in the Royal household, set out for Judea, and took the chief part in restoring the city of Jerusalem. Under his enthusiastic leadership, the flagging spirits of his countrymen revived. They set to work with a will, and, if the record attributed to Nehemiah is sober history, they accomplished marvels in the face of difficulties which would have overwhelmed less valiant souls. The Samaritans from the North plotted against them, so that the builders had to work with their swords and spears by their sides, and with a trumpet ready to summon their comrades when any attack was made. They endured the scoffings of the idle; they were exploited by usurers and profiteers; their lands were mortgaged to buy food; their sons and daughters were sold in bondage. Yet they bravely persisted until that whereunto they had set their hands was accomplished.

Is there not a parallel to all this in our own time, and upon an immeasurably larger scale? We have beheld the breakdown of cherished customs, privileges and institutions. Millions of men have gone—not into captivity—but into enforced service—men who were reared in the tradition of freedom and the liberty of the subject. We, in Great Britain, have seen the dethronement of that quondam idol of economic thought—the unrestricted operation of the law of supply and demand, with unlimited opportunity to make profits. The party system of Government is suspended, if not defunct. The social distinctions we worshipped, the conventions before which we bowed have been at least rudely shaken. In every direction the old landmarks are gone, or going, and we need not expect ever to see them set up again. Whatever may be our state after this great upheaval of one thing we may be quite sure—we shall never be as we were. “Our walls are broken

down; our gates are consumed with fire.”

We shall have to rebuild. “Reconstruction” is the word heard upon every side. And, like those Jews of old, we shall have to rebuild in “troubulous times.” We *are* rebuilding now. Those ancient builders of Zion reared their city walls with swords ever ready by their sides. We, as a nation, are doing something even more wonderful. We are rebuilding our social fabric, while fighting the greatest war that history has ever known. And—this is the salient point—we *are rebuilding because of the struggle in which we are engaged.*

War, with its menace to our national existence, has shaken us out of our lethargy. We have been forced to bring down to the plane of action ideas and ideals which otherwise might never have materialised. We have made more progress upon the administrative side of our national life in four years of the hardest conditions this generation have ever known than we should have made in as many decades under normal conditions.

Is that a true claim? Let us look at the facts. Take first the vital question of education. We have recently placed upon the Statute Book an Education Act which, though far from complete in the opinion of many, yet represents the most comprehensive provision for the rising generation that has ever been made. We have done it because of the national need for developing every unit of the population to the utmost in view of the difficult days that lie ahead. Nor is this a unique instance of troublous times being a stimulus to education. The Archbishop of Canterbury, speaking upon the recent Bill, pointed out that all our steps to provide education in the past had coincided with times of war.

Again, in regard to public health, it has needed a great war to bring us to the point of recognising the communal responsibility for the physical welfare of the nation. Not before could we see the need for a Ministry of Health. Housing is another problem which we had left to casual enterprise, but which we now recognise must be grasped in a large,

national way. Before the war, the schemes for health and housing, which are now seen to be vitally necessary, were shelved on the plea that they would cost too much.

In regard to the prosaic subject of Food Control, what freeborn Briton would have listened four years ago to proposals for regulating what he should eat, and where-withal he should be clothed? Yet it is accepted as a war measure that there shall be some recognition at least of the principle of fair distribution and a bar to the rapacity of those who would exploit the necessaries of life. Incidentally, how many who would never voluntarily have made the awesome experiment of eschewing meat diet have learnt, under pressure, that they can survive without it, and profit in both health and temper?

The industrial world has submitted to the limitation of its profits, whereas, in normal times, the removal of incentive to unlimited gain would have been held to spell ruin. It is still a far cry to the recognition of industry as national service, but we have begun.

In the world of ideas as well as in the world of administration, we have learnt much through tribulation. We rather prided ourselves upon our individualism, and looked askance at the idea of co-operation as savouring of weakness. Now, under pressure of the national emergency, we realise that we must stand together and pull together, or go under. Of course, we shall relapse somewhat when times are less exigent, but surely not wholly.

Again, in devotion to duty and high ideals, how many have risen to heights which, in softer times, would never have met their view? Not alway gladly or willingly, often with reluctance at first, yet, bit by bit, the spirit of self has given way to the spirit of sacrifice. The enforced separation from and destruction of material things shakes belief in these as the only realities. The old ideas of death—who can still believe, in the face of so many of the flower of our race passing out of the material body, that death ends all? In the face of their splendid heroism and devotion, who can longer believe that the consummation of these is a matter for un-mixed gloom? It will be no small gain

if, from the anguish of these troublous times, there shall be born a serener faith, as well as a kindlier spirit from fellowship in bereavement.

Consider, too, for a moment, our ideas of Empire—blatant and commercial. In the early days of the war Mr. Edward Carpenter pilloried a certain League which aspired to be the mouthpiece of our Imperial policy. Its declared object, he said, had solely to do with the extension of Britain's trade, and the co-operation of the military and naval forces of the Empire with a special view to the due protection of trade routes. Not a word was said about the human and social responsibilities of this vast Empire—not a word about the guardianship and nurture of native races, their guidance and assistance among the pitfalls of civilisation; not a word about the principles of honour and just dealing with regard to our neighbour-nations in Europe and elsewhere; not a word about the political freedom and welfare of all classes at home. Its one inspiration was—Trade! These were not the ideals of all. But they were the ideals of too many—sordid, squalid ideals.

Now we realise that our conception of Empire must be more nobly planned—that the measure of our greatness is not what we can amass by force and exploit for selfish ends, but our capacity for justice and helpfulness in every land where our flag flies. We come nearer to the standard which tradition makes as old as the lost continent of Atlantis—"nations are great not by what they put on, but by what they put forth." For we have been sifted, and it has been brought home to us that all our injustices at home and abroad have been weaknesses in our time of need.

So we bend our necks as never before to the making of a better world. In a thousand ways we promise to exemplify the fertility of volcanic soil. The soil had to be loosened. The old forms had to be broken—forms which, in past ignorance and selfishness, mankind had builded, but which had come to cramp the growing life of humanity. And not only are forms and systems breaking up because of their inherent weakness; the spirit is changing, and the changed spirit will build, is build-

ing, other and better forms. We are finding our souls. We will rebuild upon a human basis, not an economic one, as of old.

Some are still selfish as ever, untouched by the new spirit. But they are not those who have suffered most, who have met troublous times. They are those who have increased in possessions, often by batten- ing on the nation's need, or those who have given nothing of goodwill or thought or effort to the work of rebuilding. We are far from being through with our troubles, and some who are still untouched may yet feel the chastising rod. If we do not emerge from this fiery ordeal a purified people, it will be because we have not borne enough. We might have learnt our lessons before; it is a little pitiable that we should need so harsh a schoolmaster.

Now can we discover the principle underlying the fact that trouble evokes qualities which otherwise lie dormant, and the converse fact that surcease from trouble often brings stagnation? For the second is as true as the first. We all know those who have battled long and bravely against adversity of condition and environment, and have made headway despite all. The advent of easier times, instead of seeing them move onward more rapidly, sees first a relaxing of fibre, then often degeneration. Men cease to strive when obstacles are removed; they relapse.

What, then, is the explanation? It is that difficulty and danger *force* us to act. They force us to overcome that quality of inertia in us which a Hindu scripture says leads down to darkness. They force us to overcome the infirmity of will which leaves us apathetic and supine at normal times. It is a common experience that the hardest part of any work is to begin it. We think and plan wondrous things; we have high emotions, desires to achieve much for our fellow men. And these remain in the realm of thought and feeling until they fade away. We are actually the worse for every such ideal that we do not strive to realise, for every high impulse which does not effectuate itself. For there is an occult law that this threefold nature of ours—thought, feeling and action—must act in a threefold way. Too often

we stop short at thought and feeling, lacking the strength of will to make these action. What happens is comparable to the choking up of a channel—that which ought to come out, to be expressed in action, remains within like some decaying débris, clogging the way, and reacting upon the mental and emotional principles. There is a profound truth behind the popular saying: "The road to hell is paved with good intentions." Good intentions unfulfilled have not only the negative effect of leaving us and the world no better: they have the very positive effect of leaving us appreciably worse.

Why should thought and feeling be made into action? Apart from any objective results, it is because this is the way of our soul's education. This material world of action, which is the periphery of manifestation, is an essential part of the school of life. Many things can be learnt only there. For one thing, it is the grand corrective of faulty ideation. To gain precision, clarity and truth in our mental processes, we need the test of their application in the world of action, or at least their reduction to concrete expression in speech or writing. Ideas may seem one as good as another until they are applied; then their defects are revealed. Theorists would gain by testing their theories by action. Many hesitate and vacillate between two courses, and end by doing nothing. We are incomplete so long as we rest content with ideas and good intentions. Many things we can know only by the test of doing. With the Christian Master, doing the will was a condition of knowing the doctrine. So also Ruskin, "Every duty we leave undone obscures a truth we should have known."

It is, then, the blessed office of troublous times, whether for nations or individuals, to force them to think and to act. Such was Browning's mood when he bade us—

" . . . Welcome each rebuff that turns earth's
smoothness rough,
Each sting that bids nor sit nor stand but go!
Be our joy three parts pain, strive and hold
cheap the strain,
Learn, ne'er account the pang; dare, never
grudge the throe."

Yet most people would like to avoid their

troubulous times. These disturb the even tenour of their way, their settled habits, their placid routine of business and domesticity. But man, as an immortal soul, is here primarily neither to amass nor to enjoy, but to grow. Every experience, whether of pleasure or pain, has within it something that could not be otherwise learned and garnered. The true self in man knows this and has chosen its way of struggle. And while the outer man, identifying himself with the body he wears, the things he possesses, the daily pursuits, the notions of his time and sect—while this outer man feels pain at what-

ever irrupts upon any or all of these, the immortal Self exults in its liberation from forms that once expressed it, but which now crib, cabin and confine, and seeks to build amid troublous times, and *because of troublous times*, a new order of life that will express ever more and more of its innate divine qualities of wisdom, love and power.

What is true of the soul of man is true of the soul of the race. Humanity, rid of the wreckage of its past building, will create a new social order, a brotherhood whose watchword will be truth and whose service shall be love.

W. SUTHERLAND

THE BROTHERHOOD OF DEATH

(The following is a translation of the concluding lines of a French Poem in honour of Britain's War effort, which appeared in one of the Parisian journals about two years ago.)

Soldiers of Britain, fallen in the fray,
 Rough-laid in beds of living clay,
 Heroes, whose stature we but guess
 From the low mounds which on you press;
 Suffer us, Comrades—since you'll rest
 Each one, when all is done, our guest;
 Since never henceforth shall you roam,
 But aye must make our soil your home—
 Suffer us, kneeling at your side
 Here in the cool deep grass, to link
 You with our own, and ne'er to think
 Of difference in that common pride.

Comrades, from now our France's glories
 Are yours. O! share them! Yet, perchance,
 If endless exile make you find
 Their load too great, we'll pray each wind
 That southward blows to France
 To waft you, from your island promontories,
 To waft you, day by day,
 A bouquet of sweet airs—still to remind you
 Of the dear land you left behind you
 And England far away.

E. A. WODEHOUSE

DEMOCRACY IN THE UNITED STATES

By CHAS. L. DENYER

EVEN more valuable to the Allies than the military power of the United States has been the accession of moral force to the Allied cause by the entrance into the war of the great American democracy.

To what, then, are we to attribute this great moral weight of the United States? Undoubtedly a considerable amount of it was due to their leader, President Wilson, who, by his commanding personality, by the loftiness of his principles, and by his firm yet tactful demeanour in some of the most difficult situations which ever statesman had to face, won for himself, with the tacit consent of all parties, the position of an unofficial judge. For long the world waited for his judgment; Anglo-American as well as German-American difficulties arose, but, in the words of President Wilson himself, the United States were "too proud to fight" unless such action were clearly called for by some great moral issue. But at last the judge gave his decision, and, by calling upon the United States to prepare for war, not for any side-issue of commercial expediency, but for the all-compelling cause of international righteousness, pronounced the moral condemnation of the Central Powers.

The pulses of all Englishmen were quickened too by a sense of historical fitness, by the knowledge that the descendants of men who had left England in the seventeenth century for conscience sake, and in the name of liberty had cut themselves off from the British Empire in the eighteenth, were now coming back to fight by the side of Englishmen on behalf of that same noble cause.

But more even than upon the personality of their President or upon the nature of their past relations with the British Empire, the moral force of the United States

is based upon their position as the land of democracy. It was there that, in 1789, the great experiment was made of constructing for a great country a government democratic both in character and in form: an experiment which a century's experience has amply justified. Under these democratic forms and free from the restraining conventions of the Old World, there has arisen a new nation, sprung, it is true, from every nation of Europe, but yet with national characteristics of its own and an outlook upon life radically different from anything existing in the Old World.

The adoption by the United States, in 1789, of their Constitution was the greatest experiment in democratic government in the history of the world. Democracy was then put on its trial—and the verdict cannot fail to be of great importance to those countries in which political power is gradually passing into the hands of the masses. Looked at with eyes of the Twentieth Century, familiar with the workings of democracy, the United States' Constitution reveals, in its system of checks and balances, an apparent lack of confidence in democracy; but to men contemporary with George III. and the *Ancien Régime* of France, it must have seemed a measure of the greatest boldness. All branches of the Government are appointed more or less directly by the people, but each is cunningly contrived so that one may balance the other, and the power of the people working in one direction may be balanced by that same power working in another. No branch of the Government thus having the power to exalt itself at the expense of the others. Over all is placed the written Constitution, an instrument which the Legislature is powerless to change in any particular; under certain circumstances the Legisla-

ture may propose changes, but these cannot be enacted except by the consent of three-quarters of the States.

So cumbrous is this process that since 1789 there have been in all only some fifteen amendments to the Constitution, and the great majority of these have been of an unimportant and non-contentious character. American statesmen have found the "doctrine of implied powers" and a generous interpretation of the Constitution more convenient instruments than formal amendments to the Constitution could ever be. Nevertheless, the written Constitution has proved a useful restraining influence in American politics, and a leading American statesman has given it as his opinion that it would be well if, with the extension of the franchise in England, some such check were placed upon the Houses of Parliament, which at present, acting with the King, have full liberty of action, except for those checks imposed by custom and by public opinion.

The right of every man to a share in the election of his rulers is recognised in the United States by the institution of manhood suffrage. The wisdom of extending the franchise to the negro was much questioned at the time, but nowadays a graver evil is seen to arise from the enfranchisement of the large immigrant population. As is well known, a very large section of the population of the United States consists of emigrants from the Old World, whose patriotism to their fatherland is only gradually replaced by loyalty to the land of their adoption. The presence of this large alien population with full citizen rights has been a source of weakness during the past few years, and might possibly prove to be a grave national danger.

It has been said that England is governed by an elective aristocracy. We do not admit the possession by every man of an equal capacity to rule, but only of an equal right to elect his rulers; thus the political power is delegated to men who have, or at any rate appear to have, special qualifications for the task. We find a similar system in operation in the United States, and yet it must be con-

fessed that the character of the members of Congress is inferior to that of our Members of Parliament, the standard both of ability and of public honour being markedly lower. The cause of this lies partly in the non-existence in America of a class comparable to the governing class in this country: a class with high traditions of public service and with opportunities to fit itself for the highest positions. This class, in some respects akin to the citizen class of Aristotle, has no counterpart in America, a land where almost all are connected more or less directly with commerce and the acquisition of wealth; though we need not say with Aristotle that they are therefore quite unfitted to rule, yet we must admit that, on the whole, they do fall short of what the rulers in the ideal State should be. The comparatively low standard of America's public men may be illustrated by a comparison of the list of American Presidents with that of the Prime Ministers of England contemporary with them, a comparison which will at once reveal the mediocrity of most of the American Presidents. This may be due to the fact that the history of the United States of America has largely been the story of peaceful development with which the political arena has had but little concern, and also that in times of peace the position of a President of the United States, with power not commensurate with his dignity, is not one to attract to it the highest type of statesman. Certain it is, however, that the hour has always produced the man, and that, in times of crisis, the United States have never yet lacked a Washington, a Lincoln, or a Wilson.

The two great political parties in the United States, the Republicans and the Democrats, are nowadays divided by no great difference in principle, nor do they rest on any class or religious basis. Originally they differed as to the distribution of power between the Federal and the State Governments, but now the chief principle in dispute seems nominally to be the right of the Federal Government to impose a tariff for other than revenue purposes. Although the aims for which

they were formed have ceased to exist, the parties are still great forces, with much more rigid organisation and discipline than are possessed by the political parties in this country.

The most casual observer of American life cannot but notice that, whereas in England political life and a career of public service, and in Germany the profession of arms, are held in the highest honour, in the United States it is commerce which attracts the best elements in the nation's life. Partly for this reason and partly because of the absence of a stirring cause, the best elements of American life hold aloof from politics, leaving them chiefly to the professional politician—who, by attaining a prominent place in the organisation of his party, is able to claim a share in the spoils of office when that party attains to power, most of the posts in the American Civil Service being given as rewards for party service. This system has a degrading influence on American public life—it tends to develop the self-seeking professional politician, and in the power to bestow these posts may be found what is often the real stake at issue in the great political contests.

Englishmen and Americans, too, are rather prone to consider the United States as leading the way, and to overlook the fact that in certain respects they have not yet overtaken the Old World. In political machinery they have been pioneers, but in economic development they can learn much from our experience upon the road along which they must follow us. Visitors to America are usually struck by the fact that there is much less animosity against the capitalist than in this country, and that there is a very real respect shown for wealth, and a genuine enthusiasm for the successful man of business. This is because America is only just emerging from the individualist stage, in which there are ample resources waiting only to be developed by men of the proper stamp, and the struggle is one

in which every man has a fair chance of rising to the top; in this stage of development wealth is respected as indicating ability and achievement, and presents to every man a not unattainable ideal. But now America is passing out of this stage of development into one more nearly resembling our own, in which Capital and Labour are represented by two distinct and, in great measure, hostile elements of the community. By a study of English economic history, Americans may avoid many of our mistakes, and may find some means of preserving a more harmonious co-operation between Capital and Labour than we in England have succeeded in securing.

The comradeship in arms of the United States and the British Empire is one which should have effects infinitely more far-reaching even than the victory of the great cause for which both are now fighting. The blemishes which we have noticed in the United States, though serious, are not vital, nor are they inherent in democracy. Possibly we may find their cause rather in the "newness" of the nation, and with the development of a wider-spread patriotism to the United States, and of improved education, these evils will disappear. Nor must the brighter side of the picture be forgotten; under her democratic government America has enjoyed a long period of great prosperity and has succeeded in keeping clear of the entanglements of European democracy.

Old and New Worlds have much to learn from each other, and the realisation that after all they are but one world in aspirations and responsibilities is one of the more cheering results of the horrors of to-day. Certain it is that in the mutual understanding and co-operation of ourselves and the United States lie the brightest hopes for the future of the world, and if only we can secure this happy result we may feel that the miseries of this awful war shall not have been in vain.

CHAS. L. DENVER

WHEAT EARS

By A GLEANER

SOME temperaments require impersonal, dogmatic statements, the truth or falsity of which they can work out experimentally for themselves. It is nothing to their purpose who enunciate the formulæ; "for," say they, "truth is independent of all personalities. A statement is not true because it has been made by even so exalted a truth-knower as the Christ; as a matter of fact He makes it because He knows that it is true."

There are, however, other temperaments to which a statement only makes appeal when it has come to them through a personal channel, whether the channel of a great Adept, or that of a mere humble fellow-traveller towards the portals of the Way. To these the all-important matter is that a living, breathing brother shall bear witness that he has actually been helped by such or such a view of life; that he has actually experienced this or that phase of the aspirant's progress as set forth in the Scriptures of the Race; the personal "I know," which would offend and hinder others, cheers them, and helps them forward. It is to these I would present, more or less brokenly, something of what my life has taught me.

My life has taught me that God is. This present incarnation has not accomplished so wonderful a task; it has but confirmed the basic fact; for I brought with me from my heaven rest clear sense of God, and never had to struggle against either scientific doubt or narrow orthodoxy. Life has been with me this time from the first no series of fortuitous occurrences, but an ordered thing; the World has been for me since childhood no madhouse, but God's school for saints; when I have seen but dimly, or not seen at all, I have yet not doubted for a moment that all was well; I have been like Browning, "very sure of God." "Oh, how you must have suffered!" said once a friend to whom I had been speaking of some

aspects of experience. I almost laughed; for with such sense of God as I am blessed with, the word *suffer* is robbed of its content, is emptied of all ordinary meaning: I have experienced, that is all. Suffering is pain, is baffledness, is impotence, is blindness; but how can one be said to suffer who knows that all experience but leads him closer to his heart's desire; who sees in pain only the ploughing of the ground for a new harvest; in bafflement the turning of his life-force into new avenues of service; who knows that his will, welded to the Will of God, can triumph over every foe; who when the darkness falls on him can lay his hand in God's with a child's careless trust, and walk serenely on?

My life has given me faith in the Fatherhood of God. I was born a timid, shrinking, nervous little creature, afraid, if not of my own shadow, of things no harmfuller than that. It was not moral fear, at least not wholly, for I could tell the truth, or remain honourably silent, and take a punishment my sensitive organisation loathed; but, body-born though it might be, it was a thing to reckon with. I can remember still the hour in which it fell away from me, not to return. I could take one to the place, though it is changed from its old solitude, where, as I walked under "a glorious night of stars," suddenly, while I gazed upon those glittering "embrasures in the fortress of Eternity," with a yearning love begotten possibly in far Chaldæa, a miracle took place; a mist veil "made itself thin air, into which it vanished"; and I knew that He Who made the World and Man cared for His handiwork. I have never since known fear. I dare not say that I shall never know it; but from that hour to this, though I have been, like other men, in peril—peril of life, estate, and reputation—I have had no sense of personal affront. How can one fear who knows himself God's tenderly cared-for child?

My life has given me faith in the

Brotherhood of Man. This truth, implicit in that other of the Fatherhood of God, came as an intellectual conception far later on in life; but though I did not know it, assuredly I felt it; although I made no formula about the barriers of race, creed, caste, sex, colour, I very truly acted as if such barriers were not. Far as I was, and for many a life shall be, from the all-embracing love the Master preached—a love that thrilled me with its wonder, and begot all manner of resolves in me from stage to stage—neither race, nor creed, nor caste, nor sex, nor colour barred any from my friendly office. My heart knew what my head had not yet grasped, that Sons of God were Sons of God, whatever physical, emotional, or mental garb they wore. I look back through the years and note with quiet satisfaction how utterly oblivious I was of these distinctions as a child; how as I grew to manhood, though I became aware that they existed, they meant naught to me; and how I found my own—yes, across continents and oceans, “to Earth’s utmost bound”—despite them.

My life has taught me the wisdom of acceptance. I cannot say just when or how this truth became incorporated with that body of experience which forms my working outfit. I think I brought it largely from the past, but as a purely automatic thing, not in the least either that sense of struggling self-surrender called generally resignation, or that more lovely sense of joyous acquiescence, for which I think our tongue has no distinctive name. Neither prudential motive, nor high joy in swift obedience moved me; I simply did not kick against the pricks. As I grew older, and my intellect began to watch the life-process in myself and others, to marshal facts and reason to the law behind their mutual relations, I came to the conclusion that perhaps in no way do we as a rule waste force more utterly than in futile wishing that circumstance were other than it is; in futile looking forward to events that may not happen, in looking back to an irrevocable past, and building foolish might-have-beens to match those other foolish may-bes—playing with shadows instead of facing facts. And as I dwelled upon

this prodigal expenditure of life-force, out rang with new significance within me the Master’s order: “Follow Me; and let the dead bury their dead.” I saw with startling clearness that the first condition of successful effort is concentration on the task in hand, oblivious of aught beside; and to the automatic action, which I saw with gratitude had saved me much, I added joyous acquiescence in this newly apprehended way of God. The recognition and the frank acceptance of the thing that is, alone provides a sure foundation for our building, whether we build for this age or an age to come, for this world or another.

My life has taught me that over every other force Love reigns supreme. For some time during my apprenticeship to letters, I let no day go by without its piece of literary composition, be it but the briefest sentence. I called these exercises “dailies” and kept them in a special note-book. I well remember the white heat at which I wrote these words: “Love is the Consummation of Forces.” There is nothing new about the thought, but is there anything new “under the sun”? Are we not all but finding out gradually that which has been, since the re-setting of the Wheels on their Imperishable Centres, in the Mind of God, our Sun? Beyond Him, in the Darkness, in “the unexplored remainders” of the Self, the new things lie! The thought was old as manifestation, then, but to me it was a priceless pearl. That God cared for His handiwork I had already learned, seven years before; now I saw something of the marvel of the Plan of Evolution, and understood the real meaning of that great saying, which man has wrested many a time and oft to his destruction, “the End justifies the Means.” In a magnificent panoramic view I saw fact after fact of Life, once looked upon bewilderedly as challenging God’s goodness, and defying answer, lit from within by the soft flame of Love Divine; and my soul laughed in pure delight. I think it was from that time that the Mother aspect of God’s dealings with His Worlds slowly became for me the dominant note in Life; the fostering care, the endless patience, the exqui-

site tenderness that ever "leads on softly as . . . the children be able to follow."

My life has taught me that in very truth a man's foes are they of his own household; not only in the sense that every sheath of his complex being is an enemy until he master it; not only in the sense that higher self must conquer lower self, and, yet again, monadic self-hood subdue the conquering individuality. These are fascinating lines of thought which lead the thinker up to the sublimest heights; but the saying is true in a very plain and practical work-a-day-world sense also. The hater, by his very hate, evokes our strength; we rise to meet hostility, summon our forces, quit us like men, and even, if defeated, do not accept defeat as final, but brace ourselves to win the victory in the next campaign. The lover, by his very love, evokes our weakness, for we realise that it is love that holds us back; fears for our safety would have us shun the risks we are prepared to set at naught; we recognise that love, and, reverencing love, knowing full well that love should do no hurt, we hesitate to take the step we planned. True, there are great examples, but they do not help us. Siddhārtha robbed His Princess of a husband to give her in the end a Saviour, denied her dear but transient domestic joy to bring her in return joy everlasting; but He foreknew the issue; to that end was He born. We who have no foreknowledge, who see hurt on this side and on that, who are faced with the hoary problem of action and inaction; who would most gladly to our own selves be true, if we but knew which sacrifice our inmost Self-hood calls for; often fall

ignominiously into the snare spread for our souls by the unconscious agency of those who wish us well. Till love is seven times tried and purified, it will bind its beloved fast, not help him on his way.

My life has shown me most conclusively that nothing from without has power to harm; that stress of circumstances, loss of friends or worldly goods, failures, infirmities, contempt of men, neglect, hostility—no single sling or arrow of outrageous fortune can cloud the sunshine, mar the harmony, break the perfect peace of the soul that looks inward for its treasure and not outward, rests on the bosom of the Changeless instead of finding its delight in Form. Had I looked outward for my joy, placing my heart on this, on that, exterior object of pursuit, my life would have been one continued sadness. "The delights that are contact-born are wombs of pain," Lord Krishna taught. From somewhere in the depths of me that knowledge welled up with my growing powers, and as the hand of Fate barred avenue on avenue of effort, struck from my grasp possession on possession, and drove me from still waters and green pastures to bare and thirsty desert spaces, still my soul sang within me, having that to joy in which Fate's hand could never touch; that which is food, and drink, and shelter, and endless satisfaction.

These things my life has taught me. And the cost? Who counts the cost when once the prize is his? He that thinks only of the winning of the prize will never heed the cost. Let the Gleam light up the last recesses of your being, and while you follow you will never feel the hardships of the way!

A GLEANER

THE GROUNDWORK OF BELIEF

By H. N. BOSE

RELIGIOUS OUTLOOK

THE present age has been the seed-bed for the growth of a rich crop of religious creeds. This symptom of creed-formation is a very striking feature. All kinds of religious beliefs, compelling attention, and a great variety of others of lesser merit have been appearing here and there with special claims of their own. So much so that the tendency amongst a cautious class of independent thinkers is to ignore them all and rely more or less on their individual judgment. Those who are fortunate enough to find no intellectual difficulty in sticking to the good old Church religions often cannot help casting an occasional smiling glance at their friends who have departed from them, finding them in seeming chaos and confusion. Those who have taken to the weary path of thinking for themselves and of finding out their own salvation and means of spiritual growth, instead of relying on the generous care of a Church to supply them with all the spiritual food they need, they of all others are the ones who cannot afford to be intellectually lazy or indolent, because it was their own choice to depend on themselves alone. They ought to devote themselves to making their own individual and supreme efforts in thinking out a clear-cut path of conviction which will lead them to the ideal they are half-consciously groping after. With our faith in human intelligence and individual spiritual consciousness it is for us to try our best to elaborate our own ethical imperatives and religious guidance based securely on the bed-rock of our rational conviction and spiritual experience.

THE NEED FOR COMPREHENSIVENESS

What an intricate mass of credal skeins or religious web have been

sputtered ceaselessly throughout the world from that spider-like brain-cavity of man it is surprising to realise. But every man who has been convinced that the conscious working out of their individual spiritual growth ultimately depends on himself alone, cannot allow himself to become confused by the variety of religious presentations, cannot afford to risk entanglement in these chaotic "skeins" of man's religious industry. Our urgent need is dispassionately to judge and evaluate them according to their true significance. For nothing is altogether valueless; we have only to maintain our poise, our balance of judgment, and assign to each element its proper place in the sum total of our viewpoints. Each individual has to weave his own variegated pattern of ideal life; its richness and artistic value will consist in the liberal assimilation of colour variety; in the artistic make-up of a mosaic whose design will permit one to use all the "strands" in their proper proportion in the various shapes and figures. Like a plant which absorbs all the different chemical elements that are needed for its growth and then assimilates them to build up its various body tissues, we have to take in all the C-H-O-N-S-P elements of spiritual growth.

THE PROBLEM OF BELIEFS

When we come face to face with the problem of building up our religious beliefs, we are confronted with a mighty task. Often did I ponder whether the propounders of "new" religions and creeds ever realised their responsibility fully enough. Many ardent disciples who have faithfully followed them and stuck to them like barnacles have found, at an advanced age, that they have spent life traversing a blind alley. The distress, the pity and the sadness of such a life's unrequited

search is too well understood to need pointing out. Perhaps the majority of these new-fangled teachers of religion are quite sincere, but many of them often overlook the sad effects of their monotonous teachings. They all seem to fancy moving along a groove. Again, there are numberless insincere religious teachers and propounders who prey on credulous men and women. These "militarists" of the religious world are fully conscious that they are merely playing ducks and drakes with so many human souls. Our weakness is our eternal fondness for clinging to and relying on others for guidance, but we must be able to perceive that this is not one step further than willing submission to a theology-ridden Church.

What are we to do then? At first glance it might appear an impossible task for us to form our own consistent religious opinion to be our guide through life. This difficulty is indeed considerable for those who have taken up an intellectual attitude towards religion, and believe in individual spiritual revelation as opposed to an exclusively historical revelation through some chosen ones. This difficulty arises chiefly out of our true appreciation of the extent of the intellectual effort needed on the one hand, and a well-disciplined life of long contemplation and meditation on the other. We may naturally conclude that we must all be master-metaphysicians, or philosophers par excellence, so that we may be able to make some all-inclusive generalisation of the various religious ideas and creeds in order to derive our own synthesis of life and religion; or that we must spend our lives in deep contemplation in some obscure Himalayan cave to gain our first-hand spiritual vision of truth mysteriously filtering through the subconscious strata of our mind, unless we should be so fortunate as to meet with a real Master who will make everything clear to us! But all or any of these may not be realised in the lifetime of everyone; and, to those who have felt the need of it, the search is too important to be given up. There remains, however, a much simpler way of looking at the problem.

LIFE AS GUIDANCE

We are apt to overlook one fact of supreme importance; this is the fact of our own life. It is so wonderfully capable of yielding its own meaning that we shall not be deceived if we quietly study its inner promptings with a view to forming our own religious opinion. If we carefully note the framework of religion, we shall find that it centres mainly round our life and is rooted in its constitution. Life itself throws abundant light on the intuitional activity of man as a religious being, and, whatever religious beliefs we may hold, it is from life that we must draw the correctives needed to enrich them, making them perfect, comprehensive and universal. It will be enough if our attention is directed to the facts of this intuitive activity without inquiring into its probable cause or origin in the heart of man. It is essential that we should have our individual point of attack; as Emerson has truly said, each individual must be the sole judge; and it is so, for there is no other royal road to gaining the necessary value that can be readily assimilated by us for our benefit. We need not be overmindful of scientific conclusions or philosophical contemplation, or even of spiritual experience, in forming our religious beliefs. In the absence of these more satisfying guides, we can yet rely on our own heart-throbs which we feel and can understand, dimly at times, perhaps, but often clearly. It will be enough if we can detect in the function of each religious essential or idea, some underlying purposiveness seeking to fulfil particular demands of our inner life. This will enable us to view each element of religious belief as part of a whole, without our being carried away by any particular idea. The danger is that of flying off at a tangent, moved by the centrifugal force of over-emphasis of certain aspects.

We need not be disappointed if we discover that religion is based mainly on life's intuition of an eternal and unbroken existence. There is nothing very disappointing in this, if we but properly spiritualise our conception of life and its contents. What is more, those who make the adventure of life are not likely to be

deluded if they truly envisage its meanings and its mysteries. It is probable that if religion were presented, not as a supernatural revelation or as an ethical code flung from Heaven, but as the inherent function of life, it would be much clearer to many. One need not fear that religion would thus be shorn of its mysteries. Mysteries there will always remain. Life itself would appear to be a supreme mystery, for in it we may find the fulfilment of all our desires and the end of all our quests.

THE NORM OF RELIGION

Let us proceed to analyse some fundamental aspects of religious constitution, and try to arrive at a generalised statement which will adequately express the nature of the conformation we call religion. It is not a scientific but a common-sense interpretation which we seek; but if a generalisation is valid when it is applicable to all known facts, the following statement is worthy of consideration.

Christian theology defines religion as Christianity. More liberally it concedes this title to those systems which have a founder—to wit, Mohammedanism and Buddhism—with this limitation, however, that they are natural religions as opposed to revealed. All other systems are not to be classed with religions proper; they are at best ethnic religions, or Heathenism. But this slipshod definition of religion can never be regarded as unbiassed, or as having any reasonable basis. That a certain ungeneralised and indefinable relationship exists which binds all the religions together cannot but be felt. An attempt to formulate some definition by means of which all these religions may be grouped under one genus will not be profitless, for in so doing we shall inevitably stumble on the mysterious workings of our life.

Many have sought for the contents of religion in its derivation, and this is no doubt very suggestive, as many have pointed out. Some find "scrupulous observance" to be the root-meaning of the word "religion," others derive it from *legere*, to bind. The sense of

binding oneself is not an unhappy idea to express the meaning of the word, if but properly understood. "To bind" would here mean to connect oneself with the world of existence, to correlate one's actions with the purpose and end of life, to function as one does because of this very correlation consciously or unconsciously developed in an individual. In one sense it is the outcome of the general viewpoint that one takes with regard to life and action, or the result of some studiously-acquired ideas and principles of life and action. Each individual harmonises his activities with that outlook on life and the world before him. Each acquires some sort of world-sense; in its broadest aspect it includes society, our after-life and all.

The correlation of conduct to this extended and conceptually-developed "environment" is liable to be changed with the growth of knowledge. But man likes to hold fast to the correlation he has already established. This conservatism is ingrained in human nature, and is due to the trouble involved in acquiring a broader attitude which is sure to change and transform all his activities and modes of life. This gives the clue to all religious conservatisms. On this intelligently elaborated or unconsciously-developed attitude depends the motive of one's action. If religion has to connote "scrupulous observance," the scruples must then arise out of a sense of disharmony of action with one's prime and central ideal of life. It is only by doing violence to this latent idea that man can act contrary to his nature. Of course, to the majority this central ideal of life is often a hazy, unrealised, subconscious feeling, seeking in the same blind manner its fulfilment in life.

According to this sense of the word "religion," atheism has also to be reckoned as a religion, however austere and severe it may be. So also all the different views of life that man takes are to be regarded as so many religions. An Epicurean, or an out-and-out hedonistic view of life is a religion to those who practise it. Evidently there is bad as well as good religion.

THE SKELETAL FRAMEWORK OF RELIGION

If we study the different religions carefully, we find that each one is an effort to develop this general attitude of life, "to bind" its adherents in relationship with the Universe. In the primitive and lower races of mankind it is fragmentary and unrelated, never summed up or systematised into a logical whole; while in peoples of a more advanced stage of culture it is more pronounced, systematic and logical. The more comprehensive and elastic the meaning of this changing "central idea," the more easily can it adapt itself to newer and newer experiences of mankind, and the more provision has it for the introduction of new ideas forced on it with the growth of knowledge. If it be quite narrow, flimsy, and defective, the religion which develops from it has to change its content every now and then.

To analyse more closely this basic tendency in religion, we find that it is an inner effort to bind us with the past, the present and the future, giving us the feeling of an unbroken existence stretching out into past as well as future. This intuitive feeling of an eternal life finds its expression in most of the religions. We live in the present and extend our vision of life both ways—past and future.

To connect our life with an infinite past, every religion starts with its set doctrine of creation, and with an inquiry into the "wherefore" of things. Most of these creation ideas may be grotesque and mere travesty, but they have their value in satisfying this demand of our subconscious feeling.

We also want to live in the present, and that to the fullest extent, accomplishing our self-developed purposes. Our very selfish biological impulse, no less than our higher impulse, forced us to develop gradually elaborate ethical codes to guide us in our behaviour towards our fellow men. Thus by degrees the primitive "might is right" yielded to the surer policy of "love thy neighbour," or even "love thine enemy." These ethical rules never came down from Heaven instantaneously; men had gradually felt the need of them long before they were eventually formu-

lated into scriptural texts. Religion without ethics we have grown to regard as a perversion. In practice the standard of morality has often been based on mere utility, but it has taken a higher and more absolute basis in the mind of man. However, the part life played in the elaboration of ethical codes remains undeniable.

In meeting the fundamental demand for the working out of an everlasting future for us, religions tend to develop a complex eschatology—the idea of Heaven and Hell, of reincarnation, of the transmigration of souls, and of salvation, *moksha*, or *nirvana*.

Religion would appear to concern itself more with the past and the future than with the present. The present we know, but it is in the solution of the abiding mysteries of the past and the future that we look to religion for help. Our present, after all, is of momentary duration; its roots are in the past and its hopes in the future. Man does not become aware of his own soul until he has lived into the experience of the past and shaped his future according to his vision of a life everlasting. We cannot take life out of its bearing; it must be viewed as a whole. Without this underlying connection running through the past, the present, and the future, life has no meaning. The object of religion is to build up this very connection, thus it is *life* she is subserving.

THE APPLICATION OF THE TEST

The above general statement with regard to religion, unattractive though it may appear at first sight (as though exposing a mere ungainly skeleton), is not put forward as an exposition based upon philosophic or scientific conclusions, nor on spiritual experience, but as a common-sense view of the fact that our religious consciousness is inspired, at the last analysis, by our life, which, by virtue of its inherent intuition, feels the need of its fullest development. To clothe this skeleton with the necessary impositions of scientific or philosophical grandeur (or with spiritual truths) becomes the object of the individual. The important thing is how we may profit ourselves by keeping

this fact in front of our imagination, especially in using it as a test in judging the proper value of any particular creed.

Let us take the claims of a certain creed—for instance, Spiritualism. Its value is at once realised when we find in it an attempt to probe the mysteries of our after-life. Those who have a firm faith in an after-life may not trouble themselves with séances or “table-tipping,” but there can be no reason to ridicule those who desire more definite knowledge on this subject, and endeavour to obtain it by these methods. While this is true, it is also apparent that we cannot take it as satisfying all the demands of our religious consciousness; it is at best focussed on a particular cross-section of life’s infinite continuity. In this way we can learn to view the whole of our religious needs in their proper relationship and perspective.

MAN : THE PRIMORDIUM OF GODS *

To conclude, life is not a mere biological process. It is not explicable by scientific methods only. This is not to say that there is any reason to view material and biological processes with contempt; matter is spirit, and spirit is matter; they are expressions of the same unity. As Spinoza truly said: “Matter is not that empty capacity which the philosophers have painted her to be.” This sense-revealed world of matter and mind may be quite adequate in itself to account for all that exists. This universe is filled with sweetness, tenderness and grace in every pore. It is said that familiarity breeds contempt. This is the case with our attitude towards the phenomenal world, though it is so wonderful. If we calmly reflect, we shall find that the most mysterious thing we could conceive would be the thing just in front of us. When we sense matter, we feel the spirit along with

* In embryonic development, the primordium is that particular zone of differentiated cells whose life history can be clearly traced till they form a particular organ or gland. By analogy, man is that differentiated state in phylogenetic development after which the development towards God is clearly indicated.

it. We often forget that there is always a concomitant physical process to every psychical process. Neurosis and psychosis go hand in hand; we cannot interpret one without the other. All the deeper religious experiences have a psycho-physical parallelism. Take, for instance, that mysterious power of inner vision which the theosophists call “clairvoyance.” That this mysterious faculty, which is not a myth, is somewhat similar to our sense of sight, may not be mere accident. May it not be due to the fact that we are beginning to form in our brain a finer deposit of grey matter which is capable of recording subtler vibrations than it is usually capable of doing? There are abundant indications of this transformation going on in the grey matter of the brain. *We have to melt matter into spirit and feel their oneness.* When such a sense is developed, we shall no more be in doubt about our after-life and the trend of its future development. We shall be more definitely aware that men become gods; we shall look upon man as the prophetic primordium of a god (deva).

That parable of the mustard seed which, Christ taught, represented the Kingdom of God means nothing, surely, but what has just been said. Indeed, Christ gave strong hints of this when he preached it: “Unto you it is given to know the mystery of the Kingdom of God, but unto them that are without all these things are done in parables”; also “Without a parable spake He not unto them; and when they were alone He expounded all things to His disciples.” Let us calmly read Matthew XIII. and Mark IV., and try to feel if Christ did not make a great mystery of this Kingdom of God. If it was meant to be a mere simile, with the simple implied meaning, there would have been no grounds for such secrecy.

This vision of an eternal and ever-progressive life is our inspiration; it is the groundwork of all religious beliefs, and our religious preoccupation consists, more than all else, in the inauguration of this transfigured life.

H. N. BOSE

SCHOOLS OF TO-MORROW IN ENGLAND

VIII.—THE EURHYTHMICS OF JAQUES-DALCROZE

By JOSEPHINE RANSOM

NO. 23, Store Street, W.C., did not appeal to me as a promising place in which to find a School of Eurhythmics. The exterior in no way belied my apprehension, and the short narrow passage down which I ventured merely served to increase it. On opening the door a staircase was discovered. At once another atmosphere was apparent, a breath of something different. On mounting the neat stairs I came into a world of whiteness and sweetness. There were sounds of youthful laughter, the beat of a piano. I was directed through a white door labelled "Students Only," and passed up white stairs into a large light room.

The walls and floor of this room are of a cool, soft neutral colour; all the rest is white. A grand piano on a raised platform, a blackboard and some chairs are the only furniture. A class was about to begin, the pupils all being grown up. They were all very simply clad in close-fitting blue costumes which left the bare limbs entirely free. I felt that my heavy outdoor garments were suddenly a stuffy burden. I could not possibly move with ease in them. It was the effect of the spacious room, the graceful untrammelled figures weaving with gesture and movements harmonies that suggested the freedom of birds' wings through the blue, or of the free swing of the lissom pine tops of the hills to the winds that pass.

I realised, as I watched the class at work, the emotional value of bare limbs with their beautiful curves. It certainly was genius in Jaques Dalcroze which enabled him to discover, or rediscover, the beauty of rhythm in the movements of the human body set to music. Also to have realised how an "inner self" in each

should so grip the purpose of the music, be so at one with it, as to be able to render its meaning through the physical body. It is characteristic of Eurhythmic classes that the pupils lose self-consciousness—they are absorbed in their work and seem oblivious of any distracting factors about them. One sees this deep concentration when a change takes place in the music. Perhaps the pupils are walking slowly and beating slowly: the music changes, is livelier, more alert, and at once there is an answering alertness in the eyes of the pupils, and an instant translation of the change into action.

Rest between exercises is taken with real relaxation, with all the abandon of pose that marks the play of children—perhaps absence of clogging skirts had something to do with it. Even when clustered at the blackboard, eagerly working out the notation of rhythms, the pupils formed a charming and graceful group.

Some exercises were undertaken in which one pupil translated the music in gesture, expressing also *fortissimo* and *pianissimo*. The remainder were to watch and express her gestures, to rise with high free gestures to the *fortissimo*, to subside low-crouched to *pianissimo*. Each phase of the exercise was a picture of grace, and the wrapt attention that the pupils gave to the leader of the exercise so as to interpret aright her every gesture, her wish, her vision, was remarkable. It is this which is so fascinating in all Eurhythmic classes. It shows character so clearly, too. It is very interesting to watch how different is the vision and power and mode of expression in each pupil.

Emile Jaques-Dalcroze was born in 1865. From the age of eight onwards he

lived at Geneva, and became a student at the Conservatoire of Music. Later he studied under famous masters both in Paris and Vienna. For a time he was in Algiers, and was fascinated by the rhythmic dancing of the Arabs, among whom the Dervishes have carried special forms of emotional dancing to an extreme point. By 1892 he was Professor of Harmony at the Geneva Conservatoire. Certain lines of thought and experiment brought him to the conclusion that musical education should aim at musically developed human beings. This needed a training of the whole human creature to a delicate sensitiveness to "the ultimate bases of music, *tone* and *rhythm*." Tone through the ear, rhythm by the beating of the hands, these were the first steps, and "Gesture Songs" easily demonstrated that he was upon the right line of development. Then followed a series of arm movements, and a system of movements for the whole body. But, as usual, officialdom frowned upon his ventures and his successes. Like all "Schools of Tomorrow," the experiments were carried out in spite of adverse comment, till in 1905, in Solothurn, the method was demonstrated with complete success at the Musical Festival. Recognition was immediate as to its value for the early and basic training of teachers. "I first devised my method as a musician for musicians," said Dalcroze.

Training courses for teachers were held in 1906: a fortnight was considered long enough. At the Institut Jaques-Dalcroze, Geneva, and at the London School, two to three years are spent in training. Diplomas were issued, as on the slight basis of the earlier courses people were setting up as teachers of the method. Then 1911 saw the completion of the College for Rhythmic Training in the garden suburb of Hellerau, Germany. In 1912-13 two hundred pupils were taking the full course; the total, including others, being six hundred. A great School Festival was held in 1913, taking two days to complete, and five thousand people attended. An even greater effort was made in Geneva in July, 1914, when the history of Geneva was illustrated in music and

rhythm. Naturally Hellerau closed down in 1914, and M. Dalcroze has no further connection with it. He founded the Central Training College for teachers in 1915, and in 1917 the pupils and staff numbered over four hundred.

M. Dalcroze paid his first visit to England in 1912, bringing over with him six of his Geneva pupils, and he gave demonstrations in various places arousing great interest. 1913 saw the founding of the London School; and in March, 1917, the number of pupils throughout the country was over eleven hundred.

The Dalcroze classes are described as consisting chiefly of:

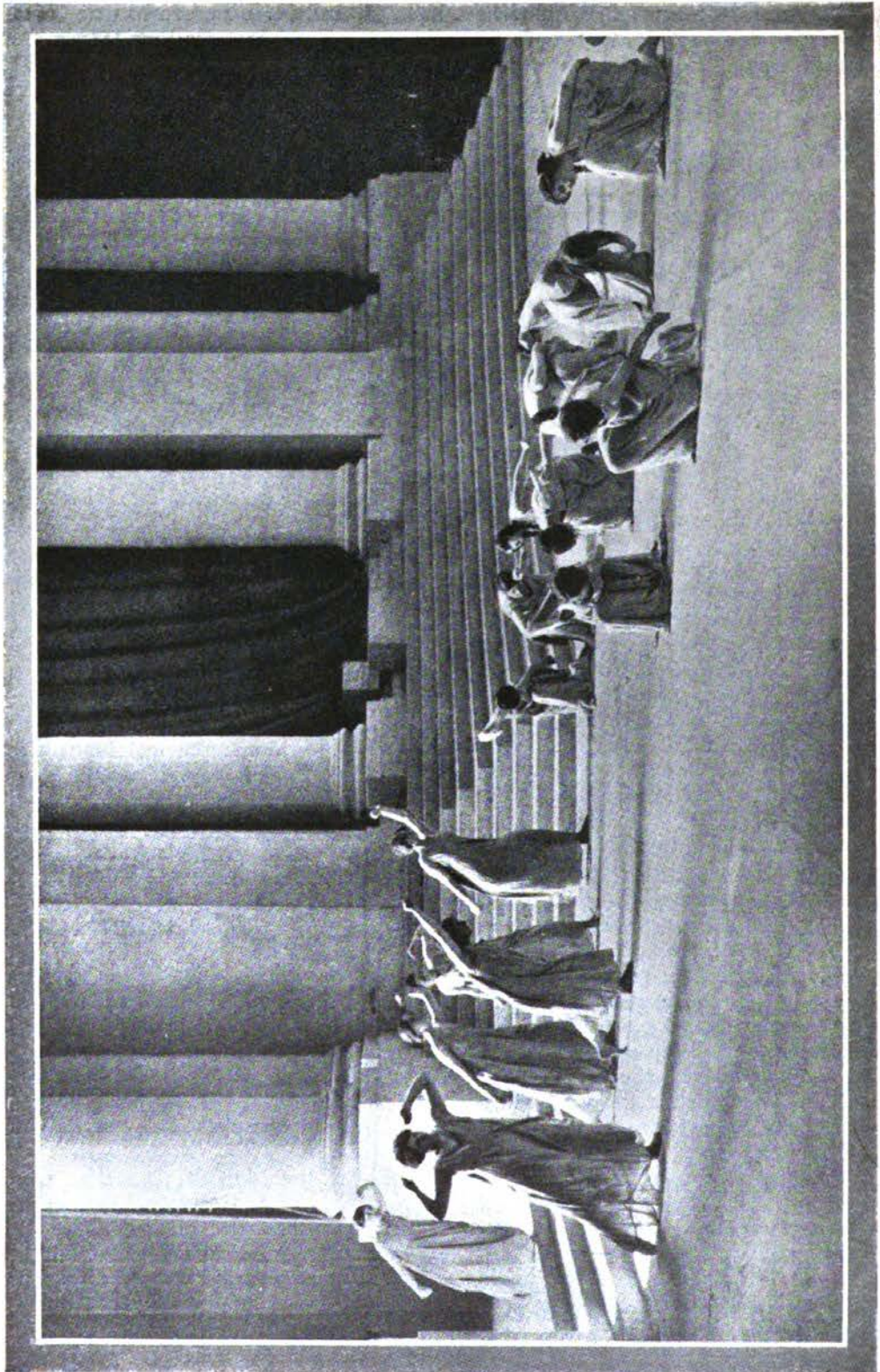
1. Rhythmic Movement.
2. Ear training.
3. Improvisation, or extemporisation (practical harmony).
4. Musical Rhythm or Plastic Realisation.

He claimed that out of these the first, Rhythmic Movement, is "original," "fundamentally new," and "essentially the Jaques-Dalcroze method," and of inestimable value to children in their musical training. To ensure the success of the method two essentials are demanded: "That the teacher have the power of free expression on some musical instrument, the pupil that of hearing correctly."

Time is shown by movements of the arms, and *time-values*, *i.e.*, note-duration, by movements of the feet and body. Infinite variety can be and is introduced. The crotchet is the unit. From this is developed all the beats till they become a habit—automatic, sure. "The whole training aims at developing the power of rapid physical reaction to mental impression."

The word *hopp*, chosen as the word of command, *i.e.*, when some change is needed, does not appeal to one's sense of the æsthetic in words either as pronounced or written.

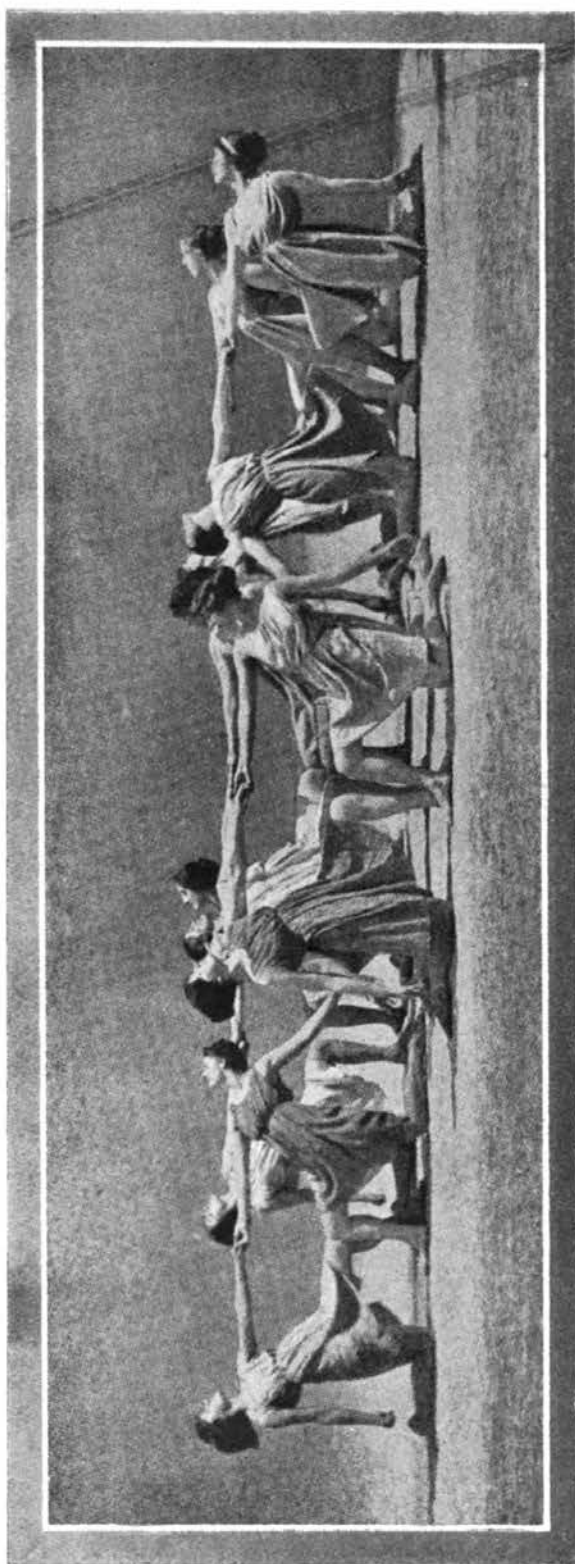
"Upon the health of the whole organism," said Dalcroze, the system which he worked out depended. "It is by trying to discover the individual cause of each musical defect, and to find a means of correcting it, that I have gradually built up my method of Eurhyth-



(Constable & Co.

THE GENEVA FESTIVAL, JULY, 1914

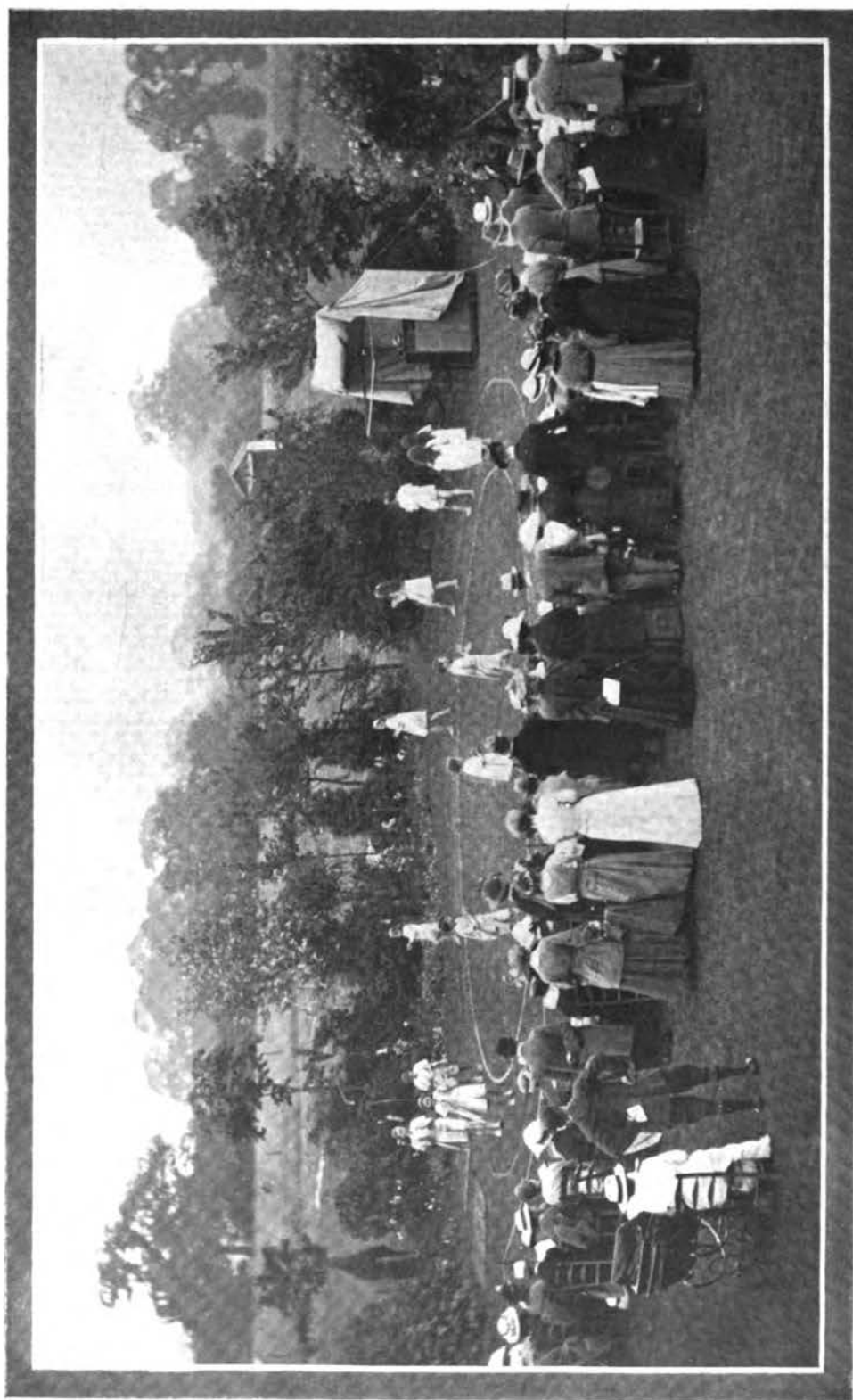
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A PLASTIC STUDY

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AN EXERCISE IN EURHYTHMICS

mics." From this it will be realised how closely the teachers must observe the children with whom they work so as to counter every defect and bring about that "rapid communication between brain and limbs" upon which the success of the method depends.

From many other things which M. Dalcroze has said from time to time we realise that he has studied very closely and deeply human psychology. Gesture is the outward form of an inward emotion; "gesture and music" go together. Music, he thinks, became too severely intellectual, and lost its power of right translation in action. He supplies the missing emotional link, the "plastic realisation" of music.

A growing number of schools are adding Eurhythmics to their curriculum. At Arundale School a class has been in existence since it opened in 1915, so that with the long intervening practice it is now possible to obtain some remarkably beautiful results.

At the annual display this year was shown some of the highly complicated tone and rhythm work, but it is the plastic realisation which appeals strongly to the emotions. The children interpreted a caravan overcome by heat in the desert. A particularly hot summer's day had sug-

gested the idea. The intense realism was very striking, as the caravan at last succumbed to the sand storm. Another interpretation was to suggest a cooling fountain. One day Miss Hadyn, the teacher, afterwards told us, it had been hot and tiring, and so the idea of a fountain had appealed to them all—flowing, splashing, refreshing. In one of the final gestures when the bare arms were flung wide, one of the tame pigeons fluttered in through the window and perched cooing upon the outstretched arm of a delighted child.

At St. George's, Harpenden, the Eurhythmic class is also under Miss Hadyn's direction, with equally successful results. The demand for teachers is at present greater than the supply.

We are sure that the system has come to stay and to help in moulding the education of the future. We trust that a time will come when not only private schools will give boys and girls this "power to feel all shades of tone-music and express them muscularly" in terms of "beauty, purity, sincerity and harmony," but that all the schools in the country will use it as an integral part of the school work. It will prove an invaluable ally in giving a proper place to the training and development of the emotions during school life.

JOSEPHINE RANSOM

THE IMAGINATION AND ITS TRAINING

By PHILIP TILLARD

IT has become almost a truism to say that the present war marks the death-throes of a passing era. In one way or another it is being forced upon all, even the most obtuse or obdurate, that for some time now we have been living in a transitional stage, and that the world-upheaval is only the cancerous growth, through which the accumulated poison of the past is being brought to the surface in order to be worked out of the system. The dawn of this realisation involuntarily drives one to a mental stocktaking, in the hopes of discovering the roots of the disease and the means whereby we may avoid it in the future.

In the course of so doing, it is soon obvious that "the three R's"—new style—are Renewal, Reconstruction and Re-education, the latter being the foundation stone upon which, if well and truly laid, a lasting structure may be built. Our educational system in Great Britain is now generally admitted to stand in need of a thorough overhauling, which is a step, at any rate, in the right direction; and though it does not require any great perspicuity to notice some of the more glaring defects—the whole vehicle groans so ominously and much of the harness is so palpably tied together with string—if one were to single out our chief national failing, one can, without hesitation, point to lack of imagination. Nothing has proved this more clearly than the present war. When a real crisis occurred, one that demanded a comprehensive outlook on the field of activities and a wise foresight for its possible developments in the future, there was no one found equal to the task, and, in consequence, we have had to learn in the bitter school of experience lessons that a constructive imagination would certainly have helped

us to avoid. We bolt the stable door usually a full ten minutes after the horse has been stolen, and, so far from regretting our want of foresight, rather pride ourselves on our habit of muddling through somehow or other. While admitting that miracles have been performed towards increasing our national efficiency, there still remains the fact that doggedness rather than imagination has saved us, and that so far, at any rate, England has failed to produce either a statesman or general of outstanding merit, and has had to rely on France and America—both, be it noted, more imaginative nations than ourselves—to supply the deficiency. Mr. Lloyd George is certainly an exception, but then he is a Celt, and has the imaginative faculty with which to supplement his intellect.

The average English parent distrusts and fears anything approaching imagination, and tries to eliminate from the child's character any tendency towards such a dubious endowment, in which process able assistance is given by our educational system, which quietly ignores its very existence. The result, in most cases, is as follows: either imagination—and what child is not imaginative?—gradually atrophies from disuse, or is diverted into improper channels, being driven into the sub-conscious mind as our friends the psycho-analysts would rightly tell us, from whence it issues in various unsightly forms, giving birth to the sexual perversions so rife in nearly all schools, whether among girls or boys.

Sooner or later, however, it will have to be realised that imagination in itself is neither good nor bad—it is merely a force that may be applied in either of the above directions. The gunpowder, for instance, which blows up the tree stumps to make way for the plough performs a

useful service for humanity—a statement that can hardly be made of it as an explosive on the battlefield. In a similar way the power that underlies a perverted sexual imagination could equally well, with proper understanding and guidance, have furnished inspiration for an actor, author or painter. The highly artistic temperament and morality very often do not go hand in hand, and the private lives of many great statesmen and generals of the past will not bear close scrutiny: in both cases the loose living is often the result of a misused imagination, only with this difference perhaps, that the former misuse only the surplus of the energy not required in their creative work, while the latter, from ignorance or distrust of its practical value, give it its sole outlet along undesirable lines. The ignorant handling of any power is a dangerous thing, and so few people yet realise that imagination is anything more than a figment of a disorderly brain.

If we are to utilise this power to its fullest in the right direction, it will be worth while trying to ascertain what it is we have to deal with. The mystic would say:

That which you call imagination is the ground for the expression of God's thought. . . . A pure imagination is sometimes called "genius." It is the mirror of God.*

Or again:

When the first aspect of the Divine God manifests as the Will to create, It arouses the second aspect (which is Wisdom) to design a plan for the future universe. This first manifestation of force is Imagination. After this primal Force of Imagination has conceived the Idea of a universe the third aspect (which is Activity), working in Cosmic substance, produces Motion.†

Here we have the idea of imagination as the creative process behind all phenomena—a substantial reality, therefore, not a mental concept, though it finds its outlet through the mentality. Eliphaz Levi says:

It is by imagination we see, and this is the true aspect of the miracle, but we see true things, and in this consists the marvellous aspect of the natural work,

—a statement that is echoed by Algernon

* Christ in you. p. 70.

† The Rosicrucian Cosmo-Conception. p. 325.

Blackwood in "Julius Le Vallon," where we read: "Imagination is not making up, but finding out."

But for the benefit of those with whom such testimony carries little weight, let us briefly glance at what a metaphysician has to tell us on the subject. The whole question has been dealt with in a most able manner by Edward Douglas Fawcett in "The World as Imagination," a book that well repays careful study, and to the illuminative suggestions of which the present writer acknowledges his indebtedness. In it is expounded at some length the hypothesis of the Imaginal Ground, or Cosmic Imagination, that "ocean of the infinite, at once conservative and creative, conceived as analogous in character to our own imagining" (*loc. cit.* p. 613).

Even an empiricist of Hume's type saw in imagination "a magical faculty of the soul . . . inexplicable by the utmost efforts of human understanding" (*Treatise i., § 7*), but our author carries us much further by defining it as "the plastic psychical stuff in which all human activities (including those artificially isolated as 'faculties') have their being."* In other words, we create, as does the Cosmic Imagination, but on an immeasurably lower level. Nature is thus "a poem of fancy," to which each individual, as a centre of consciousness, contributes his own quota, and in our distorted imaginings lies the cause of the countless evils that beset humanity. We are the "white corpuscles of the Cosmos," as an eminent scientist has so aptly put it,† members of the creative hierarchy, and in accordance with the nature of our help is the life of the organism, of which we are humble but necessary parts, healthy or diseased.

Thus imagination, it is urged, is no mere figment of the mind, but a creative activity working through the mentality, and ultimately finding material expression in the environment of our physical life. Man has built his own conditions, down to the very geographical conformations of the earth and the types of flora

* *Loc. cit.* p. 135.

† Sir Oliver Lodge, "Raymond," p. 386.

and fauna found there, so that even the asserted connection between the growth of materialism and the great cataclysms of Nature is not really so far-fetched as it may appear at first sight. Whether this be so or not, imagination is certainly one of the most important factors in our civilisation—without it we should still be savages, for this faculty it is that planned our houses, clothes, and the various scientific and mechanical inventions that add to the general comfort of life, though we refuse to recognise this fact and allow the inventor, artist or genius to starve.

Thus it can now be seen that the education of the future must study this creative activity, and, by turning it into healthy channels, harness it for the welfare of the community, instead of allowing it to stagnate, to the detriment of the same. Now, any force reacts simultaneously on all the various planes, so that in dealing with the imagination we must provide outlets for it through the mentality and emotions, as well as in the sphere of action.

The mental side may be stimulated, first of all, by synthesising the school time-table, so that each subject may be clearly seen to be an integral part of the whole system, and the increased interest thus aroused may result in individual experimental work by the children themselves, work in which the teacher's duty is not so much to impart his knowledge as to help his pupils to discover it for themselves. In connection with this the "guess-work" that is encouraged in mathematics, as a rough check to the sum or problem afterwards to be worked out, might with advantage, under wise supervision, be extended to other branches of learning. Much more scope, too, might be provided in composition by allowing a freer hand in the choice of subjects for an essay, instead of adhering to well-worn and over-complex themes that have little interest for the unfortunate persons who have to write on them. Most children love putting their thoughts on paper, but any unconventional stand-points or attempted flights of imagina-

tion are so often wet-blanketed by those in authority that the incipient *cacoethes scribendi* soon fizzles out.

But while striving to let the mind find its wings, we must not forget the emotions. They, too, must create. For while the imagination, if starved mentally, has merely the negative result of stunting the mind, repression of the emotional nature often leads, as has been already mentioned, to grave moral perversion. Firstly, every child should be brought up on fairy stories—a wonderful outlet for the imagination—which have, in many cases, quite cured children of that not uncommon fault of bringing home vivid accounts of imaginary incidents and graphic conversations with persons they have never met. "Dressing up" and charades—two favourite forms of amusement—should also be encouraged in those who are prone to this form of untruth. This brings us naturally to the question of the Drama, the educational value of which is fortunately beginning to be recognised; for, by living the character it is playing, the child has unlimited scope for its imaginative energies, which are thus provided for and worked off in a healthy and profitable manner. The sister Muse, Terpsichore, can give equally valuable aid in this direction, for dancing is but another form of acting, and produces similar psychological and physiological results. The advent of the various schools of rhythmic dancing is a great asset to the training of the imagination, and it is to be hoped that more use will be made of them.

In the world of action we can produce the desired effects by making manual instruction in some form or other a compulsory subject for children of all ages. Most of the kindergarten work is invaluable, especially basket-work and modelling; but this, or its equivalent, should not be allowed to drop when bigger schools are reached. Wood-work, lathe-work, gardening, &c., give an ample field for the imagination, and with a little care one can avoid placing square pegs in round holes, and find for each his proper sphere.

PHILIP TILLARD

VISIT TO A PLAY - CENTRE

By THEODORA MacGREGOR

I.

THE Passmore Edwards Play-centre, which is the subject of this article, has been going on for twenty years, and was the first of the kind to be established. There are now in London twenty-nine play-centres attended by more than 1,500,000 children.

I happened to see the Superintendent of one of the rooms before the arrival of the children, and she welcomed me very kindly to her room. She told me she had worked at the play-centre since its first day, and her reminiscences gave me some idea of the evolution of the movement. She began twenty years ago with the humble duty of tying list slippers over the boots of the few children who came, in case they should make a noise or soil the floor. The pioneers had many difficulties to overcome, things not being at first arranged to work so smoothly as they do now, when about 400 children play nightly in the Settlement in winter, while in summer about 1,000 a day are accommodated in the garden, learning a great variety of folk-songs, games, and dances. While talking, this faithful servant of the children was laying out her humble stock of dolls and toys which had to do duty for fifty children. She deplored the scarcity of toys in these days and their high price, hers being an overflow room entirely for quiet games.

In the course of Care Committee visiting I have become a little acquainted with the different types of homes from which the children come. The latter differ in health and general conditions, from the well-fed, robust, and tidily dressed, through every stage to the emaciated, dirty, tattered, and frankly neglected child. One soon learns to judge from the children's appearance what kind of homes they have, and the play-centres became for me a kind of stage, each child calling up a scene.

A few well-marked types stand out, though they are not separated by hard and fast lines. There is the healthy, well-cared-for child, wearing a fresh pinafore, with glossy hair crimped and tied with a pretty ribbon. This kind is very rare at the play-centre, but it was represented in most rooms. One comes across it in the most unexpected places. For instance, I have called at a flat in a terrible slum at 9.30 a.m. on Saturday, and have seen a child so dressed, and with rosy cheeks.

A large number of children look fairly well with good boots, but their pinafores or suits are torn, their hair frowsy, and a general air of slovenliness hangs about them. Great efforts of a kind have been expended in the dressing of some of them, but still their whole appearance betokens lack of cleanliness. Their torn pinafores are probably embroidered but extremely dingy, and their coats are often of soiled red velveteen. They have bright ribbons about them, and finery such as brooches and bracelets, or even rings. Such children swarm about the streets, and have incredibly black faces on Saturday mornings.

The mother may have six or seven children in a very tiny flat, and will certainly have to do everything for them herself. One day I called on such a mother to ask her to take one of her children to the dental hospital, and found her in the state of chaos attendant on the act of "fitting." She had seven children and another coming very soon, and she seemed to be conducting the "fitting" single-handed.

The persistent attempts at finery show how fundamental is the artistic side of human nature. They provide a means of escape for the mother from a drab existence, for the whole lives of these women are bound up in their children.

Comparatively few were to be seen at the play-centre of those poor little mortals in the last degree of dirt and tatters, with

fragmentary boots, and that transparent paleness and emaciation which bespeaks chronic ill-nourishment, but they were besprinkled here and there. Among such children I saw three pairs of eyes which could only be described as of heavenly blue, and angelic smiles unlike any I have seen elsewhere. They haunt one persistently and seem to blot out abysses of horror. One stunted very, very little chap had such a smile, although the smell of his clothes was so terrible that it was hard to remain long near him.

The rule is that before coming to the play-centre the children must wash hands and faces, and many valiant attempts had been made, but sometimes the results were pathetic, little faces being streaked where the owners had been trying to wash themselves.

It was impossible to study these children without seeing that some mothers have kept their self-respect through appalling conditions, and some have gone completely under. Why should the whole burden of society rest upon these women? Their husbands and children are scavengers, carmen, coalheavers, railway-men, milkmen, newspaper and message boys or girls, and they themselves often work in laundries, or at charing. Without people to do these things civilised life in London could not be maintained. When we pour milk into our tea, sit by our fires, travel comfortably in 'buses or tubes, we should remember the children who are suffering because we take the labour of their parents to increase our comfort without giving them enough money to live decent human lives.

In very many cases the father is in khaki and the mother at work. She cannot leave a lot of little children in the house in case they set themselves or the house on fire; and when she arranges to have them looked after by a neighbour it is not likely that the latter will consent to have her small kitchen living-room packed with other people's children till 7 or 8 p.m. Consequently the children must simply be locked out summer and winter till the mother's return. There is nothing else for her to do. Even where the parents are at home there is hardly ever

room for the children to romp about and play in accordance with the nature of every young thing.

Think what it must mean to them to be able to go to a play-centre!

To watch these children may make the spectator sad, but they themselves are far from being so:

"We look before and after
And pine for what is not";

they abandon themselves so wholeheartedly to their games that to see them makes one twenty years younger. They are so delighted with everything, so eager and quick to learn, so absorbed in enjoying every moment of the time, that they would teach a lesson to many of their more fortunate brothers and sisters in comfortable nurseries and luxurious schools. In the play-centre I saw nobody object to any proposed game that it was boring and horrid, nor did anyone sulk or pout because another child was chosen to be Old Roger, or the Apple-tree, or Sally Walker, or Peter.

The children, who range in age from three to ten or twelve years, assemble for two hours in the evening. When I was there the great majority were girls, as the boys will play outside so long as there is any light; but I was told that last winter there were often more boys than girls.

On certain nights large classes of drill and dancing are held, but apart from these, the nightly routine is as follows: The children occupy six rooms, three of which are arranged for quiet games such as painting, simple handwork, modelling in plasticine, reading, draughts, playing with dolls and other toys, while singing and dancing games go on in the others. At half-time the children change rooms, except in the use of a very few who badly want to remain at the same work.

In the library the children seemed very young. "Comic Cuts" was much in evidence; also bound copies of "Little Folk" and of "The Boys' Own Paper." Those who had specially clean hands might have stories such as "Reynard the Fox," "The Young Brer Rabbit," and other paper-covered booklets of the "Books for Bairns" type. It was a sight to see sixty-six babies squatted

about another room, modelling, or playing with dolls, cradles, horses or carts.

The singing and dancing games were even more fascinating, those of the bigger children being sometimes quite complicated. The latter did the "Shoemakers' Dance," the "Skating Dance," and one which they called, "Heel, toe, one, two, three," because they had not yet learned the words.

Great fun was got from the simple old game, "Old Roger is dead and gone to his grave," at which about seventy children played, performing all the actions together.

I found my way into a side room in which about thirty children of three to five are nightly under the charge of a little girl of fourteen. She told me she had been doing this work since she was twelve. It was astonishing to see how well she kept them all going without apparent effort. There was not the slightest roughness or disorder in the room. Possibly the animal part of these children is not so predominant as it is in the case of those who are well-fed and carefully sheltered, because when these children had, for any reason, to sit down and wait for a few minutes, most of them sat perfectly patient and motionless. Yet when playing they were in the highest glee, hardly able to contain their joy. I have never seen children sit like that before, and it rather puzzles me. Certainly all the children were happy, and there was no sign of a sense of restraint, because one or two of those waiting occasionally performed a few gyrations without rebuke.

These little ones play such games as :

- "Windy weather, frosty weather,
When the wind blows we all run together."
- "Three times round went my bonnie ship."
"Here we go round the green grass."
"One fair maiden dancing. . . .
All on a summer's day."
- "The big ship sails on the (H)olly, (H)olly,
(H)olly. . . .
On the last day of September."

A great favourite goes like this :

The children sit in a circle on the floor with two or three in the middle. The latter sing, while knocking their right hands on the floor :

"Peter works with one hammer,
With one hammer,
With one hammer,
Peter works with one hammer."

The others join in imitating him :

"We all do the same."

Peter repeats with two hammers (both hands), with three hammers (two hands, one foot), with four hammers (two hands and two feet), with five hammers (two hands, two feet, and his head). All the children go on knocking both hands and feet on the floor, and bobbing their heads up and down, till the humour of the situation dawns upon them, and they break down in laughter.

When it was nearly time for them to go home they arranged themselves in twos along the wall and squatted. They did this in such an abnormally quiet way that the youthful superintendent herself was lost in admiration, and exclaimed : "My, how quiet you are ! " Then a previously chosen little girl sang for my entertainment an action song, which the others received with great enthusiasm.

It seems a pity that this kind of thing cannot go on in country schools as well. The dreariness and desolation of the winter evenings spent by a large family in a tiny workman's cottage must be indescribable.

The towns have done the pioneer work, have learned to run the play-centres, have calculated the expense, and have even written pamphlets for the guidance of those who aspire to follow them. Certainly the financial side of all kinds of philanthropic work is a serious problem just now, but plenty of money seems to be about, and somebody with the necessary determination might be able to divert some of it into the desired channels.

People are always talking about the necessity of reorganising village life, and of reviving the communal idea. Attempts to establish play-centres in the village schools, and appeals for voluntary workers to help from public spirit, would do something to awaken in the community a sense of co-operation and mutual service.

THEODORA MACGREGOR

EDUCATIONAL NOTES

[In view of the importance of Education to the present World Reconstruction that proceeds apace on every side and heralds the new age, we have decided to include information on educational topics likely to be of interest to all readers. As we desire to make this information international in value, we shall welcome contributions from all parts of the world, which should be addressed to the Educational Sub-Editor, "Herald of the Star," 6, Tavistock Square, London, W.C. 1.]

A PROPOS of the Hon. J. M. Robertson's "Federalism for Britain," an Irish correspondent writes: "Ireland will never be loyal, contented, industrious, and progressive until the educational question has been successfully tackled. We want an entirely new educational system.

Irish Education

"One hears on all sides of the importance of education in the present world reconstruction. Let those who desire a happy and thorough solution of the Irish question study the educational life of three-fourths of the ordinary Irish boys and girls. Let them look into the history and other text-books, and see the way in which the children are trained. They will then find out the true cause of Irish disaffection. No federal government or other system can hope to be a remedy while the educational system remains as it is."

In England we badly need specific information from first hand about education in the average Irish school. There is really no more important question, and in these days few have time to study it or have access to the material. Some Irish teacher — possibly a member of the Fraternity in Education — might be able to do us a service by sending an article or a further note on the subject

If the collective mind of the Irish race were psycho-analysed, it would be found that the suppression of its own culture, and the 800-years-long attempt to impose a foreign antipathetic culture, have brought about that extreme failure of adaptation which in individuals causes nervous diseases of many kinds. The Irish trouble has its roots in the unconscious, wherein the history of the race is indelibly written. Ireland, for four

hundred years the centre from which civilisation and Christianity spread over a great part of Europe, the native land of innumerable scholars who wandered even as far as Italy, teaching, and founding monasteries and universities in the darkest period of European learning, so that they actually saved the latter alive, is now sunk in ignorance and superstition. The Vikings had played great havoc with Irish learning before the arrival of the English, and it has never since had the opportunity to recover, although this has not prevented the recurrence of a disproportionate number of isolated men of genius.

To an observer from outside it looks as if the way of healing in education would be a linking up with the far-distant past. The spirit which animated the "Holy Isle," in the glorious Light of its High Day, is surely imperishable.

The schools of ancient Ireland had many ways which would be considered worthy of imitation by modern educationists. Life in them was extremely simple and perfectly democratic. All took part by turns in every service needed for the upkeep of the community, which was always self-supporting. The necessary manual work went hand in hand with study in the case of every student. The preceptors regularly made their pupils prepare lessons in the open air amid beautiful scenery. Above all, the intense spirituality and zeal for the uplifting of humanity, which seems to have been the general thing among them there, could rarely be even touched by us.

What strikes us most is the number of schools (universities), the distance from which students came to attend them, and the *multitudes* of men they produced famous for learning, wisdom, piety, and for indefatigable activity of service.

The following extract from a Life of St. Columba may be interesting in this connection :

" Columba was at length pronounced by his teacher to be capable of the higher studies required of all candidates for the ministry. Accordingly he was sent to the celebrated seminary at Moville which was presided over by one of the greatest saints of ancient times, the holy and learned Finnian. Here also he devoted himself to what was called ecclesiastical science, and here he became accomplished in the arts of calligraphy and illumination. It was at this school he first met a band of youths, his fellow-students, who remained his fast friends ever after, and who exerted along with him a most profound influence on the Churches of Ireland and Scotland. . . . By the advice of Gemman, Columba next entered the seminary of Clonard, founded, and, at that time, governed by another Finnian who is not to be confounded with the former. Here also he had for companions his former friends Comgall, Brendan, Ciaran, Kenneth, and Cormac. Clonard was a very famous college, and was frequented by students from all parts of Ireland, from Wales, and even from Gaul and Germany. This was previous to 563 A.D., and the English were as yet untouched by Christian civilisation."

* * *

ON the 18th September the National Baby Week Council held a conference to consider ways of spreading knowledge of the existing condition of public health, so that there may arise the unanimous national demand for a Ministry of Health. Dr. Saleeby and Lord Willoughby de Broke were two out of six principal speakers who urged the audience to work day and night to force the Government to constitute a Ministry of Health at once as an urgent war measure.

A Ministry of Health

They wished it to be understood that they had no idea of trying to nationalise the medical service or the hospitals. The movement had nothing to do with that.

The statistics given were sufficiently startling. It appears that we lose 1,000 babies per week through the maladministration of the Health Services. We have to face the loss of the actual fathers of the race in the war; many of our best men who should be the healthy fathers of the next generation have sacrificed their lives. Sir Richard Mallet, the Registrar-

General, said recently that but for the war there would probably have been 650,000 more babies born in England and Wales than have been born. We have to face the lowest birth-rate on record, the fact that venereal disease and tuberculosis are greatly on the increase, and that 1,000,000 children in our elementary schools are either physically or mentally defective. The present and future fathers will not be recruited as heretofore from the strongest, and therefore their children require additional care. Further, we have to face diseases brought home from the war, such as malaria, trench-fever, and dysentery, and also the admitted neglect of maternity which has caused the disgracefully high percentage of puerperal fever.

How are all these matters looked after? We have now, dealing with the public health : (1) The Local Government Board, (2) the National Insurance Commission, (3) the Board of Education, (4) two Departments of the Home Office, (5) a Department of the Privy Council dealing with Midwives, (6) the Board of Trade, (7) the Ministry of Munitions, (8) the Ministry of Pensions, (9) the Ministry of Food, (10) the Ministry of Reconstruction, (11) the Railway Traffic Control Board, (12) the Admiralty, (13) the War Office, (14) the Air Council, (15) the Colonial Office, (16) the Indian Office, (17) the Foreign Office, and (18) the Board of Agriculture. Besides all these we have 1,800 sanitary authorities, 630 boards of guardians, 238 local insurance committees, 318 education authorities, and 320 new pension committees. All these bodies deal directly or indirectly with the health of the country, for the most part independently of each other, and without any common or concerted action or clearly-defined object. There is here no safeguard against overlapping, and, what is worse, overlooking. A representative of each of these bodies might possibly be in the same house looking after different members of the same family at the same moment. Evidence given recently before the National Birth-rate Commission brought to light the fact that eleven forces of the Crown had entered the tenement

of one man in order to inspect him and his family from various points of view.

It was proposed that the first step in the direction of the formation of a Ministry of Health should be to merge the Local Government Board and the Insurance Commission; but the Poor Law stands in the way, and some say there are Departmental jealousies. If this be so they will have to give way, as the case for a Ministry of Health is overwhelming.

* * *

AT the inaugural lecture of the Course at the School of Economics, Mr. Seebohm Rowntree dealt with the minimum wage capable of keeping a human being on the barest scale consistent with human decency.

A Living Wage

He explained first that he was not attempting to deal with the question of equal pay to men and women for equal work, but had taken things as he found them. As 90 per cent. of men married he had adjusted his wage to the married man, and had found three children a fair average family. Some women have dependents, but it is not the normal thing.

If they have to keep parents, or help brothers and sisters, this is on account of some circumstances which could have been provided for otherwise; therefore he adjusted his wage to the single woman.

Mr. Rowntree said his own city of York was a fair type, and he had based his calculations upon its statistics. He had worked out every detail, finding the exact dietetic value of different foods, and their prices. In his effort to keep the figure as low as possible he had rather under than overstated everything, being forced, for example, to assume that the man, though undergoing hard physical labour in most cases, would eat much less than the average man in his own class, as the latter usually eats more than is strictly necessary. His scheme presupposed perfect self-control and a thorough, scientific knowledge of cookery and food-values on the part of the man's wife, yet, calculated at 25 per cent. increase on pre-war prices, it would mean an increase of something

like £500,000,000 a year to the national wage bill.

Taking 2,200 completed families in York, he calculated the exact number of years during which three, four, and five children were dependent at one time, and reached the conclusion that if the father were only allowed enough for three children, 75 per cent. of the children of the nation would be chronically underfed for five years of their lives. With the standard of physique already so much lowered and the population so depleted, the nation cannot contemplate that such a state of matters should prevail. During the period of stress the State must give extra contribution.

Finally, Mr. Rowntree considered the question of how industry could be got to stand the strain. The workers would themselves provide some of it by their increased efficiency, but the bulk would be got from the employers whose profits could be greatly increased by better administration and a more extensive use of science. Industry must be allowed a certain number of years to adjust itself without dislocation.

* * *

MISS BUCKSTON, author of "Eager Heart," has written another mystery play which she is going to hand over to the Y.W.C.A. She gave

The Dawn of Day

a first reading of it at the Morley Hall, on September 23, with the idea of getting as large a number as possible of the general public to help in producing it at Christmas. Miss Buckston has a genius for knowing which people are suitable for the different parts, and she coaches them in all sorts of out of the way places and odd times, pressing in everyone who is willing to take even the smallest part.

The dramatic movement, inspired by her, which centres in her home at Glastonbury, is evidently one of the special nuclei of the life-force of the New Age (It hardly takes a theosophist to see why Glastonbury should be a focus.) She induces the people of the village, shopkeepers such as the ironmonger, factory hands,

shepherds, men and women who have never dreamt of acting in all their lives, to take parts in plays, and she finds that they do it extraordinarily well. Everyone was very much struck by the performance of "Eager Heart" by the munition workers at Woolwich.

Teachers should take particular notice of this movement, because Miss Buckston embodies the very spirit which alone will carry through the reform so worked for and prayed for by modern educationists. It appears that she makes her home at Glastonbury a guest-house where people can go and stay for a fortnight or a month, when they may if they like get up a play, she coaching them. There is also a revival of the old industries of pottery, designing, weaving, and dyeing, handicrafts the educational value of which is now so generally recognised. The greatest hindrance in modern education is the lack of teachers with sufficient training in drama, and skill in the arts and crafts.

The "Dawn of Day" is intended to show the evolution of woman through the ages. The scenes depict in turns woman the Mother of the Tribe by the camp-fire, already working for peace; woman the Inspirer, Egeria, initiator of Numa Pompilius; Boudika, or Boadicea, the Victorious; Syrian women teaching Christianity and their arts to the inhabitants of Glastonbury; woman awakening the spirit of chivalry at the time of the Crusades; Queen Philippa the Merciful, and the burghers of Calais; the founding of the Order of the Garter; with relatives left behind after the sailing of the Mayflower; the meeting of sheltered Victorian women with some of Florence Nightingale's nurses after the Crimea, when they founded the Y.W.C.A.; lastly, a Girl's Club on Christmas Eve, 1918, when soldiers who cannot go home are being entertained. One of the girls sees a vision in the fire, which seems to go through again in synopsis all the different stages, and unifies the whole.

It seems a pity to detail the scenes like this; they are, in reality, throbbing with life and full of inspiration.

The play is something of a pageant as well as a mystery, and it is to be per-

formed on a large scale near Christmas, at the Royal Victoria Hall (The Old Vic). A great deal of the newly-revived traditional art will be worked into the costumes, and the large number of people taking part will make it a very imposing display, apart from the great beauty of the mystery itself.

* * *

A NORTHERN member of the Theosophical Fraternity sends the following note, which is interesting as showing the relation between thought and action:

*Thought
and
Action*

"For several years my infants, when leaving the room for play, etc., have skipped out to music in 6/8 time; boys with hands on hips, girls holding hem of frock spread out fan-like.

At the word 'Go,' they skip out, one foot, then the other, left, right. I find that when a child can balance himself freely and lightly he can grasp quickly reading, number, writing, etc. Many children who are slow skip with one foot and never get the other off the floor. Children who are really balanced in mental development shuffle both feet like Teddy bears. As the child gains control of the limbs the brain seems to awaken."

We should welcome accounts of other observations, experiences, or experiments likely to be of general interest.

* * *

ON October 8 Miss Rose Benton gave an exposition of Mr. Raymond Duncan's system of physical culture, with a demonstration of the principal movements. She is at present conducting a class on the same lines under the auspices of the Theosophical Fraternity in Education.

*Greek
Rhythmic
Movement*

By teaching people to use their bodies rhythmically it is claimed that the lost sense of rhythm and the lost balance of body and mind can be restored to them.

In the period of Greek history when physical perfection had reached its highest, there was no distinction between the useful and fine arts. Mr. Raymond Duncan found that the Greeks had learned to perform all the movements of daily life in the most correct, balanced, rhythmic and beautiful way. By a study of vases

and friezes he recovered the movements leading up to the different poses depicted there, and was able to devise a system of physical culture based upon these. He did not intend to give us a new kind of dancing for our amusement, but something that we could apply in every action of our daily lives.

The individual learns to move his body as one harmonious whole, and gains complete control over it. The importance of this lies in the fact that according as we attain harmony of movement, the same harmony will permeate our consciousness, and become part and parcel of our lives. It is now generally admitted that the physical and mental realms act and react on each other, but, while agreeing that a man's movements are the outward expression of his inward state, we have not realised that by changing his way of movement we can greatly modify his character. When a man has found his own individual rhythm he will decide also to follow the path in life best suited to his character, and will no longer be content to drift. When he has brought proportion, balance, and harmony into his movement he will express these qualities in his life. By cultivating calmness and serenity of movement he eliminates nervousness and excitability, and learns to rest. Some-

times a worried mind causes tenseness and strain of body, but if the body is under control the limbs will relax of their own accord when the body is no longer in action, bringing a favourable reaction to the tired mind. As many of the exercises are expressive of joy, they become an antidote for depression.

In learning to control the body we are unconsciously training the mind, and developing the faculty of concentration.

In testing students it was found that the sense of rhythm was far oftener completely wanting in women than in men. Each sex has its own specific rhythm, and nearly all the rhythmical movements proper for women have been banished from modern civilised life. Most of the women tested had departed from the traditional female occupations such as weaving, spinning, milking, churning or rocking the cradle, which have been performed rhythmically from time immemorial, and had substituted excitement and continual mental stimulus in their daily lives.

The beautiful rhythmic songs of labour have come down to us from a time when the main occupations of the people were rhythmic, and illustrates the influence of a person's daily life on his capacity for rhythmic expression in art.

THE WOMAN'S OBSERVATORY

By "FEMINA"

(Under this heading we propose to give each month a survey of leading events in the world of women.)

THESE are many thinkers and reformers who see in the rising star of womanhood, in politics, in affairs, in all the great world work, the herald of a new day which will not only supersede but surpass the old. The voice of the maker of men, their moulder and teacher and appointed helpmeet, has been too long absent from the councils of the nations, with disastrous results. Men and women were intended to co-operate in the world as in the home, for the race as for the family. Now, at last, the mother-half of humanity will be vocal and articulate as never before. As mother or virgin-mother, we may look to her to regard the sacredness of the life she gives and guides, and to help her brother man to build a better, a safer and saner world for its housing than that which crumbled away under the sword.

* * * *

The "equal pay for equal work" controversy would be speedily and satisfactorily settled if mere justice, instead of personal considerations, were made the ruling factor and allowed to give the casting vote in the decision. Would men like to do precisely the same work for inferior pay? Assuredly not; and neither do women. Many English readers (especially those of the teaching profession, where the women have so lately, and hardly, gained a measure of victory) will be surprised to learn that it is the men who have reason to complain of "unequal pay" in the self-governing State of Mysore, where the Indian women-teachers, in their undergraduate days, receive a scholarship of rupees 150 monthly, with free supply of books and other college necessities, while some men-

students only receive rupees 70—80! After graduation the difference is still more markedly in favour of the woman: she receives the grade of rupees 150—a salary about three times more than the man's! Strict justice surely demands the labourer's hire, irrespective of sex; since in justice—the "equity," whose other name is, of course, equality—there is neither male nor female.

* * * *

In the reconstructed world after the war one new opening for women, either working alone or in co-operation with partially disabled men for whom open-air life is essential, will probably be found in flower-farming. I have myself seen what invaluable service one woman can render on a violet farm, both in helping to grow and pick the violets, and in carrying them to market when grown. The famous lavender farm of Dorset is another example of the pleasant and profitable work awaiting women in this field. And it is as healthful as it is agreeable—which cannot be said, it is feared, of all the new avocations of the woman worker. Emigration for women will probably also receive a new and enormous impetus from post-war conditions. Not only will many of the undischarged soldiers seek a freer, larger life than they knew before the cataclysm—and, as the old Roman marriage service puts it, "Where thou art, Caius, there am I, Caia"—but the call will come also to the great army of "land girls," milkmaids and gardeners, called into being by the sheer necessity for their activities. Colonial life is likely to appeal strongly to these; and they represent just the type of woman the Colonies want.

After the woman-voter the woman-candidate. Parliamentary honours and duties being the natural corollary of citizen rights, women are obviously no less entitled to represent their own sex, at Westminster as elsewhere, than men to represent their fellow-men. And there are too many crying abuses and social wrongs for any woman, with the welfare of her kind at heart, to rest content with triumphs already won. Miss Nina Boyle was the first woman to come forward in this field; and in spite of the slight technical flaw in her nomination papers, she holds that she has successfully demonstrated the right of women to "stand" as candidates and, if duly returned, to "sit" at Westminster. Both she and Mrs. Alec Tweedie, it is understood, will seek election should their legal right to

do so be established. Mrs. Philip Snowden's name has also been mentioned as a probable candidate for Parliamentary honours; and, certainly, few women would wear them better. Though, when we come to think of it, there are a number of able and public-spirited women whom we would gladly see in the Legislature.

* * * *

There is reason to believe, at the time of writing, that the long night of the war is passing, and the dawn of peace is at hand. "The greatest of interests is peace"; and women must see to it that in any Peace Conference their voice is heard and their influence effectively felt. The contemptuous over-riding of the woman's view or the total ignoring of its existence is responsible for many wars. Women must change all that.

"FEMINA."

NOTICES

(a) *It should be noted that the Prize Competitions, announced from time to time in the HERALD OF THE STAR are only open to Subscribers to the magazine.*

(b) *The Editor regrets that he cannot undertake to return rejected MSS. to contributors, unless a stamped and addressed envelope is enclosed with the article or poem in question.*

(c) *Subscribers should bear in mind that a new volume of the HERALD OF THE STAR begins in January, 1919; and they will much lighten the work of the Business Manager if they send in their annual subscriptions in good time.*

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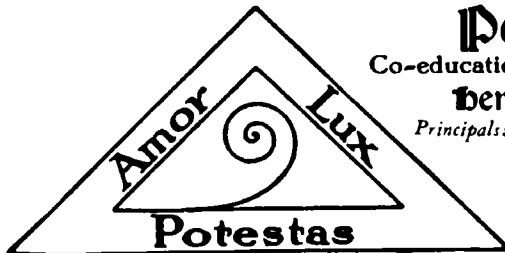
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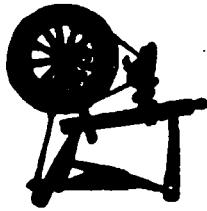
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The Herald of the Star

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December 2nd, 1918

Contents

	PAGE
Frontispiece. The Communion of Brother Eulalius. <i>By Evelyn C. Pierce</i>	618
Editorial Notes	619
World Power. <i>By Rev. S. Udny</i>	621
Christmas. <i>By Wayfarer</i>	626
Glasgow's Care of Defective Children. <i>By Mabel L. Allen</i>	631
Light for the Blind. <i>By Ole V. Dahl</i>	635
Our Prize Competition—Christmas Day, 1918	639
Schools of To-morrow in England. <i>By Josephine Ransom</i>	641
At an Early Communion. <i>By Phyllis M. James</i>	646
American Congress of Mothers and Parent-Teachers. <i>By Adelia H. Taffinder</i>	647
The Band of Mercy. <i>By Alice E. Rutley</i>	650
Tides in Educating. <i>By B. A. Tomes</i>	653
Better Ways of Living. <i>By Dugald Semple</i>	657
An Offering to the Great Teacher to Come. <i>By Emogene Sanford Simons</i>	659
Educational Notes	665
The Woman's Observatory. <i>By "Femina"</i>	669
To National Representatives of the Order of the Star in the East	670

As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand.

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HOLY, Holy, Holy,
 God the Three-times Holy,
 Holy, Holy, Holy
 Rang the Sanctus Bell.

In the holy stillness,
 To the kneeling brethren,
 The Angel of the Presence
 Came in solemn spell.

Reverent and awe-filled,
 Each bowed head adoring
 Touched the healing Body
 Of the Lord loved well.

Only one was absent—
 One of all the Brothers,
 Lost in meditation,
 Stayed within his cell.

When the solemn service
 And the hymn were over,
 And the soaring music
 All to silence fell.

Came to the Lord Abbot
 (Saint and reverend Father)
 Troubled in his spirit
 Prior Michaël.

“ Lord and Father, ” spake he;
 “ One of all the Brethren,
 Eulalius, the belovéd,
 Hath not answered the bell !

“ Empty is his choir-stall,
 Closed is his missal,
 Dumb his prayers and praises,
 Ignored the Sanctus Bell ! ”

Then the great Lord Abbot
 (Saint and holy seër),
 Smiling on his Prior,
 Said : “ Son, it is well.

“ Wrapt in contemplation
 Very near the Master,
 Sits our absent Brother,
 Lonely in his cell.

“ But surely is he near us,
 And at the altar with us
 Saw I him in spirit
 Answer the Sanctus Bell.

“ Behold, the Spirit cometh
 When and where it listeth,
 And whether in the body
 Or in the soul, is union,
 Belovéd, it is well. ”

EVELYN G. PIERCE

The above incident was “ seen ” during a visit to Glastonbury and written down just as it stands. It seemed to the writer that it took place in Glastonbury Abbey, as it must have been in the XIII. or XIV. Century. The Abbey was full of “ the brethren, ” but only the head of the young brother Eulalius was visible—it attracted attention by its brilliant illumination. The Abbot’s face was wonderfully beautiful in expression; it seemed a perfect manifestation of the Wisdom-Love—it was impossible to render this adequately in drawing.



EDITORIAL NOTES

THERE are times when the operations of the Unseen Powers behind human events become almost palpable and visible. Such a time is the present, when, after over four years of desperate conflict, the world suddenly finds itself at peace. So swiftly has the change come about that it has left us breathless and bewildered. We had dimly expected a more gradual transition. We cannot yet fully adjust our minds to the altered conditions. And yet, clouded though our vision may still be as to the probable course of events in the future, we are yet aware that something mightier has happened than the mere victory of one group of nations over another. We feel that, in some loftier region, a great Principle has been vindicated, and a great Falsehood discredited, for all time to come. Readers of Greek Tragedy are familiar with the perpetually recurring motive of *hubris* and *nemesis*, "insolence" and "retribution." To-day that motive has been worked out before our eyes on a vaster stage than any dreamt of by an Æschylus or a Sophocles. Those who, in their pride, set themselves above all law, human and divine, have been cast down. Execrated by the world, vanquished in the field, they have passed into the Valley of Humiliation, and it behoves them now to pay to the full the awful debt which they have incurred. Only a fragment of that debt will, and can, be exacted at any Peace Conference. But that it will be paid to the uttermost farthing all who believe in the exactitude of Divine Justice must believe. "By their great memories the gods are known." That the left wing of the Allied Armies should have fought its

last and culminating battle at Mons, that the American forces should have captured Sedan a day or two before the Armistice was signed, and that the man who had most to do with the downfall of the Austrian Emperor should have been the grandson of the woman who pronounced the famous curse upon his predecessor, are only a few of the minor points which add dramatic appropriateness to the great *débâcle*.

* * * *

MEANWHILE, for all who are idealists, the world to-day is extraordinarily impressive. The gigantic forces which have wrought upon it during the past four years have changed it almost beyond recognition. Nations have been re-grouped, systems of government have been thrown into the melting-pot, new economic and social conditions have everywhere arisen—and all in a space of time which would have been thought incredible. It is as though some titanic Hand, reaching down out of the unknown, had seized upon the clay of human life and forcibly moulded it into the rough model of the world-to-be. The really great changes brought about by the war have not been premeditated. Statesmen and publicists have had little to do with them. They have been imposed by what is sometimes spoken of as "the pressure of circumstances," but which has, surely, about it all the character and impressiveness of a mighty Plan. The wisdom of the leaders of the nations has lain, not in shaping the course of events, but in responding intelligently and readily to a process which no human force could resist.

And thus it is that, at this moment of the cessation of hostilities, we become of a sudden aware that the really grandiose part of our task has been already done for us. We perceive, perhaps for the first time, something of the reality of that Power which, working ever beneath the surface of history, becomes palpable and unmistakable perhaps only at intervals of many thousands of years. And with this perception must come, of necessity, a sense of awe and humility. Not in any light spirit can we take up our burden of co-operation with the Power behind the Veil.

* * * *

FOR that is the task which awaits us—the burden of co-operation. The rough-hewing has been done; it is for us to work out in detail that which has been begun. The task is enormous; and it can, we think, only be carried through, if those who are engaged in it preserve throughout the coming years, something of the spiritual sense which has been generated during the years of war. Heaven has come very near to earth in our hour of trial; let us not drive it further away now by forgetting the solemnity of our task and allowing pettiness and separateness to intrude. No generation

ever had a responsibility calling for a loftier idealism, a more willing spirit of self-sacrifice, a more ardent devotion to duty, than ours has. Let us pray that, when we are put to the test, we shall not be found wanting. Never was there a time when a Religion of Humanity, a passion for mutual service, was more necessary. Let us rise to the height of our opportunity and make the inauguration of the new age, which has come so swiftly upon us, a time to which posterity will always look back with pride and admiration. We are entering upon what should be one of the great periods of history. Let it not be stifled at its birth by littleness.

* * * *

THAT it will not be, we who are members of the Order of the Star in the East feel assured. For is there not coming to aid us in the task the mightiest Worker of all, the great Rebuilder, from whose Spirit even the humblest may draw a greatness not their own? Let us work to-day that, when He comes, He may not have to undo what we have done, but may take up the work at the point to which we, by our efforts, have been able to bring it. There can be no nobler aim than this. Let it be our peace-time thought.

WORLD-POWER :

DANTE'S "LA MONARCHIA" AND THE GERMAN CLAIM

By REV. S. UDNY

(Concluded)

THE name of Nietzsche suggests the next point to which we pass, Dante's ideal of "culture," that civilisation which World Power exists to promote. The second element in the German ideal of World Power is *Kultur*. Let us begin by noting the fact that Nietzsche is wholly misrepresented when he is described as the champion of German "Kultur." His judgment on *Kultur* is pronounced in a single sentence: "Wherever Germany spreads she ruins culture." Let us see how far *Kultur* corresponds with Culture. The Germans are convinced that States exist to promote their own civilisation, to impose their ideal upon the rest of mankind. And that conviction is bound up in their case with the conviction that the State is the sole guarantee, if not the sole source, of culture. Such, long before their assertion in this war of the claim to represent the cause of civilisation, was the origin of the *Kulturkampf*. The word itself was invented by a champion of Free Thought. But the *Kulturkampf* was a "War" against the freedom of the Roman Church, a "War" essentially organised not to champion any ideal of Free Thought, but to impose the authority of the State upon a rival which in the name of religious freedom challenged its power. Germany led the way among the nations of Europe in this specific attempt to organise a State assault upon the Roman Church, though other nations have followed her, and after a time she herself abandoned it to secure State domination on other lines. We can hardly doubt that it is a case of *reculer pour mieux sauter* in the German mind. The dealings of Prussia, the master State within the nation, have been for a century on this principle with regard to other

Churches than the Roman Church. And this principle is the distinctive note of *Kultur*. *Kultur* is not the stimulating ideal of Free Thought—it is not the fair ideal of thought, art and life enshrined in the noble literature of modern philosophic Germany; it is not the golden vein of an emancipated transcendentalism which runs throughout the intellectual output of the German mind in all ages. *Kultur* stands for State-idolatry in the realm of thought. On this subtle idol of the State Bacon would have turned his searchlight. On this new inquisition Voltaire would have poured the vials of his wrath: *écrasez l'infame*.

With Dante's ideal of World Power is also bound up an ideal of World-wide Culture, though we have to look for it beyond the scant pages of the *De Monarchia*. Its chief monument is the "full beauteous" (as Boccaccio calls it), *Convivio*—"the first great prose work" (as that phenomenal German scholar, Witte, calls it) "in Italian literature." The very form of the *Convivio*, its Italian dress in defence of which Dante utters his noblest praises of the new-born mother tongue, bespeaks his enthusiasm for a National Culture. But its first page proclaims the ulterior theme, which he consecrates to the "Hunger of Humanity." Dante has been considered too exclusively the prophet of Nationalism. Assuredly among other services to mankind (for in many ways he was a prophet born out of his time) he is that. But his vision every way stretched beyond the confines of the national ideal. Like Mazzini, he taught that a man cannot be inspired by love or humanity unless he is first inspired by love of his own nation. Like Mazzini, he taught that God has given man a country to love, that with it he might learn to

love mankind. Dante, it is true, did more than any man to make United Italy in after ages. But this has really been a *παρεργον*,— a working-by-the-way of his "working in the way of excellence." And his love of culture is like his love of country in this respect. Dante's ideal of culture has indeed certain distinct characteristics which are of vital importance in the present connection. It is individual, national, secular, transcendental, and international. The first and last of these characteristics distinguish it wholly from *Kultur*, with which it would have otherwise points of contact, inasmuch as both rest on recognition of the national, secular and transcendental elements in any ideal of culture.

Dante has one word for culture—nobility. It has a mediæval sound, but a moment's examination will prove that it stands good for a world yet to come, though not for the German ideal of World Power.

There is one fundamental error current in men's minds, Dante tells us, about nobility*—making the value of a man depend upon his riches or his birth. It has bred, he says, "the worst confusion in the world." The only measure of nobility he holds to be human worth—"Valore," the shadow in the soul of *l'eterno valor*, the supreme attribute of God Himself. This error Dante lays, strangely enough, to the charge of a German Emperor, the great Frederick II., *l'ultima possanza*, as he hails him in the *Paradiso*, of that great House of Hohenstaufen, which otherwise displayed the glory of "Empire." Dante significantly traces the degeneration which follows in that error's track; and some noble verses of his third canzone in the fourth book of the *Convivio* form so striking a commentary on the degradation of the ideal of nobility in Modern Germany that we cannot forbear quotation from a fine English version:

There reigned an emperor who once maintained
Nobility to be
Holding possession of most ancient wealth.

* He quotes Juvenal (viii. 20) with a significant emendation of his own: "Nobilitas *anima* sola est atque unica virtus."

With gentle breeding.
Another, knowing less, reversed his saying,
dropping the last half.
Perchance because he had it not himself.
And after this once comes the crowd of those
Who make all families of noble rank
That long have held possession of that wealth.
And now so long has reigned
This very false opinion among men:
That one is wont to call him noble who can say,
"I was the son or grandson of a truly noble
man,"
Though he himself were worthless.
But vilest he (to him who sees the truth)
Who being shown the way, strays from the path,
And being as one dead, still walks the earth.

This error is the root of error in the *Kultur* of the Kaiser, of the House of Hohenzollern and the Junkerdom of today. The "first servant of the State," as the great Second Frederick called himself, transmitted to the Prussian caste that false ideal of nobility. "The corporal's stick" is the signal of that individual State-idolatry which, engrained upon an originally noble ideal of caste and loyalty to the State through feudal principles, has perverted one of the deepest instincts in the Teutonic soul—its capacity for honour. The Kaiser has been called the Little Napoleon of our own century. He seems to us in his restless versatility, with its tinge of Orientalism, rather a modern caricature of the last of the Hohenstaufen:

Solea valore e cortesia trovarsi,
Prima che Federigo avesse briga.

Of modern warfare certainly it will be hereafter written:

Valour and courtesy might then be found
Before the Kaiser loosed his dogs of war.

Much might be said about the secular as well as the national character of Dante's ideal of culture. He waged also a *Kulturkampf*. He strove to free culture from the shackles of Ecclesiasticism. "Virgil," his symbol in the *Commedia of World Power*, is also his symbol of World-culture. And "Virgil" parts from him at the gates of the Earthly Paradise with words which contain his deep sense of philosophical as well as moral freedom:

Libero, sano e dritto, è tuo arbitrio
E fallo fora non fare a suo senno:
Perch'io te sopra fe coromo e mitrio.

Dante cherished philosophical freedom of

thought as much as he cherished civic freedom of action. But the freedom of thought which he sought was a transcendental freedom.

We must not pursue this fascinating yet comparatively unexplored track in the loftier regions of Dante's art. But the bond between him and the sources of real German culture should not escape the reader's attention.

It is "Matelda" who takes the place of "Virgil" as Dante's guide in the Earthly Paradise. "'Matelda' personifies," says Dr. Gardner, "the temporal felicity to which, in the dual scheme of the *De Monarchia*, man is to be led by the teachings of philosophy, and which is figured in the Earthly Paradise." "The hypothesis is steadily gaining ground," he adds, "that this 'Matelda' stood for one or other or for both of the German mystics who bore the name Mechtild in Dante's own age." The keynote of "Das Fließende Licht der Gottheit" (the "revelations" of the first Mechtild) is indeed the very matter to which we have just referred, the "liberation of the noble soul" in the transcendental light. There can be no manner of doubt that Dante's own supreme gift to mankind, the utterance in his vision of—

la dottrina che s'asconde sotto il velame
degli verse strani

derived from the well of mystical intuition which overflowed all national and racial barriers in his time. That intuition has been and is the source of an instinctive understanding between the deeper thought of Germany and the world. A singular connection can be traced, as Dr. Butler long ago pointed out, between Eckhart, the fountain of transcendentalism in German philosophy, and Dante, the fountain of transcendentalism in European literature. It seems more than probable that Dante's devotion to his ideal Emperor, Henry of Luxembourg, was intimately connected with his devotion to the transcendental ideal which stirred all Christendom at the close of the "Thirteenth Century of Christians," Dante's own description of the age.

That ideal was common to all Europe,

East and West, on both sides of the Alps. The Queen of "l'alto Arrigo," Henry of Luxembourg, was the protectress of the Beguines, to whom the Mechtilds belonged, against those wolves of the Church, the Inquisitors. "Nemico ai lupi," says Dante of himself in his famous confession of that Faith, "che fa conte l'anime a Dio." One, moreover, of Dante's services to culture is that he expressed in monumental forms of imagination and reason the yearnings of his age for an understanding not only with the intuitions of the ancient Western but with those of the living Eastern world. The sympathy of Dante with Oriental transcendentalism, through its Neo-Platonic and Arabian schools, is one of his most startling characteristics.

But this brings us back to the utter failure and the hollowness of Germany's pretensions as regards World Culture. The most startling fact about *Kultur* in the realm of the ideal is its claim to represent to the world that transcendental element in German thought which is unquestionably its glory. Bernhardt claimed that her war for World Power would be made from a transcendental standpoint. *Quem deus vult perdere, prius dementat* is a thought which constantly suggests itself as the only explanation of the German attitude to-day. It is singularly suggestive here. Germany seems not only to have parted with what Kant called Reason. To-day Germany is in league with the decadent "Young Turk" to destroy Slav barbarism! The world may safely be left to judge in which camp the hopes of transcendentalism lie.

Mr. Mackail's pamphlet, *Russia's Gift to the World*, throws welcome light upon Russian facts. We must not, however, overlook the significance of Germany's latest move. One of Germany's charges against the narrow culture of the English is that we have utterly failed to appreciate the ancient culture of the East within our Indian Empire. Let India, the home of transcendentalism, speak for herself! Her answer is already coming home to Germany on the field of battle. "J'aime toutes les religions," said the President of the Turkish Chamber to the

present writer seven years ago at Constantinople. The love of Germany to-day for other religions is in practice like the love of the Young Turk, the love of the "mailed fist," and her State-idolatry is in principle a reversion to the ideal of the decadent Empire of Constantinople, doomed to extinction between the vital forces of race and religion. Bernhardt actually describes the "Triplix" as the modern equivalent for the alliance of German and Italian culture under the Medieval Empire. *Parturient montes, —nascetur ridiculus mus.*

But the real Germany herself will speak out some day her message of a transcendental culture, international, inter-racial, and inter-credal—secular in the noblest sense as Dante meant his culture to be—an intellectual and ethical world culture, the offspring of free thought in a free world.

"Is there a single idea," wrote Nietzsche, "behind this bovine nationalism? What positive value can there be in encouraging this arrogant self-conceit when everything to-day points to greater and more common interests—at a moment when the spiritual dependence and denationalisation, which are obvious to all, are paving the way for the reciprocal *rapprochements* and fertilisations which make up the real value and sense of present-day culture?" These words certainly apply to the single nation's *Kultur* incarnate and incarnadined in Germany's ideal of World Power.

We come finally to the place of war among the elements of Dante's ideal. The German prophets believe in the ordeal of war as the only arbitrament between nations who contend for the prize of World Power. Dante also believed in such an ordeal. He even believed, like them, that the merit of such an ordeal lies in making the decision as sure as it can be made in human affairs: "The word to contend" (*certare*), he says, "is derived from making certain (*certum facere*)." He calls it "the clash of strength" and "strife of rivals." The very name, he says, *duellum*, tells its own tale. But the ideal or ordeal of nations had to his conception occurred once in time. "That

(Roman) people which prevailed when all were contending for the Empire of the world, prevailed by divine judgment." His whole conception of World Power is based upon the assumption that such a Power now exists to prevent, not to provoke, recourse to that ideal. It is from this further standpoint solely that he contemplates war as the servant merely of the ideal World Power. On this point Dante is explicit: "This is that mark on which *he who has charge of the world (curator orbis)* and is called the Roman Prince should chiefly fix his mind" (a dream, if you will, of World Power gathered into the hands of a single man)—"to wit, that on this threshing-floor of mortality life should be lived in freedom and in peace."

Curator orbis—that is Dante's conception of World Power. It is wholly independent of the form in which or grounds on which he contemplates the establishment of his ideal. It was inconceivable in Dante's age that this charge should devolve on a Power which had no principle or power of compulsion. Dante found to hand such a principle in that *magni nominis umbra*, the Holy Roman Empire. The actual question about World Power is whether more than a merely moral equivalent of that shadowy ideal can be found in an expanded *orbis terrarum*, where to-day the barren waves of ocean as well as all Continents must bow to its sway if the ideal of civilising World Power, with universal peace as its goal, is to come within the scope of practical politics. Diplomacy has found the principle the *merely* moral equivalent of Dante's Areopagus, in the establishment of International Tribunals at the Hague, and the creation of an embryo international code. In practice these equivalents are valueless because there is no sanction, no power of compulsion, behind them. Between "light" and "authority," between "words" and "deeds," as Dante saw, there is lacking any middle term. He gauged the gap that lies between public law and its operation. He sought to bridge it by his ideal of World Power. "Justice," he says, "is most potent

under a monarchy only; therefore for the best disposition of the world it is needful that there should be a monarchy or Empire."

That is his solution of this problem of a collective charge of mankind. We owe him still to-day a debt for having built his ideal on that crude demand. Incidentally we owe him at least some gratitude for many shrewd suggestions that, if such a compelling power could be found, its very freedom from challenge would operate against mere lust of dominion; the motive for it would simply be removed by the fact that there remained "no new worlds to conquer." Its casual energy would take a new direction. There is something, he thinks, in the nature of things which would lead such a Power to operate for the good of mankind. "Charity or right love" would then "brighten" this tool of Power which mere strength had sharpened. "Greed, scorning the intrinsic significance of man, seeks other things, seeks God and man, and consequently the good of man." There is certainly something to be said to-day from this point of view for such

an organisation of World Power, accountable only to the public opinion of the civilised world. The stronger the Power became the more surely would it, so Dante believed, seek that "living in peace" which is the chief amongst the other blessings of man, "and become the mightiest accomplisher of this."

But the practical problem still awaits solution. Can such a Power be found? Will a new diplomacy prove equal to the task of creating, in the light that will beat upon it after the war, an armed Concert of Great Powers more worthy of the name? What part will the British Empire, that heir of the Roman Peace, play in the coming pacification, when the Prussian idol shall have been shattered? Such are some of the thoughts that arise from the contemplation of World Power (in the light of the *De Monarchia*), which Dante pictures exquisitely as rising like a full-orbed moon over the world, itself the perfect reflection of the "High Sun's" light—*fratrem diametraliter intuenti de purpureo matutinae sereritatis*—gazing intently upon that source of light from the purple of a morning calm.

S. UDNY

REVIEW

A Sequence of Sonnets by Edmond Holmes

Mr. Holmes has done a rare thing: he has written verse which is religious and philosophical, and at the same time is true poetry. In the old days, when the Scriptures of the world religions were written, the writers had the power and the knowledge necessary to make poetry religious and religion poetical; but in modern times poetry and religion too often stand apart. True it is that the greatest poets have been always seers, and in the deepest sense religious; but poetry inspired by spiritual ideals and desires is rare in the modern world, and though many, it may be, have been called to the task of writing it, few have been chosen to succeed. Amongst these few is Mr. Edmond Holmes, whose latest volume, "Sonnets to the Universe," is poetical, both in conception and in form, and inspired by thought and emotion fundamentally religious. Lovers of poetry and seekers after truth should alike become possessed of this little book, the cost of which is only a shilling; in the nineteen sonnets it contains the poetry lover will find delight, and the truth-seeker illumination.

G. COLMORE

CHRISTMAS

By *WAYFARER*

CHRISTMAS is associated for us with the birth of Jesus Christ, but, unfortunately, there is now no means of fixing the year of the birth of the historic Jesus, much less the actual day. It has been said that 136 different dates have been given for the event, and January, April, May, September, October and December have all been named. The Puritans were so satisfied that the 25th December was wrong that they in 1644 tried to abolish it by Act of Parliament, which states: "It is evident that our Lord was born in September or October." Canon Farrar writes: "All attempts to discover the day and month of the Nativity are useless, no data whatever exists to enable us to determine them with even approximate accuracy."

It is very clear that the members of the early Church troubled very little about the matter, as there was no uniformity amongst them as to the day for the commemoration of the Saviour's birth. It was celebrated by various communities in December, January, April and May. Clement of Alexandria mentions some churches that held it on the 20th April and some on the 20th May, whilst in Egypt it was believed that He was born on the 6th January.

We may, however, take it that the general date observed by the early or Eastern Church as the birthday of Jesus Christ was the 6th January, the date now known in the Church as Epiphany, which, besides commemorating the manifestation of Christ to the Gentiles, also commemorates the baptism of Jesus, on which occasion it is written: "The heavens were opened unto Him, and He saw the Spirit of God descending like a dove and lighting upon Him." This passage is important in unravelling the disagreement between the practice of the Eastern and Western Churches as to the celebration of the birth of Christ.

For the first 150 years certainly, very probably for the first 350 years, of the Christian era the birth of Jesus was celebrated on the 6th January. The change to the 25th December is claimed to have first occurred in the reign of Antoninus Pius (138-161). The next date is 180 to 192, when it is claimed that during the reign of the Emperor Commodus traces can be found of its having been commemorated on the 25th December. We do not, however, appear to reach firm ground until the end of the fourth century. In the year 354 A.D. the Roman Emperor Tiberius celebrated the birth of Jesus at the beginning of the year on the 6th January, and at the end of the same year he celebrated the 25th December as the birthday also. St. Chrysostom, in a Christmas sermon delivered at Antioch on 25th December, 386 A.D., says: "It is not ten years since this day was clearly known to us, but it has been familiar from the beginning to those who dwell in the West, the Romans who have celebrated it for a long time, and from ancient tradition have transmitted the knowledge to us."

The Church at Constantinople seems first to have celebrated the 25th December in 379 A.D., but the Church at Jerusalem refused to adopt the new custom and continued to celebrate the 6th January till 649 A.D., when the new date finally triumphed and supplanted the old.

From that time the 25th December has been accepted as the birthday of Jesus Christ by the whole of the Christian Church with the exception of the Church of Armenia, which to this day continues to celebrate it on the 6th January. Now the question naturally arises, why should the Church of Rome have made this change?

I think there are two reasons: one exoteric, the other esoteric. The Church at Rome has always been celebrated for its state-craft, and had no authentic record

of the life of its founder. It was anxious to win over the nations of the world to its teachings; so it was a highly politic move to adopt for the great Festivals of the Church dates that the people were already accustomed to celebrate as holy or festal days. So the life of Christ was grafted on to the old Solar Myth, and the Church taught that the Son of God was born very early in the morning of the 25th December in the city of Bethlehem, of a pure virgin, because the sun was represented in the Solar Cults as re-born on the morning of the 25th December when the sign Virgo was rising upon the horizon. Hence the Christ does not die on a fixed day, but the death and resurrection vary with the Spring Equinox. When the physical sun passes through the equinox, the Son of God passes through the gates of death.

In the city of Rome, where the Church first adopted the 25th December, that day was the feast of Brumalia, known to the Romans as the feast of the Unconquered Sun. In common with the other great Roman Festivals it was characterised by great festivity. Having altered the date to the 25th December, the Christian Church proceeded to link the old and new birthdays together; so we find the Synod of Tours in 467 A.D. declaring the intervening days a festive tide of the Church under the name of "the twelve days," better known, centuries later, in the North as "the twelve nights." One other alteration of date must be noted in connection with Christmas or Yule, as it is called in the North. The old Norse Festival of Yule was celebrated about the middle of January, but it was transferred to the 25th December by order of King Hakon the Good of Norway, who reigned 960-963, and who kept Yule in commemoration of the Nativity of Christ. It is interesting to note that both the 25th December and the 6th January have been celebrated in England.

I said there was an esoteric as well as an exoteric side to the change of the birthdays. Those of my readers who have read Mrs. Besant's "Esoteric Christianity" will remember that she points out that "the time had come for one of

those Divine manifestations which from age to age are made for the helping of humanity, when a new impulse is needed to quicken the spiritual evolution of mankind, when a new civilisation is about to dawn. . . ." "For Him was needed an earthly tabernacle, a human form, the body of a man, and who so fit to yield his body in glad and willing service to One before whom Angels and men bow down in lowliest reverence, as this Hebrew of the Hebrews, this purest and noblest of 'the Perfect,' whose spotless body and stainless mind offered the best that humanity could bring? The man Jesus yielded Himself a willing sacrifice, 'offered Himself without spot' to the Lord of Love, who took unto Himself that pure form as tabernacle, and dwelt therein for three years of mortal life." And this explains that He whom the Christian Church calls Christ Jesus was two, yet one. This event of the Divine manifestation of Christ is beautifully symbolised in the Gospels by the descent of the dove at the baptism of Jesus. the voice of the Father saying: "This is my beloved Son, in whom I am well pleased." Now the Eastern Church, receiving the knowledge direct from those who had been associated with the Christ, knew the fact to which Mrs. Besant refers, and therefore made the baptism of Jesus and the birthday of Christ one event—January 6th. The Western Church, rising later in time and far distant from the land where the event happened, lost the original teaching as to the two separate personalities of the disciple and the World Saviour, who used his body and made them one person. Having done that, the day Jesus was born became much more important as a festival than the day on which they held He was merely baptised.

Around the Festival of Christmas many customs have gathered, some of which appear almost childish and absurd, but if you find an apparently silly custom handed on from generation to generation you will, if you scrutinise it closely, find that behind it there is a reality of which it is but the shadow. Many—alas! almost all the quaint old Christmas customs have

passed away—and in passing have judged us unworthy of them. Those which we have retained chiefly appeal to our grosser physical faculties, like the feasting on beef and plum puddings; yet the old legends tell us that so strong are the sacred influences at Christmas that even the sub-human evolution is affected by them. In Cornwall the miners say that on Christmas Eve in the deepest levels of each mine the spigginns and little people meet and celebrate the mass.

In Devon and Cornwall the peasantry say that on Christmas Eve the cattle in field and stall at midnight fall on their knees, and in Canada the Indians will tell you that all wild things at that sacred hour kneel in adoration of the Christ; and why should they not? Have we not largely forgotten what St. Paul wrote: "The earnest expectation of the creature waiteth for the manifestation of the Sons of God," so each one of us, who claims that the Christ, has been born within, ought to be another Saviour raised up to work out the salvation of our younger brethren who groan together with us in bondage; only theirs is more grievous, for we are in bondage to ourselves, but they are in bondage to man as well as to themselves.

In St. Cuthbert's, Ackworth, Yorkshire, they used to hang up a sheaf of corn in the church porch so that the birds also might be partakers of the bread of life.

In connection with the evergreens which we use for decoration at Christmas there is a quaint legend amongst the gipsies which explain how they came to be evergreen. When the soldiers were seeking Christ in the Garden of Gethsemane they asked the trees where he was, and the oak and the ash and the beech told where He lay; so each winter as the season of His birth draws nigh their leaves fall and they stand naked in memory of their crime; but the holly and the pine trees and the other evergreens held their peace, and bending down their branches tried to screen their Saviour, so summer and winter their leaves fall not, in memory of their love. The favourite plants in general use for decoration at

Christmas have been the holly, bay, laurel and rosemary. The laurel and bay are emblems of triumph and victory; the rosemary is little in use now, but was in great demand in days gone by and had, I think, a special symbolic meaning.

You will find in the Old Testament and in other sacred writings that in connection with sacrifices it is often said that the god was "pleased with the sweet smelling savour of the sacrifice." That does not mean that the god enjoyed the smell of the burning flesh and hides. It was the act of devotion on the part of the worshipper, of which the actual sacrifice was but the physical symbol, that was pleasing to God, and from that devotion rose the sweet smelling savour, just as physically the smoke and smell of the burning sacrifice rose upwards to heaven where the god was supposed to dwell.

Religion, like everything else in the universe, is subject to the law of evolution: as the religion evolves, it demands finer states of devotion from its worshippers, and uses finer symbols to denote those states of devotion. So the rosemary was, I believe, used as a symbol of the sweet-smelling savour of the self-sacrifice, the giving up of the self, which is the dominant note of the teaching of the Christ, and should be the characteristic of those who follow in His footsteps.

The holly is the holy tree, whose prickly leaves with the bright red berries here and there suggest the crown of thorns, glistening with the drops of His blood.

There is a tradition, long pre-Christian, that the reason that there are bright berries like the holly and mistletoe, the hips and haws, is that the good God made them to cheer the nature spirits in the dreary greyness of winter, when all their world was dead.

I have not mentioned the mistletoe with reference to Christmas, because I believe it is not strictly speaking a Christian symbol, and should not be used in Church decoration. This probably arose from its being associated with Druid worship. Nevertheless, the custom once prevailed in York Minster of carrying the mistletoe in procession on Christmas Eve, and placing it upon the high altar. This custom

has a special interest when considered by the side of the custom which also prevailed in Ripon Cathedral up to the year 1790. On Christmas day, after the mid-day mass, the choristers used to bring in baskets of red apples along with sprigs of rosemary, and distribute them to the worshippers.

We all remember the legend of San Grael, and that it is around Glastonbury that the legends and stories of the Holy Grail or Cup gather. The legend says that the Grael Cup had been withdrawn because of the wickedness of the world. The mystery yet remains with us, an ever present reality.

In the dawn of time, before the world was, there was war in the heavens between the Archangel Michael and Lucifer. Lucifer wore as a crest upon his helmet an enormous blood-red ruby, which served as the rallying point of his host. St. Michael with his flaming sword struck the ruby from Lucifer's crest, and it fell down, down into the formless abyss, out of which, in later ages, was created the world. For long ages the ruby lay at the bottom of the ocean, until the sea folk fashioned it into a priceless cup, but no one knew of it until Solomon the Wise discovered it, and in the fullness of time it was used by his Great Descendant, Christ, for the celebration of the first mass.

You will see that as history this story is ridiculous, but it was never meant as history. The legend of San Grael is the story of the Great Transmutation or Redemption. That which begins as the very crest of Lucifer, after long ages, is transmuted and consecrated into the sacred chalice for the outpouring of the Life Blood of Christ.

We associate the apple with the Fall, but the Ripon custom associated it with the second Adam, with the redemption or transmutation, and with the red apples was given the sweet smelling rosemary. The apple is the fruit of the tree of knowledge of good and evil, and the myth tells us that when Eve saw "that the tree was to be desired to make one wise" she took it. The Fall came from self-gratification; from thinking of the self. So mankind

was crucified upon the tree of knowledge of good and evil that he might by suffering learn to choose the good and reject the evil. Christ is spoken of by the apostle as hanging "on the" tree, and we must all hang upon the tree, until we learn not to gratify the self, but to sacrifice the self. Then shall we have the apple with the rosemary.

The same idea lay behind the placing of the mistletoe on the high altar in York Minster.

Many of my readers will know the story of the death of the Norse god, Balder the Beautiful. His mother Friga had bound all things by an oath that they would not harm him, but she did not exact the oath from the mistletoe because it seemed to her so harmless. Loki, the devil of northern mythology, discovered this, so he plucked a branch of the mistletoe and took it to the giant smith Thjasse, who transformed it into a weapon or arrow. Now, one day, the gods were amusing themselves, knowing that nothing could hurt Balder, by trying the temper of their swords and battle-axes on him, and throwing spears at him. Hoder, the blind god, was standing by. Loki entered, disguised as a woman, and asked Hoder why he did not join in the sport; he replied that he was blind and had no weapon. Loki gave him the weapon of mistletoe and said that he would guide his hand that he might join in the sport. Hoder threw the weapon and Balder fell dead. It is not difficult to connect the two allegories. The Christian tells us that by sin death came into the world, and that the sin was the taking of the apple by the woman, and that the tempter was the Devil. The Norse legend says that the Devil, disguised as a woman, provided the weapon that caused the innocent play of the gods to end in death. Nevertheless, our so-called heathen forefathers called the mistletoe the ALL Heal, and believed that it would cure all the ills that flesh is heir to. So like the Ripon apples, the York mistletoe was the symbol of the second Adam, of the evil which by divine alchemy has been transmuted into good.

I might mention a custom that once

obtained at Dewsbury, Yorkshire. At midnight on Christmas Eve the passing bell was tolled—tolled because the birth of Christ means the death of the Devil.

We pass on to what is now, perhaps, our greatest Christmas symbol of the present day—the Christmas tree. It is again our old friend, the tree of knowledge of good and evil, but the transmutation has been brought about by the alchemy of suffering; in the beginning Eve took; at the end Christ gave, gave Himself for the salvation of the world. So we load our Christmas trees with gifts, but do not let us forget what they symbolise. They symbolise that we believe that as Christ gave, so we must give, not a toy, but our lives for the redemption of the world. Both aspects of the tree are associated with woman, at least in Catholic countries, for there they place upon the top of the Christmas tree a figure of the Virgin Mother, with the infant Jesus in her arms. Again a transmutation. Eve brought death into the world—the Virgin Mother brought life. So if, this Christmas, you would have your tree of gifts symbolically complete, do not forget the Madonna with the infant in her arms on the topmost bough to crown it.

The yule log, except in country districts, has almost passed away, owing to the substitution of coal for wood, but there were many beautiful and symbolic customs connected with it. The yule log should only be cut from a fruit-bearing

tree. In the south the olive and the almond were preferred, but orchard trees, such as the pear and the apple, were used, while in the mountainous districts the acorn-bearing oak was used.

In Provence, when the yule log was brought in, it was escorted by the oldest and the youngest. If the youngest was a babe, it was carried by its mother. They represented the Old and the New Year, but they represented also, like the passing-bell at Dewsbury, the dying of the old man in the birth of the new. The log having been carried in, three glasses of wine were poured upon it "in the name of the Father, Son, and Holy Ghost," thus consecrating the newly-kindled flame which must burn through the twelve mystic days between the 25th December and 6th January.

There is yet one other custom almost entirely forgotten here, but revered still in some parts of Ireland, France, and in other places. It was the custom on Christmas Eve to thoroughly clean and polish the house, leave the door on the latch, light the yule log, lay the table and prepare a meal, so that the Christ Child in passing the door might find a welcome. In recalling this old custom, we are reminded of the Light that came. The Wise Men have again pointed to the Star in the East, the Herald Angels sing, and the Star shines in the darkness.

We wait . . . for it may be in the stillness and the silence that He will come.

WAYFARER

GLASGOW'S CARE OF DEFECTIVE CHILDREN

By MABEL L. ALLEN

[This excellent article raises the vital question of the need of prevention rather than cure. Parentage has to be recognised as a Divine function and to be prepared for by strict attention to the health of mind and body. Can we permit low wages, bad housing and drink to cripple our children, who will be the Britons of the future ?]

SINCE 1904 various forward movements have been made in educational matters, and none have been more important than the realisation that children who are cold and hungry cannot learn properly, and that children who are physically or mentally defective must have special treatment if they are to be taught anything at all. In both these directions Glasgow School Board has done noble work. Necessitous children have been fed and clothed since the passing of the Education Act of 1906 (Scotland), although it only became compulsory in 1914; while medical inspection and treatment up to the limit of the powers bestowed by the 1906 Act have been effectively carried out.

Clothing has been generously provided where necessity exists, and latterly a system of supervision by a woman officer, with a view to the preservation of such clothing for as long as possible, has yielded marked improvement on former experience.

Food for Special Schools and for necessitous children is prepared and cooked at a Central Depot, from which it is sent out in receptacles specially made for retaining the heat. Motor lorries, in place of horse-drawn vehicles, will in future distribute the food and collect the empties, thereby effecting great saving of time and money.

After the passing of the 1906 Act, defective children were provided for in separate class-rooms at some of the elementary schools throughout the city, but

the numbers were too great for that to be more than a temporary arrangement. In spite of the fact that there are five separate schools for physically defective children, known as Special Schools, there are still about 400 children cared for under the old arrangement. The presence of these children in the ordinary schools considerably limits the accommodation for normal children; but at present, while building is prohibited by the Government, things must rest as they are. In addition, there are about 1,100 mentally defective children in special classes throughout the schools. Their school period is two years longer than that of normal children, and attendance is well maintained till the last year, when there is a tendency to fall off. To remedy this, and to help in the problem of these children's employment on leaving school, classes for boys' instruction in tailoring, shoemaking, drawing, and handwork have been introduced; while girls are taught cookery, dress-making, drawing, shorthand, and type-writing. Of course, from the age of twelve boys and girls receive instruction in various kinds of manual work, such as rug-making, basket-work, cardboard modelling, and metal work. In the advanced classes drawing is taught with special reference to design, and it is intended that boys shall have instruction in watch-making. With our young defectives trained to be self-supporting, let us hope that such woeful sights as our pavement artists may disappear.

Three of the five Special Schools for

physically defective children have been specially designed and built for the purpose, and are proving most satisfactory. They are open-air schools, built on one floor, facing south, and with garden space round them. They are built on simple and comparatively inexpensive lines, with all necessary appliances. The class-rooms may be used with the south partition open

provided with cloaks made of dark blankets, which have a hole in the centre for slipping over the head, and are bound and tied with braid strings. Both teachers and children take a little time to become accustomed to the new conditions, but after that they have no wish to revert to the old shut-up system.

The improved health of the children



Photo by]

[William Fullerton, Glasgow.

AN OPEN-AIR SCHOOL ROOM

or closed, or, if desired, it may become the dividing wall between class-rooms on the covered verandah, as shown in the photograph. When weather permits, work is carried on entirely in the open air, and even in Glasgow's climate it is remarkable how often this can be done. The class-rooms are heated just as in ordinary schools, and the children are

who attend special classes is very marked, about 25 per cent. annually being passed out by the doctors as fit for ordinary schools. With the advent of the open-air school a much higher percentage may be looked for in the future. An important factor in securing this result is the two-course dinner provided for the children at midday, which all are expected to

take. A charge of a shilling a week is made (before the war it was eightpence), but though the large majority of parents pay, in necessitous cases the meals are given free. The shilling covers also a forenoon lunch of biscuit and milk, cod-liver oil or chemical food being also given if ordered by the doctor. Much stress has been laid on the benefits derived from

if any, children are fit to be transferred to ordinary schools.

The school day for defective children is short, ending at three o'clock. In the morning, ambulances with a nurse or attendant in charge collect the children from their homes and bring them to school, carrying them home again in the afternoon. A nurse (or nurses) fully



Photo by]

A SCHOOL AMBULANCE

[William Fullerton, Glasgow.

these medicines, but as doctors themselves are not in agreement on this matter, and as a wonderful improvement takes place where necessitous children receive a one-course dinner daily, it is probable that regular and good feeding explains the high percentage of passes out. This is borne out by the fact that after a long holiday, such as is given in summer, few,

trained, is in attendance all day in the schools where there are classes for physically defective children, and in the Special Schools there may be as many as four nurses, if there are a large number of scholars, as in Burnside School. The number in each class must not exceed twenty.

Glasgow School Board has recently

taken another step forward in opening a supplementary centre for normal children, built on similar lines. It is built entirely on two floors, and there are no exterior corridors, all class-rooms opening on verandahs, the floor of the upper verandah forming the roof of the one below. This centre has been built on the same simple and inexpensive lines as the Special

medical authority for the staggering statement that the large proportion of children physically defective at five years were born normal. Can nothing be done to stop this hideous waste and suffering? The problem must be faced and a solution found. It is largely an economic question. Low wages, bad housing, and drink are three factors mainly responsible

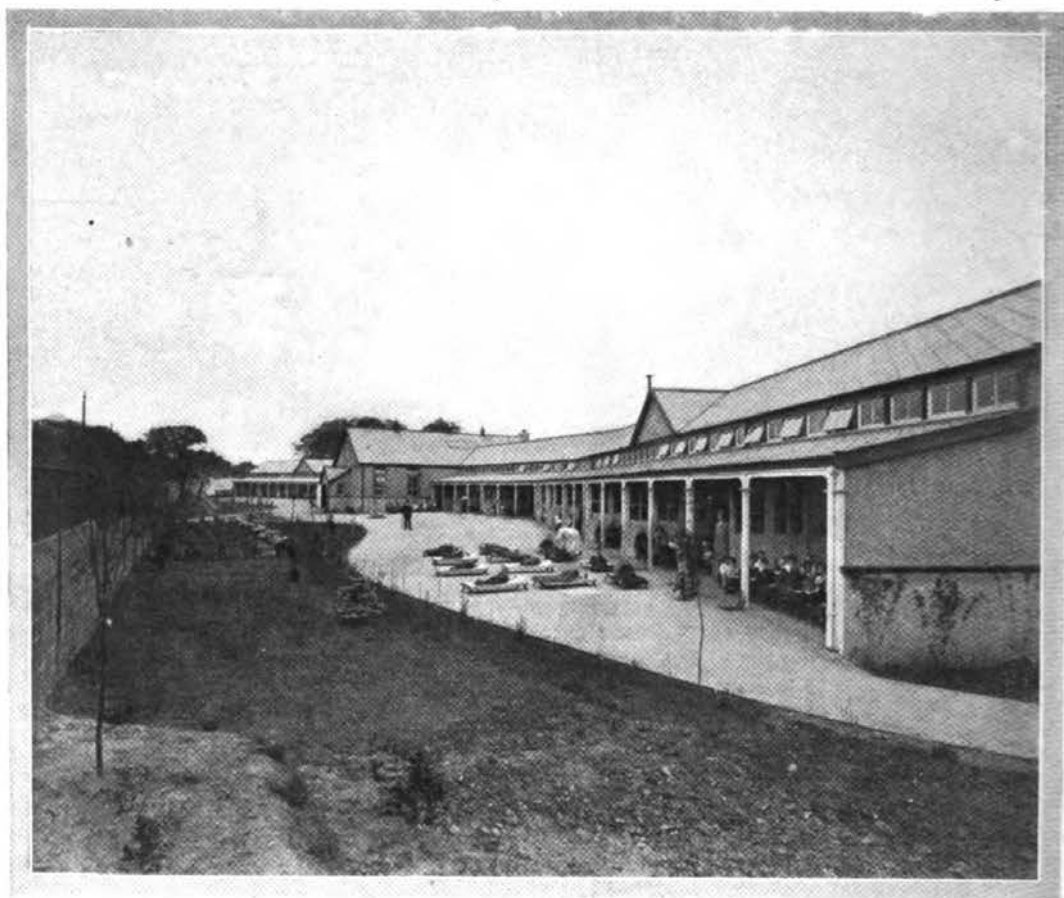


Photo by

[William Fullerton, Glasgow

VERANDAH CLASS-ROOMS

Schools, and we may hope that soon the magnificent stone erections of the past will be looked on as the work of an unenlightened age.

While it is interesting to know what is being done for defective children, it would be of infinitely greater importance to prevent deficiency altogether. There is

for the present state of matters. No School Board or Educational Authority alone can alter these. Municipal authorities have a heavy responsibility, as they possess powers which, if used to their fullest, would long ago have altered the housing conditions.

MABEL N. ALLEN

LIGHT FOR THE BLIND

By OLE V. DAHL

[We are glad to be able to present to readers of "The Herald of the Star" a small glimpse of a really great work of devotion. For nine years Mr. Dahl has been steadily toiling, in moments spared from an already busy life, to translate into Braille and print theosophical books for the blind. Machinery and materials for such work are expensive, assistants few, and much of the process must be done laboriously by hand. But in spite of many difficulties, Mr. Dahl has succeeded in fitting up and renting a small workshop where the bulky volumes may be safely housed and where the printing goes steadily on.]

AMONG the activities that deserve increased attention in consequence of the war, in America, as elsewhere, is that of reducing to a minimum the discomfort and helplessness of the blind.

Many return from the front deprived of their eyesight, and have all of a sudden a keen realisation of the value of the sense they have lost; they have not acquired the equivalent faculty manifesting through the medium of the other senses, the "sight-aspect" of hearing, touch, smell, etc., and are at a great disadvantage as compared with those who are blind from birth or at an early age, and thus have acquired, by many years' training, a well-defined, although indirect, faculty serving in the place of sight.

It is true that those in the trenches or in the hospitals require our immediate service, and that the necessities of the present, such as are supplied through the Red Cross and other organisations, must take the first place in our consideration, but there are certain conditions of the near future which require a great deal of forethought, and which, if not prepared for at the present time, will cause much discomfort and many wants to those who deserve our admiration and our greatest pains to alleviate their distress.

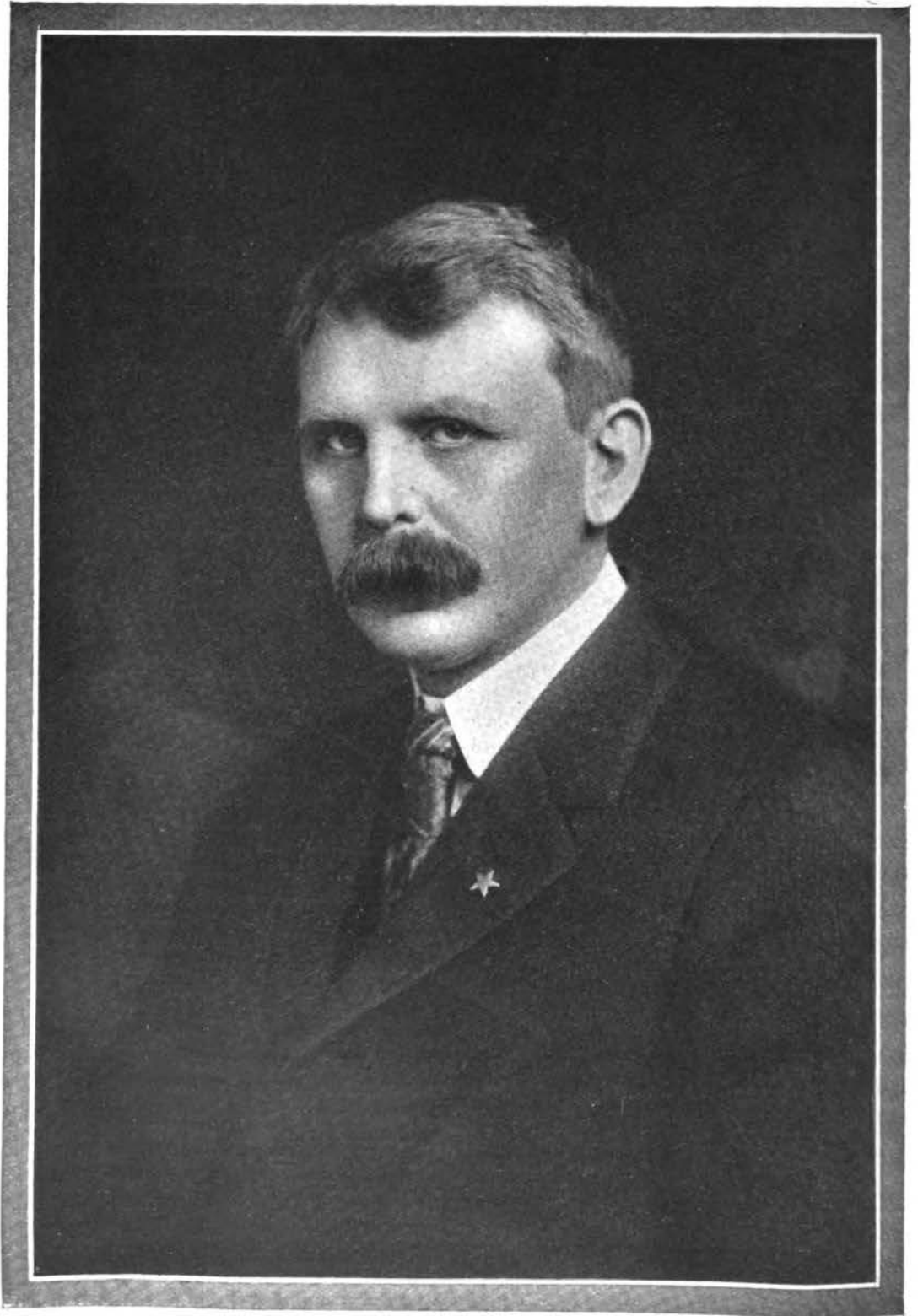
One of the causes of distress to many will be the feeling of dependency, not so much economical, perhaps, for that side will probably be amply looked after by the provisions of different kinds by the respective Governments, but dependency with regard to activity along the special line each has an inclination to follow; and

among those who will be particularly affected in this regard, the men who are bereft of their eyesight will be very prominent.

As we are all aware, the mental and spiritual faculties are quickened in their development to an extraordinary degree, along with the solution of numerous social and political problems—which is the inevitable result of the rapid succession of events brought about by the present world-conflict.

Theosophy and many organisations related to it, representing different phases of noble and unselfish living, as well as the most advanced levels of thought, religion, and philosophy, will get a strong impetus from those hundreds of thousands who have been offering a supreme sacrifice for the uplifting of the world.

Among the different bureaus at Krotona, organised in order to meet the needs of to-day and to-morrow, is "The Theosophical Braille Bureau." It is a continuation of a league of the "International Order of Service," started in Boston in 1909. In addition to maintaining a free circulating library of Braille books and corresponding with blind people, this bureau has recently started a new activity, viz., that of supplying public libraries throughout the country, having a branch for the blind, with books on Theosophy and kindred subjects. A little workshop, with a present capacity of turning out 5 to 10 Braille volumes daily, has been adapted for this work. The books will be placed in libraries and made accesible for the blind; it is just one little effort to assist in enabling returning



MR. OLE V. DAHL

soldiers as well as others, handicapped during the war, to depend on their own resources; and, with sufficient support, we hope it will grow.

A volume in American Braille, as we print it, contains approximately, and not more than, 76 leaves, with reading on one side only; a page contains approximately 225 to 250 words; this proportion may, of course, be varied according to convenience, and it is also possible with adequate appliances to print on both sides of the paper, in which case the printing space is increased, although the lines on each page are farther apart and therefore fewer, so that the interspace can be used for embossing the opposite page.

As an illustration of the contents of a volume, Mr. Leadbeater's "Outline of Theosophy" contains 75 pages, or about the limit of one volume; Mrs. Besant's "Ancient Wisdom" contains nearly 400 pages and requires six volumes.

The reading matter is first embossed on metal plates by a stereotyping machine; it is then imprinted on paper by a wringer press. In order to simplify the subsequent process of binding the books, two pages are printed in one process, beginning with the first and last page and ending with the two middle pages. This can

be done by applying a sheet of steel and a sheet of rubber in the middle; each side of the paper (folio size) is placed between the embossed side of the plate and a sheet of rubber, with a broad margin in the middle. In order to secure a firm embossment the paper is moistened or dampened, and after the printing is hung up to dry; in this way it retains a hard surface, not easily flattened by the press of the fingers.

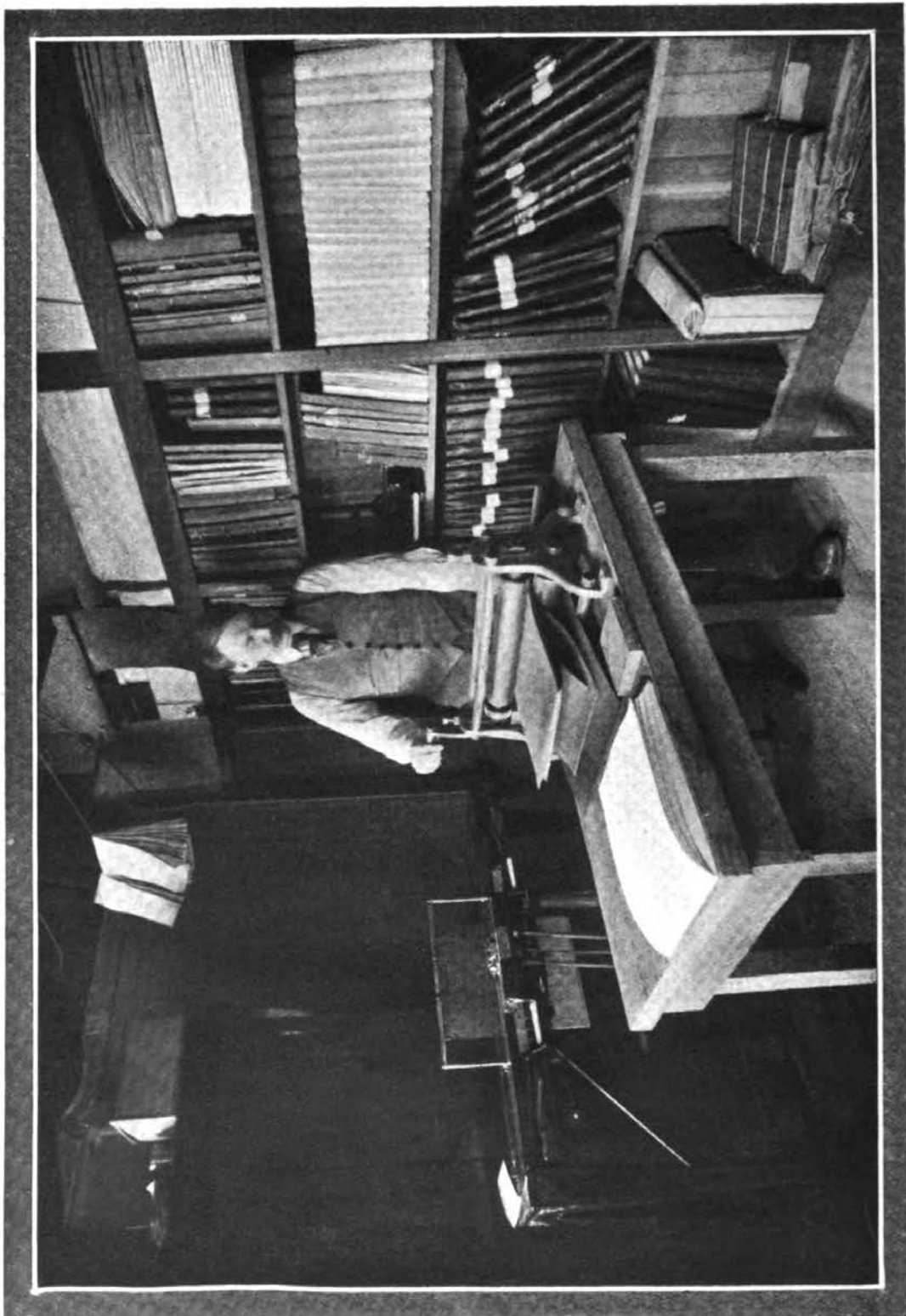
The American Braille, like English Braille, is composed of dots. A Braille cell contains six dots in two vertical columns, each containing three dots. By using dots in various numbers and relative positions within a cell, 60 combinations can be obtained; each of which symbolises a letter in the alphabet, a punctuation mark, a prefix, or a word or syllable. Some of the letters become numerals after a certain prefix, and in contracted Braille some of the symbols have a different meaning when standing isolated.

Manuscripts in Braille may be written on a tablet or by a machine like a typewriter; on the tablet, which is most commonly used by the blind, the writing is reversed, beginning at the right side of the paper; and to read, the sheet is reversed.

Our Theosophical Braille Library con-

American Braille Alphabet .

•	•	•	••	•	••	••	••	•
a	b	c	d	e	f	g	h	i
••	•	•	••	•	•	••	••	••
••	••	•	•	••	•	•	••	••
j	k	l	m	n	o	p	q	r
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s	t	u	v	w	x	y	z	



MR. DAHL IN HIS WORKSHOP

The lending library, bound volumes of which are visible on the shelves, contains over eighty books, while many more have been distributed to institutions or individuals where they could be of use.

tains a number of books written on Braille machines. Most of these have been donated by T.S. members in different parts of the country, and in this way we have gathered a great variety of books on Theosophy, the Order of the Star in the East, and kindred subjects, used for circulation among the blind, and thus constantly affording them a source of enlightenment.

The most important task of our Braille Bureau at present is to make a supply for the libraries, available for the blind. Of Theosophical books, embossed on plates, and ready for printing, we have "An Outline of Theosophy," "Thought Power, its Control and Culture," "Path of Discipleship," "The Ancient Wisdom," and several lectures and extracts from books; all of these have been printed in a limited number of copies; several have been placed in libraries, sold, or donated to blind people, and we have

retained a certain number for circulating purposes; a great amount of material and much time will be needed to get ready an adequate supply of our books for public libraries, and it is hoped that this little account will serve the purpose of stirring up some interest in this matter.

Just now our aim is a wide distribution of books that are already embossed—although we are aware that the distribution of books, such as "At the Feet of the Master," not yet ready for a large output, deserves our closest attention.

As is the case in nearly every branch of constructive activity at the present day the measures that suggest themselves as necessary for an effective service are nearly limitless, and often, as it seems, out of reach; but as instruments in the service of those who guide the evolution, we may rest assured that the greatest efficiency lies in doing the utmost under existing limitations.

OLE V. DAHL

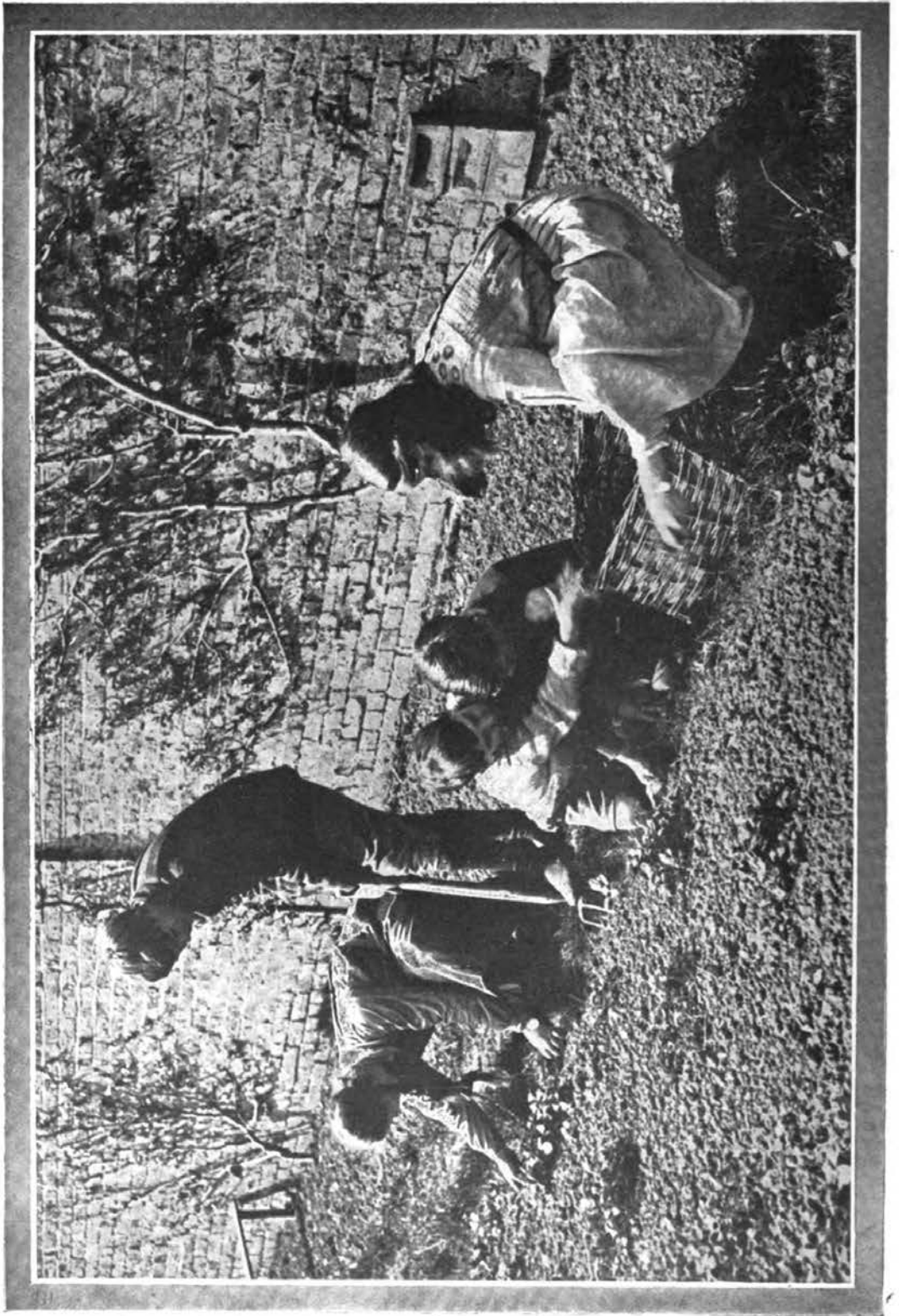
OUR PRIZE COMPETITION

[Of the two subjects set for our Prize Competition this month the Sonnet has attracted the greater number of competitors. No quotation sent in was adjudged worthy of a prize, but the following Sonnet wins the First Prize of Two Guineas.—Ed.]

CHRISTMAS DAY 1918

Maybe I doubted, when the shadow passed
 Across my vision, and I saw the sky
 O'ercast with clouds; the crimson roses die,
 As slowly they their pretty petals cast.
 Perhaps I weakened, when I heard the cry
 Of anguish passing on the Wintry blast;
 And when I saw a cloak of scarlet dye
 O'erspread the world, quite clothing it at last.
 But, oh! I bow my head in deep-felt shame!—
 Dare I rejoice, and join the Yuletide song?—
 For He in robes of golden goodness came,
 And scattered seeds of Right in fields of Wrong.
 Then, as the flowers grew, I understood
 That Heaven works unseen,—and God is good!

KENNETH A. BREND



AT WORK IN THE FIELD

SCHOOLS OF TO-MORROW IN ENGLAND

IX.—THE FARMHOUSE SCHOOL

By JOSEPHINE RANSOM

MISS ISABEL FRY, principal of the Farmhouse School, Mayortorne Manor, Wendover, Bucks, had long held special views on teaching children "through work rather than solely by books," and at last came to a point where she felt she could put them into practice and thus demonstrate their utility. She could not have chosen a more charming spot than Mayortorne Manor, in the midst of delightful woods and open spaces in Buckinghamshire. The house is old and somewhat rambling, but adapted to its present uses. Gardens and fields are on every side, and the day I visited the school the whole countryside was robed in the vivid glory of autumn colouring, and all aflame in the pale clear sunshine.

My first pleasure was to capture busy Miss Fry long enough to explain to me her ideals and to tell me what had been the outcome of her two years' experience. She told me how, through years spent in teaching, she saw more and more clearly that education must be a training as part of social life and environment and not a mere intellectual equipment. At last, in spite of the great difficulties presented by war conditions, she put her convictions to the test by starting the school. It is now well beyond the experimental stage, and, looking back, she sees the justification of her ideas. She had always had a strong sense of the economic value in social life. We know history and can reel off dates and events, and yet we do not know how life fits into economic values—by which she meant the best theory put to the test, and not the use of the smartest practice.

Science, went on Miss Fry in answer to

my questions, is a fundamental part of the training of the coming age; we should be keen on scientific experience *in practice*. For instance, in a school like hers it was important for the sake of crops and animals to know how changes of weather affected them, and to know how to anticipate those changes. Therefore the children have a rain gauge and keep a chart and make practical use of the knowledge they gain from it. Contact with actualities gave to children an enormous amount of practical knowledge. The handling of cows, the technique of milking, butter and cheese making, the tending of poultry and pigs and rabbits, all supplied opportunities for the children to realise practical values. They leave a door open, the pigs or the hens get out; there are results which they must rectify, and this trains them to alert and keen attention to the true order of things.

Then Miss Fry was needed elsewhere, and I spent an hour listening to the Nature Study lesson, the reasoning side of Nature study.

"What are the outside influences that affect plants?" asked the teacher.

"What are 'influences'?" rapped out an eager boy.

"Things that affect plants from the outside," began the teacher.

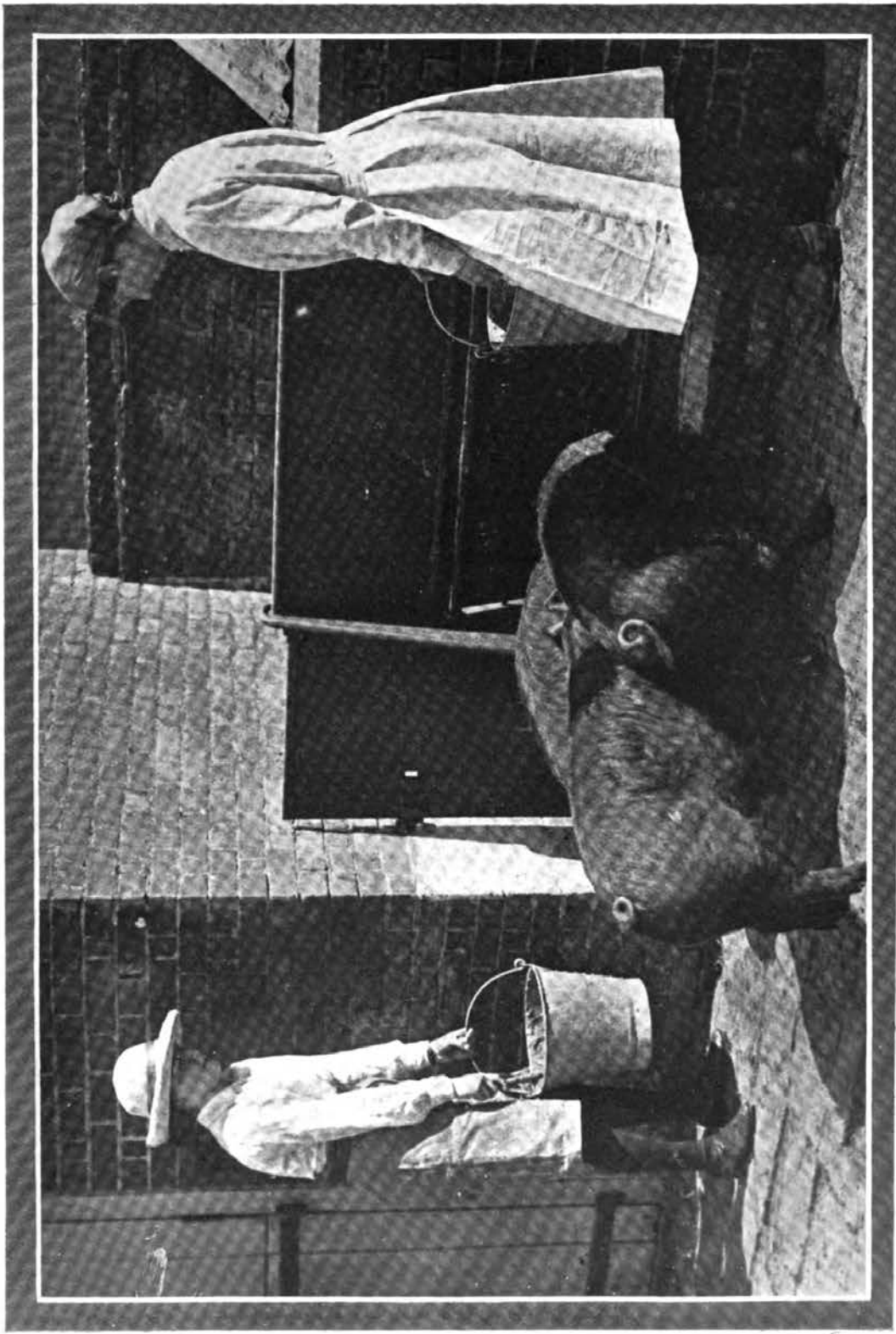
"Such as caterpillars!" suddenly chimed in a girl.

"Like the one I've just squashed that was on that leaf. I see!" declared the satisfied questioner.

The lesson proceeded with keen questioning from the class. A little later on I wandered with the next class into the spinney and beech woods quite close by, while they examined and noted with close interest the facts of the woods that sug-



PETS



FEEDING THE PIGS

gest reasoning on the laws of growth and plant-world economics.

As the name indicates, there is a small modern (though, as Miss Fry says, not quite model) farm attached to the school. In fact, the school "carries on a simple or rather primitive business." It supplies the neighbourhood with milk, butter, eggs and so on. There are five or six cows, a few calves, pig styes and a fowl-run. The milk-room was specially built, and there milk is weighed, strained, recorded and distributed. A stable has so far only one pony, so the rest of the building houses a simple carpentering room, and a room for chalk sculpturing. Then there are twenty acres of meadow, orchard and spinney; a very fine walled kitchen garden where every kind of fruit is represented, and a tennis lawn where basket ball is also played. Near by are other farms, and here co-operation can find expression, for the neighbours help the school with hay cutting, and the children in return help them to "puddle" their wheat.

The usual school routine is to rise early and attend to various duties, though the morning milking is not usually done by the children; there is a "land-girl" as well as a man to help. Breakfast is at 8, set by the children; 8.30 beds are made. Then sheds are cleaned, also hutches, stables, etc. Morning classes begin at 10, and go on till 12.45. Dinner 1 o'clock. From 1.30-2.30 is a free time for reading, sewing and doing as each individual wishes. From 2.30-4.30 games practising, out-of-door work, dairy work, and so on. Tea 4.30. Preparation 5-6.30; supper 6.30. "Recollection" 7, then bed, the older children retiring at 8.

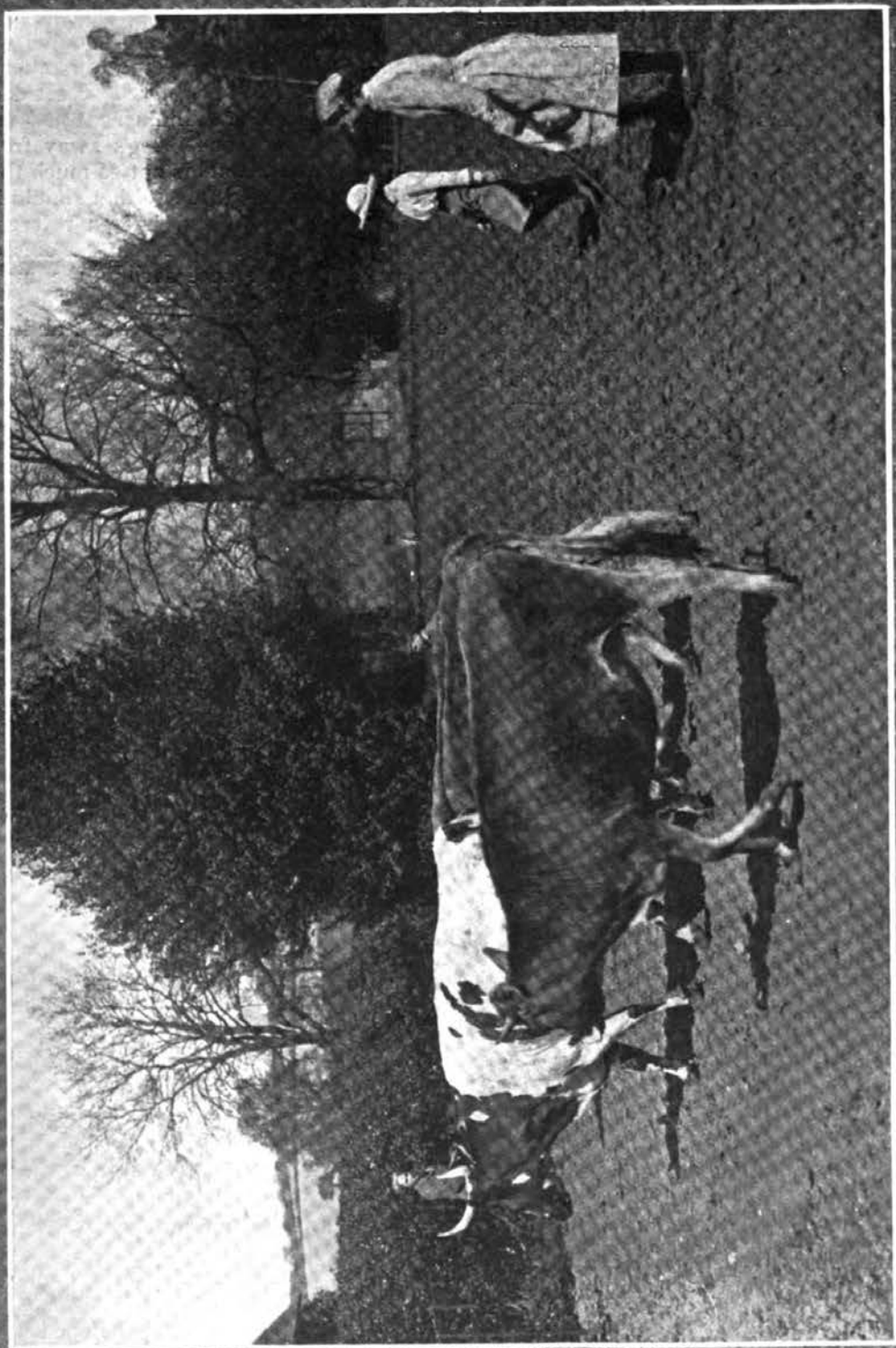
The morning lessons are for the cultural side in education, and include the usual subjects with a strong practical flavour in them all. Greek, Latin, and two modern languages are usually taught. Greek and Latin are taken for the purposes of science. I listened to Miss Fry take a history lesson and realised that she had indeed a gift for teaching and making the points yield their utmost in value to the children. She believes in having a well-stocked and well-chosen

library, and the large number of books at the disposal of the children showed that history could be examined from almost any point of view, the history of humanity very fully interpreted.

A young girl was deputed to take me over the farm, and a most efficient little guide she proved. She showed me the different departments of the establishment and seemed entirely at her ease in all. This is due to the fact that the pupils take it in turn to look after the dairy, or the pigs, or the fowls and the rabbits, and so become accustomed to each and all. She showed me charts which recorded the milk yield, the egg yield, and so on. Only that morning Miss Fry had asked the pupils' opinion as to whether two of the cows should be kept. They at once showed her the records of the cows and their milk yield. They keep the accounts themselves of the milk distributed, and from their complete records know whether an animal is profitable or unprofitable; also they know the price at which a creature should be sold.

Later in the afternoon the same girl (of about thirteen) took me to witness the bringing in of the cows, the milking, feeding of hens and pigs, putting "Henrietta," the fat sow, to bed ("Henrietta" had strong opinions of her own on the proper time and way to get to her stye), and the general preparations for the night so as to leave all the creatures safe, comfortable, and satisfied.

Miss Fry says clearly that she has no wish to turn children into farmers; she thinks that her type of school does not suit all children; but for those it does suit she claims "that farming being one of the elemental, fundamental activities of life, is the one which perhaps best of all . . . prepares a child for taking up any other life later." She also says: "I feel that the experiment has already justified itself, but I am interested to find that of the two results which I was most consciously aiming at, one has been the most marked in its effects. I hoped that the children's sense of social solidarity and responsibility would be developed. This has been most clearly attained. I hoped also that the science-teaching in the class-



MILKING TIME

room would very closely associate itself with the every-day tasks of farmyard and garden. This result has been less clearly realised. But this fact may be explained largely by the extreme difficulty of getting teachers at this very abnormal time, who can afford the time to throw themselves into a new experimental line."

There are a few points upon which Miss Fry lays stress, and they may be summed up thus from her own statements: 1. The school reveals *real* relationships: mistakes and failures show their unpleasant results; care and forethought show their advantages. 2. The work demands exactitude, *e.g.*, in carrying milk. 3. It removes self-conscious-

ness from the child and helps him to realise himself as part of the world he lives in. 4. It exercises the child in functions which are too frequently and mistakenly left "till you are grown up." 5. It does away with artificial stimulus.

The impression one brings away from the Farmhouse School is not so much that one believes it to be the one that should be emulated in its details, but that it embodies the right principle that Schools of To-morrow must necessarily take more and more into consideration: that true education is the acknowledgment and development of "real relationships" at every stage in a child's growth, these relationships including not only the human but the other kingdoms.

JOSEPHINE RANSOM

AT AN EARLY COMMUNION

I STOLE out early. Near the briar
hedge
A wild sweet scent hung in the air
like incense.
A broken fence
Skirted the road, and all along its edge
Grew buttercups and ragged robin torn
And rosy, and the white
Moon daisies that had dreamed away the
night
Among the whispering grasses.
I walked alone with God in His bright
world—
A world as innocent in that magic hour
As a half-wakened flower
In the dawn.
And so I reached the church, and enter-
ing,
In the cool silence I kneeled down to
pray.
How far away
Seemed sense and self and every earthly
thing!
I rose out of my body and was free—

Free as a flying bird,
And as I hung above the world I heard
A voice, distantly uttering
The blessed mysteries of the sacrament.
Then I was circled in a wondrous light,
Endless and infinite
In its intensity.
Oh surely, swiftly, did my spirit rise,
And, soaring high above earth's trou-
blings,
With quivering wings
It brushed the very gates of Paradise.
Then with a rapture that was almost pain,
In that most holy place
I lost my conscious being for a space,
And knew divinity.
Yet, even as I touched reality
The light faded and blurred;
My wings forsook me quickly as I heard
A stir of human kind,
The sound of feet upon a stony floor.
I left Heaven behind,
And, sighing, passed out of the open door
Into the world again.

PHYLLIS M. JAMES

AMERICAN CONGRESS OF MOTHERS AND PARENT- TEACHERS

By *ADELIA H. TAFFINDER*

THE National Congress of Mothers and Parent-Teacher Associations stands to-day at the threshold of marvellous opportunities for service to God through service to humanity. Last year, 1917, it completed twenty years of work for child welfare, and its purpose, "to arouse the whole world to a sense of its duty and responsibility to the children," has been in a large degree successful. Never has child welfare been more earnestly considered than to-day. In this awakening of the National interest the Congress has been the principal factor.

It endorses the contention that there is no child's problem which is not also the problem of its parents, and no parent's problem which is not also a social and economic problem. The standard of an entire community will be raised as its parents become conscious that no family lives unto itself alone, and that conditions in a community unfavourable to the best interests of any of its children are unfavourable to the best interests of all.

Those who have the care of children should sympathetically and intelligently understand child nature and the methods and treatment which will nurture the physical, mental, and moral life of the child. This knowledge is the foundation of child welfare, and without it neither home, church, school, nor State can do its duty by the children.

To give everyone the opportunity of gaining this insight into child life was the primary object of Mrs. Theodore W. Birney, the founder of the organisation, the detailed aims of which are as follow :

To raise the standard of home life. To develop

wiser and better trained parenthood. To give young people, ignorant of the proper care and training of children, opportunities of learning how children should be cared for and trained. To bring into closer relations the home and the school, so that parents and teachers may co-operate intelligently in the education of the child. To surround the childhood of the whole world with wise and loving care in the impressionable years of life, so that all children shall develop into good citizens instead of law-breakers and criminals.

The death knell of the old theory that mother instinct is sufficient for the fulfilment of motherhood's obligations, was sounded at the first Congress of Mothers in 1897; and although there are still many who are blind to the opportunities, and unconscious of the privileges as well as the duties of parents, each year adds thousands to the ranks of women who are alive to the great trust God has given to the mothers of the world.

In its comprehensive plan for a nationwide system of providing education in connection with parenthood, the Congress assumed the functions of a National University for Parents, with headquarters in Washington, but radiating its educational guidance to all who could be reached. It was soon found necessary to establish State branches, by means of which the extension work could be carried on and the teaching given to mothers in their own towns and villages. For this purpose the interest and co-operation of State superintendents of schools were enlisted, with favourable results. Every officer gave her time free and financed her own work.

When the work of the Association was started in 1897, in every State children were imprisoned, associating with criminals in all court proceedings both

before and after trial. Only a few States had assumed the responsibility of providing adequately for their dependent and orphan children. The Congress endeavours to secure such legislation as will ensure that children of tender years shall not be tried in ordinary courts, but that each town shall establish juvenile courts with special officers whose business it is to provide such care as will afford moral rescue and preserve the child from the influences which would confirm him in evil ways. The first juvenile court and probation system were established in Chicago in 1899. The Mothers' Congress appreciated to the full the advantages afforded by this new system, and worked unceasingly to promote its establishment in every State and in other lands by conducting a systematic propaganda. As regards many of the States the propaganda was successful, and in these States detention houses were substituted for jails. Judge Lindsay, of world-wide fame in connection with the juvenile court and probation system, says :

There is no one factor or influence among the many good influences working for human betterment in this country that has done more to advance juvenile court and probation work than the Mothers' Congress.

From a study of the children coming into juvenile courts, of children who played truant, of little children who were workers, and of the children in orphanages and institutions, the Congress realised the necessity of keeping the mother with her children; and in 1911 inaugurated a movement to secure mothers' pensions and to prevent the breaking-up of the home when, through poverty or through the death of the father, the mother is unable to keep it going.

There is an aspect of this question of the maintenance of the home which has had an important bearing upon the whole, namely, the aspect of child labour. The struggle for existence drives many children of tender years into the ranks of the wage earners before they are physically able to do the tasks required of them; and, deprived moreover, as they are, of any chance of the fundamental education which would enable them to fill places

where they would have opportunities of advancement. These children are a source of anxiety to all who are interested in the future of society. Some plan had to be devised which would make it possible for the home to be maintained without the work of little children, and thus the nation-wide movement to secure mothers' pensions has a meaning and purpose the scope of which is not fully realised even by some of its warmest advocates. Moreover, a working mother with the best qualifications for being a good mother to her children cannot exercise her powers when she is absent during most of the daylight hours and must work far into the night to keep the roof over their heads; and the State has decided that her service to the children is more important than her service as a wage-earner.

The extent of this service is perhaps hardly understood. Thirteen million children under school age are under the exclusive care of parents. Eighteen million children of school age spend one-tenth of their time in school while nine-tenths of it is under parental care and guidance. Twenty million boys and girls who have left school need encouragement in the continuance of education during the most critical years of youth, when light and sympathy can lead them upwards and when lack of it may drive many away from home influence. The responsibility of the teacher then, though great, is not nearly so great as that of the parents, and especially of the mother.

When recognition was given by the Commissioner of Education of the fact that the larger part of children's education is conducted by parents, and that possibilities for preparation and study must be provided for them, an important step for child welfare was taken, and an unlimited field of service was opened up to parents.

It is safe to predict that truancy will decrease 50 per cent. as the mother's pension becomes operative. Thirty-five States have adopted this preserver of the home, and in every State the Congress has been an active factor in securing this legislation, and in placing its administration outside the sphere of charity.

By careful tests the National Congress

of Mothers and Parent-Teachers' Associations has proved that 70 per cent. of babies who die before they are a year old can be saved by the education of mothers in infant hygiene. All the knowledge possessed by physicians and health boards counts for nothing unless the mothers, who have the actual care of the babies, can themselves possess the knowledge of proper care and feeding of babies. Education in physical care means life to thousands. Education in the development of moral habits will prevent the blighting of many lives at their beginning.

The Parent-Teacher Association has long passed the experimental stage; from leaders in education everywhere letters come asking for the help of the Congress in organising and providing educational programmes. State superintendents of public instruction in the States of Delaware and Washington have made it part of their work to request all principals to organise parent-teacher associations as branches of the National Congress of Mothers and Parent-Teacher Associations. Valuable pamphlets on this subject have been published by these superintendents, while hundreds of other State and county superintendents have given invaluable co-operation.

The mothers' movement has for years conducted a constant campaign to awaken mothers and make them realise that they must have knowledge. It has a method by means of which it learns of the advent of all infants and sends each mother a bulletin on the care of the baby. It has addressed appeals to all State and Local Boards of health to establish and maintain Departments of Child Hygiene, to see that every new mother is informed of all that will help her to give proper care to her baby and to furnish protection to the milk supply, also to have a Parents' Educational Bureau as a part of the equipment of every Board of Health, and to see that every mother is given the opportunity to visit it.

The appointment of an unsalaried State child welfare commission in every State is urged to consider existing conditions and to recommend needed improvements.

Federal co-operation has been given from the beginning, and three international child welfare conferences have been held in Washington, the invitations for all nations to participate being sent by the Department of State.

At the first of these the President of the United States delivered the main address.

The extension of Parent-Teacher Associations, the co-operation of 40,000 women recommended by superintendents of schools, the distribution of educational bulletins to mothers, the preparation of reading courses for parents, for boys and girls who have left school, for men and women wishing to pursue home study, the provision of certificates for all who complete the courses, the replies to many questions from individual mothers, have resulted in genuine appreciation of the Association's work and produced a keen perception of the great need for the work of the home education.

The Federal Government now considers the education of children from infancy instead of from the age of six, and it considers their education for 24 hours a day instead of five or six hours, and for twelve months of the year instead of ten months, as heretofore. Federal co-operation with several divisions of the Department of Agriculture has been mutually advantageous during many years.

Extension of national organisations similar to the National Congress of Mothers and Parent-Teacher Associations is assured.

The Chinese Government requested the Congress to send its President to China to aid the Government in forming a National Congress of Mothers and Parent-Teacher Associations. Japan, through private sources, has asked for similar help.

The work of the Congress is civic in its highest sense. It heartily welcomes the co-operation and membership of all who will contribute moral support in trying to make the lives of children happy.

The official organ of the movement is the *Child Welfare Magazine*, published in Philadelphia.

ADELIA H. TAFFINDER

THE BAND OF MERCY

By ALICE E. RUTLEY

UNTIL the last century the rights of animals in the abstract, and in individual cases, have scarcely been subjects of much study in this country. Animals did not obtain a legal status until 1822. The general idea in the past with regard to the lower creation was that, subservient to man, it should be used to serve his purpose, leaving very much out of account the feelings of the server. Hence there has always been the loophole for cruelty to creep in where unscrupulous persons are concerned, and where any public law can be evaded.

It is true that the domestic animals, by their winning ways and their intelligence (can we use any other word?), have ever found a place in the affections of men, women and children. But the favour bestowed, not being guided by any clear principle of right and wrong, has too often been capricious and uncertain. It has been largely mixed up with selfishness; the usefulness of the animal to its owner has been, out of proportion, the uppermost thought, and, where the well-being of the animal has seemed to conflict with the interest of the human, the animal has often been ruthlessly sacrificed.

Happily, a great change in public thought in connection with this subject is spreading over the country. We are, as a nation, slowly realising that we owe a duty to the animal world, that the animal has its rights, and that those rights should be respected.

To this changed view we are indebted for the establishment of many noble institutions for the protection and care of animals. Perhaps it is not too much to say that this better state of things was mainly brought about by the Royal Society for the Prevention of Cruelty to Animals, founded nearly 100 years ago. That Society has enlarged the sense of duty and compassion; it has been the instrument of the doing away with of many

cruel things; it has encouraged a vigilant spirit in order to secure justice for those who cannot plead for themselves. It works for the suppression of the cruelty, the indifference, the thoughtlessness, that still make this England of ours a dark place for many members of the dumb world. For, in spite of the efforts of a century, there still remain cruel wrongs to be righted, cruel traffic to be stopped, cruel trading to be enquired into, and increasing light to be thrown upon the subject of man's relation to the animal creation. By how many is the subject still regarded with indifference? In how many cases has the indifference become ingrained, a part of character? In how many instances does thoughtlessness, or ignorance, or want of imagination lead to cruel doing? Some people seem conscienceless where animals are concerned. A story is told by a novelist of a trapper in the Far West—doubtless taken as a type of his class—who, to all appearance a conscientious, even a religious man, was utterly callous to the cruel sufferings of the animals he trapped.

The truth is, that though cruelty to animals may be checked it never will be eliminated from our midst by mere preaching to, or mere punishment of, the adult; never! until the first inclination towards it is destroyed in the child; until we have always growing up amongst us a generation in whose minds, plastic in early youth, thoughts of justice and mercy have been so deeply implanted, and the sympathy of tender hearts so drawn forth, that kindness to animals has become a second nature. Latent, probably, in every young child is an instinct of cruelty—the heritage from far-off savage ancestors—and the instinct of love. The one must be destroyed, the other developed into a part of character. And for this purpose, so far as animals are concerned, has the Band of Mercy been instituted.

If we are to continue to lessen, or to put an end to, cruelty to animals we must

capture the minds and hearts of the children. We must make kindness to animals and a knowledge of animals essential ingredients in their training. We know that upon the nature of the education in our schools depends, in paramount degree, the future character of the nation, and in so far as children can be lastingly impressed with a sense of their duty to the animals, in so far will it be possible in the future for cruelty to animals to decrease in the land.

Since the Band of Mercy exists solely for the purpose of giving the youthful mind a bent in the direction of just and wise treatment of the dumb creation, it may be said: "Is not such an institution a little superfluous? Are not a knowledge of animals and a right attitude towards them now being taught in our schools?" It is true, but it must be remembered that animal study is only one out of many subjects in the schools. It is impossible for institutions dealing with general education to give special attention to a matter that, by reason of not having been pushed prominently forward, demands that special thought shall be drawn to it. Moreover, the fact that there are meetings entirely devoted to the study of animals impresses the mind of the child with the importance of the animal—it gives the animal, in the children's view, a new value, it gives it a status, a dignity; it tends to do away with that deadly indifference with which the subject of animal treatment is so often met.

Happy, then, indeed, was that wise and generous lady who started these little Bands forty years ago. The movement, small at first, gradually grew. Subsequently, taken over by the R.S.P.C.A. as a part of the Society's work, the Bands increased in number still more, spreading their work over the country, and even abroad. At the present time there are nearly 800 Bands, which have their place in the United Kingdom, in Canada, Australia, Africa, America, and on the continent of Europe. It is the desire of the Society that this movement should be so extended that every crowded parish in towns, and all large country villages, should possess a Band.

Of course, in starting there are some difficulties to overcome. One is that sympathy is not quickly aroused, because the general public is still too little acquainted with the work. I have frequently been asked the question: "What is a Band of Mercy? Has it something to do with hospitals?" Many people would take a generous interest in the movement if they knew more about it. Another difficulty is that the children have so many evening occupations that it is difficult to find a free time for the Band of Mercy—the better class children have their home lessons to prepare, the poorer class sewing meetings, Scout meetings, King's Messenger meetings, and so on. It is of such minor importance, this cause of the animals, some people think. Yet the animals are God's creatures, the domestic ones entirely dependent upon our care, for whose well-being we are responsible in the sight of the Maker of all. Kindness to animals should be a religious duty. It would be so if we reflected on the full significance of Christ's saying, when He drew the attention of His disciples to the sparrows: "Not one is forgotten before God."

After all, difficulties can be over-ridden, and, constantly, fresh Bands are being formed. To anyone desiring to add one more to the number there are facilities for setting to work. The R.S.P.C.A., 105, Jermyn Street, London, willingly supply printed information as to initial proceedings. It should be borne in mind that, though affiliated to the Society each Band works on individual lines, with perfect liberty to arrange its work according to the requirements of its particular neighbourhood.

Let me briefly record my own experiences in the way of Band starting and maintaining. A certain Band was started in a suburb of London four years ago, and the management of it passed into my hands, and that of a friend, a year later. There were no funds to begin with, and the idea was quite new to the neighbourhood, but, by means of an evening concert and an address, sympathy was aroused, and money collected; while, to awaken the interest of the children,

a small series of magic-lantern entertainments was arranged. The Society kindly sent down the lantern slides, and provided a lecturer to talk to the children. We started with about thirty members, ranging in age from seven or eight to fifteen, and these numbers have been fairly well maintained, in spite of difficulties occasioned by the war. Expenses are not many, the chief one being for the hire of a suitable room, with piano and blackboard. Other expenses are for prizes and song books; an outdoor tea, perhaps, in the summer; and some little treat at the Christmas meeting. Badges and membership cards, which the children greatly prize, can be obtained for a small charge from the Head Office. We find it a good plan to make each member subscribe 6d. a year. This encourages the children to look upon the Band as their very own. Once a year we get up a public amateur entertainment in aid of our funds, to which the Band contributes a small musical performance. To Bands of Mercy all classes are generally admitted, but our own Band is more especially fitted for the children of the poor. At our meetings, held monthly, for one hour and a half to two hours, bright singing, an address by some specially invited lady, on which essays may be written, recitations—sometimes by the children themselves—and stories are the chief features. Frequently we end up with quiet games, for a social element enters into our gatherings, and the "Band of Mercy Ladies" are, we flatter ourselves, not looked upon merely as instructors and disciplinarians, but as promoters of a pleasant time. During the three summer months there are no meetings; instead, the children have Nature Study books to fill, an employment which keeps the Band in their minds.

Though it is necessary to press home the truth that cruelty is a crime, and that no living thing should be needlessly destroyed, the great thing to do is to lead the children to *love* the animals. We endeavour to enlist their sympathies with the beauties of bird life, and to interest them in the marvels of forest and field, and the wonders of the insect world, in

order that they may desire to be kind to all God's creatures, not only because it is their duty, but because it would be painful to them to be otherwise. We find it very important to give definite instruction as to the proper care of domestic pets, as much ignorance on the subject often prevails. Every Band of Mercy child, by virtue of membership, makes a promise of goodwill towards the animals. On the principle of the homely proverb that "an ounce of help is worth a pound of pity," it is well to urge the performance of definite acts of kindness. When the opportunity of service comes, many are proud to record what they have done. In a large Band not far from London the boys who attend the County Council Schools make it a rule to boycott any new scholar who robs a bird's nest. This is rather fine, for everyone knows the temptation a bird's nest is to a boy. I cannot refrain from giving the story of a little girl of twelve who recently rescued a big Irish terrier dog which had fallen down the deep and narrow area of an empty house, and had been confined there a day and a night. Some men were at work on the outside of the house, and the child, perceiving the dog, asked them to go to its assistance. They refused, but kindly (?) offered to lend her a ladder. Whereupon she went down, and brought the dog up in her arms. When we consider that the dog was possibly rendered of uncertain temper by confinement and hunger, this action on the little girl's part was heroic. The R.S.P.C.A. rewarded her with their Band of Mercy Silver Medal. Whether she was a Band of Mercy member I do not know.

A little patience, a little expenditure of energy, and the special form of help for which I plead might be started almost anywhere. I plead for it, because, as I have endeavoured to show, the Band of Mercy lays the foundations of merciful action. In a special way it trains the rising generation to abhor cruelty, and those who carry on the work trust that the children who pass through their hands will, when grown to manhood and womanhood, be impelled by a spirit of love to put down, as much as lies in their power, injustice to animals in all its forms.

ALICE E. RUTLEY

TIDES IN EDUCATING

By B. A. TOMES

[An interesting article written from the point of view of a believer in Re-incarnation]

IN the work of education, as in the process called "living," the operation of the cyclic law of motion is observable. The tide of the ego, incoming to his high-water mark in incarnation, is irresistible, yet everywhere it can be hindered and thwarted by the resistances and obstacles of the shore of his vehicles. Action and reaction throw the tide into waves, and wave after wave is compelled to recede, after its forward leap, to prepare the way for the fuller manifestation of man in order to reunite its energy with that of the tremendous urge behind the tide of man-becoming.

The rush of the wave up the beach suggests, in education, the eager response and interested activity of the stimulated scholar, while the receding waters mark the resistance of the conventions of the age, of the earth life, and the retirement to assimilate the experiences gained. The next effort may take the scholar further forward, or there may be a lull in progress, as is so often noticed in tidal waves upon an ocean beach. Yet with augmenting experience on every hand, as with augmenting volume of water in a rising tide, progress will certainly be made, and the man led forth into fitting and well-organised vehicles, an "educated" individual.

The work of the teacher is to stand upon the shore of this human sea, to watch the efforts of the egos as they press forward, in wave on wave of enthusiasm and energy, to seek their experiences in and fruitage of another earth-life. The teacher breaks down the sea walls of convention, can assist the tidal progress by directing the inflow of conscious life in right directions and to useful purposes, and can join his powers to those of his pupils in overcoming difficulties and surmounting obstacles of the littoral. The teacher in the "full tide" of his incarnation, knows from experience how

impossible it is for the ego to reach the last life's level at one bound, and can assist the incarnation by giving the assistance necessary and helpful at the moment. His immediate work depends on his immediate observations of the crest of effort of the life-wave of the scholar. His opportunity lies in utilising the energy of the present single breaker on the shore of mortality—to control, to regulate, to use that in order to "educate" man further. The teacher's difficulties and responsibilities lie in the moment, and are such that he and he only can appreciate them. The opportunities he has are mobile, vital, flowing; he alone can appreciate and use this chance in the life-flow. Systems, schemes of work, plans pre-conceived, official requirements, must alike be secondary to the effort of the moment and its possibilities. For this reason methods of education, courses of lessons carefully planned, and the like, have to be adapted and re-adapted to the needs of each class and each scholar, and only the best, or, rather, the immediately useful and possible, can be adopted and applied by the teacher. The teacher deals with a flowing life, not a set form or system; he must, therefore, be free to do his work and to plan the progress of his scholars as his wisdom and experience direct.

A rule is taught in some subject. In the class there is nowhere any complete understanding of it. Each child knows it to his degree of development, that is, to the degree to which he has innate ability and to which that ability has organised his present body. The occultist realises how the child's power of grasp and comprehension depend on his karma. Though the teacher does his work in the most sympathetic, simple, kindly, and perfect manner with each scholar, yet the results of his efforts widely differ. Teaching is not like a com-

mercial business. In the latter the goods are handled and disposed of according to the will of the man of business, and for equal efforts he can generally obtain equal results. But in teaching, the will and life energies of the children have to be considered as well as those of the teacher. The child must be a free agent within the control of the teacher if progress is to be effected. Results of equal efforts on the teacher's part are certainly not equal. The individualised life of the child, the free will of the human being, and the consequent karma incurred to the incarnating ego, are incalculable factors which determine this variation of results.

The teacher has, therefore, to repeat his work again and again with some, with others he may proceed at once. Returning to the illustration of the tide, some scholars have their wave of effort dashed on a rock and dissipated and broken into spray and bewilderment, while others have smooth passage up the shelving, sandy, plastic beach of steady development and control. This difficulty of some must be removed or the work of the class cannot proceed, and teachers are frequently considering whether repetition of work is necessary before proceeding, and how much time can be given to bring the slowest moving unit in a class into line with the majority of the class. With classes of more than twenty scholars or "large" classes—the rule, not the exception, in our nation's schools—this is a consideration of well-nigh impossible solution, for the class is always of most mixed attainments and karmic probabilities. The interest of the class usually decides the matter, and frequently other work is taken up, because of the apparent hopelessness of securing the progress intended, with so many scholars and so many individual difficulties. Sometimes repetition of the lesson next day shows that in the intervening interval there has been some assimilation of idea, some organisation of mind to respond to the effort aroused. In such cases the improved response stimulates the teacher to proceed. Few teachers, however, will continue to repeat the effort after twice or thrice "drawing blank" or nearly so, deem-

ing it better to let the matter rest awhile, and to return to the point later when time and further work permit. The occultist, however, will often see more than the ordinary teacher. He recognises the universal operation of the great cyclic law of readjustment. It is to be found in education as in life, and is in education because it is in life. He therefore adapts his energies and organises his efforts to harmonise with this law.

The conscious individualised Life—man himself—dips again and again into incarnation under the eternal law of readjustment, and becomes veiled with successive veils of mortality and materiality, more and more organised to express an ever-evolving and unfolding self-consciousness. Similarly, mental power dips again and again into earth knowledge and experience under this same law, operating on the mental plane, and becomes veiled in the conventions of the age and school in order to fully realise itself, and to express itself for human well-being and service. Further, as the return from incarnation permits of assimilation in a heaven world, of lessons of earth-life, and the fuller self-realisation of capacity and mastery of knowledge, so do the home-return and night-rest of the scholar bring about assimilation of the lessons of school. There is a return to school as to earth life, with enhanced powers to understand and appreciate, as well as renewed vigour. So wave succeeds wave, day by day, and something is accomplished, something done even when no progress is apparent.

Thus the occultist recognises the operation of cyclic law in his work, an ebb and flow of tidal waves of effort, a constant adjustment and readjustment of life to living. He remains cheerful and hopeful amid apparent failures, ever watchful to stimulate the efforts and smooth the difficulties of the incarnating ego, as far as is humanly possible. There is never mere repetition of any lesson with him. Something more is attempted each time. Continuous, not isolated, effort is his plan, yet such effort that ebb and flow, progression and assimilation are successively recognised. Return is made again and again to the fundamental

teachings, but each time there is to be greater depth of understanding, a fuller grasp of principle and consequently a greater application and power in use. He uses wisely the law of life in his teaching, for his scholars live. To wait for his slowest unit to come fully into line will delay the tide, and high-water mark will not be reached, yet the slowest unit of the class must have especial help. So the teacher proceeds, doing what can be done to-day, returning to the beginning to revise and repeat to-morrow, ever following the wave-motion and rhythm of the life-throb, carrying ideas forward into their completer and fuller realisation.

It is this ebb and flow of vital effort on the part of the scholar, this action and reaction between impulse put forth and conventional difficulty encountered (making it necessary that educational progress and outer activity of conventional use shall be reciprocal), this immediate momentary educational wave motion, that must decide for scholar and class the cycle of lessons, classes, schools, the courses of knowledge, the sequence of imparting information, the systems and modes of education. One subject well taught and fully understood effects more training, unfolds more resourcefulness of life than the great variety of subjects which overcrowded curricula enforce on the teacher's attention. To impart earth-knowledge, useful as it is, is not the immediate aim of the teacher, but to "lead out" (e-ducate) faculty, to awaken the power to live more wisely and in greater human service. The teacher should be free to teach what in his judgment will accomplish this education, to select that for which he has immediate usefulness and need in his work. Time-tables and schemes of work will be made, but not to be slavishly followed to the detriment of healthy life progress of education. To impress subjects and schemes and methods on the teacher, and therefore on the child, is to say that form must decide life, and convention must rule and govern man. The occultist-teacher selects carefully what he can best use to accomplish his purpose, well knowing that capacity evolved in one course of work can be universally applied; and, as

the ego needs other earth-knowledge, he can get that knowledge by self-help through exercising his awakened powers. Education has, therefore, to be controlled from the class-room by the teacher, and not from a Government Department which engages the teacher's services. The teacher alone can realise the needs and progress of his class. He alone can gauge the immediate work to be done with each child, and can alone weld the individual endeavours of the pupils to effect the purpose of education. To the onlooker the process of reduction from chaos to order, and from immaturity to full training, may itself appear chaotic, though excellent progress and work is being done. Much hindrance is caused to education because teachers have to concern themselves unduly with their critics, who look on occasionally and report with the authority of experts. Greater freedom should be given the practical teacher, greater trust reposed in him, more help and sympathy afforded him in his exacting work, in the shape of freedom from financial and environmental embarrassment, to enable him to do his work, and exercise himself fittingly in his profession as teacher. It is not too much to say, that when teachers fail, the failure is not really caused through want of honesty of purpose and disloyalty to their work and their scholars, but is due to the accumulated effect of petty interferences breaking up the rhythm of their work, and to the gradual mortification of enthusiasm, interest, and therefore effort through undiscerning criticism and unsympathetic considerations. Just as the lily's form, beautiful in its fragrance, colour, and geometry, is broken, that the lily-life may not be imprisoned and trammelled but be freed to rebuild another form of greater beauty and more perfect expression, so must every plan, system and course in education be broken that the life may have free play to build and organise more wisely. Give to the teacher the power to be iconoclastic with present modes, schemes, syllabuses, and as a trained master-builder to fashion educational forms anew, and progress in education will become quickened; life cannot be

hampered by old forms, it breaks them and escapes. Similarly, education cannot be hindered by traditions and imposed schemes. These must be broken, readjusted, discarded or modified. This is inevitable in the progress of evolution by cyclic law. Education is vital first, then formal, and its formalities exist only to attend on the life, not to tyrannise over and hamper it. Then in an educational service the teacher, concerned with this vital process most intimately and exclusively, is all important. How important it becomes that the right individuals shall be obtained for the profession, right training shall be given them, excellent conditions of service shall render them contented. And, having obtained these teachers, honour and trust them, leave them free to do the work they have at heart.

The child only realises the working of the cyclic law in the tide of his education after years of submission to its process. When he can look back over the whole or part of his career and sum the stages of progress by reflection and memory he becomes conscious of it, and then for the first times realises that at best his stage of progress and degree of attainment are but relative. He knows little of this while he is in the educating. Just as the fish, always in water, can have no consciousness of water until he enters air and can so institute a comparison, so the child can have no consciousness of a process of education until he is relatively educated. The child can always decide on his actions and order his life to the degree to which he has educated or led forth his faculties, and should be free so to decide his immediate work, his freedom being always subject to his teacher's approval. For the teacher alone knows the future of his scholar's career, and realises the goal to which the efforts of the game of life are being trained. As the wise overseer of the work of education, as the silent watcher of the child, the teacher must give the final decision on the selection of the particular work to be done. As Providence shapes the actions of man towards the desired consummation, rough hew them as His child always does, so must the Teacher act towards the child.

The teacher is just such a silent watcher, silent in the sense that he cannot explain why he desires certain work done at certain times in prescribed ways, because his pupils cannot appreciate the reason. Only when the result is achieved may the reason be appreciated. So, again, from the standpoint of the child, having in view his cyclic evolution, the teacher is the important factor in education.

How necessary, too, is it for classes to be of moderate size, that each child may be reached, studied, assisted. When effort is spread over a long wave front, the breakers are of small aptitude; but effort concentrated within narrow limits is responsible for increase in intensity of flow, fulness and volume of tidal waters. So with classes: the number must be decided, having in view the work to be attempted. In music, for example, practice with a choir is *en masse*, and there is distinct educational value in this massing of units; but first must come the training of each individual voice, where attention must be paid to detail and the work become individual. Equally so, when ethical and moral training is considered. To practise a precept taught, the whole school must associate *en masse*; but such massing must not prevent wise oversight of each scholar, or hypocrisy will manifest itself to spoil and mar the tone of the education given.

To recognise tides and cyclic action in educating is to consider educational systems from the standpoint of the child, to sacrifice formal for vital education, to assess the teacher at his true worth, and give him the exalted status which is his due as an educator. The teacher, seeing education as a vital process, retains enthusiasm for his work, rises to his opportunities, and ceases to respond to those deadening influences to which mere formal education has long subjected him. The hope of the future in education lies in the increasing recognition of its living and tidal nature, and the Theosophical Fraternity in Education gives impetus to this hope proportionally as it vitalises all educational endeavour and releases it from that which cramps and warps the education of man.

B. A. TOMES

BETTER WAYS OF LIVING

By DUGALD SEMPLE

A GREAT awakening is at present taking place in the history of civilisation. Recent events have caused a drastic change to be made in the life habits of the nation, and men and women are to be found everywhere seeking a new and better order of living. Thousands of men who have spent most of their lives previously in cities have discovered, through the necessity of a great world crisis, the need for a healthier and more vigorous outdoor life. The food shortage has proved to be a great stimulus to agriculture, and revealed a new existence to many who had been engaged in sedentary occupations. Women, too, have realised that their place was not merely in the home, and have become co-workers with men in almost every sphere of human industry. Those who would help in the task of rebuilding society must bear in mind the spiritual nature of man's being, and the true order of progress. We have had a recent example of the dangers associated with a mere outward show of learning—a lesson which no nation would wish to repeat. Some, too, seem to imagine that a great political wave of reform is all that is necessary to put matters right, and are apt to ignore the necessity for both individual and social effort. It seems, indeed, that there is a growing tendency to order men's lives, instead of allowing better opportunities for self-expression and brotherhood.

The demand for a more open-air life has come chiefly from soldiers who do not wish to return to factories and office-work, and already there have been nearly a million applications for suitable holdings. Here, therefore, is a splendid chance for the repopulating of our native country with a healthy and prosperous peasantry. It will not suffice to grant merely a few thousand acres as a settlement for ex-soldiers. Nothing less than the abolition of our iniquitous system of

land monopoly will solve the problem of rural emigration.

Meanwhile a number of voluntary schemes have been worked out with a view to settling more people on the land, and deserve at least our earnest consideration and sympathy. These projects are all more or less of a communal nature, and will appeal to lovers of freedom and fellowship in work. They are largely the outcome of a war-weary world, and a growing desire to provide better opportunities for all to live a more natural and human life.

Most will agree that there is room for such experiments in living, especially when we reflect upon the fact that there are 16,000,000 people huddled together in the large industrial towns of England. Such congested areas cannot be expected to house a healthy or virile population, and are directly responsible for the great social evils in our midst. As a striking illustration of these facts, one need only compare the mortality or the physique of the children in any of our working-class towns with that of Letchworth or Bournville. The nation, indeed, owes a debt of gratitude to such social pioneers as Mr. Ebenezer Howard, Messrs. Cadbury, and Lever Brothers for their personal interest in the matter of town-planning and providing healthy homes for their workers.

The promoters, however, of our ventures are more eager to form a self-supporting community upon the basis of co-operation and mutual service. In one instance it has been decided to establish "A New Town," another "A Village Community," another "A Co-operative Commonwealth," and still another "A Simple Life Colony." These are likely to lead to other experiments of a similar kind, and it will be a good plan if they can be ultimately connected by a still wider fellowship.

The main idea underlying these associations is the desire for a more harmo-

nious union of the economic and the personal life. It is a protest against those unjust conditions of labour which starve the soul at the expense of the body. With William Morris it might be said to mean that the workman should have an expression of joy in his work.

The various methods of carrying out these schemes have been formulated in a spirit of toleration, and differ only in details. It is not proposed to run the concerns as a money-making business, believing rather that the aim of industry should be service rather than reward. There will be no barriers of social distinction or sex inequality, each must contribute according to his ability and receive according to his requirements. Nor is there any wish to separate the groups from the people who live in the neighbourhood, or act other than in closer union with the real lives of humanity.

As a practical beginning, it is proposed to purchase land convenient to each group and not too far from a market or town centre, the money being raised either by share or loan capital. In time it is hoped that the workers will be in full possession of the ground, each only having the right of possession so long as he is resident and fulfils his duties as such. So far, one of the groups has fixed on a settlement in Surrey, and others are busy negotiating for suitable sites.

The cultivation of the soil will be conducted on scientific lines, special attention being given to fruit-growing according to the nature of the district. Industries will be started to lend a variety to labour and to promote such crafts as wood-work, pottery, and hand-loom weaving. Education will be remodelled on the basis that

learning should be as joyful as games, and ever leading to higher avenues of knowledge.

Houses will be built to meet the needs of the workers, and designed with a view to labour-saving and simple living. A central store will supply most of the provisions, and give preference to goods manufactured in the community.

The rules governing the associations will be few in number, as it is sometimes better to learn rather by experience than example. For guidance, we must trust our fellows more and obey the higher laws of love and brotherhood.

The life of the individual in such an ideal community will be developed to its utmost capacity. There must be no infringement of the necessity for individual growth and freedom, whilst, at the same time, no one must be allowed to hamper the life of the community. True freedom does not consist in breaking away from laws, but rather in so living that laws become unnecessary. There is nothing contradictory between true individualism and communism; both are but counter-parts in the great unity of life.

The call, then, is urgent to bring about this practical realisation of the principles and aims of those who believe that we must show our faith by the deeds of our every-day life. The time is ripe for such improved methods of living as will demonstrate that upon the foundations of mutual aid and goodwill we can hasten the coming of the new kingdom. Let us band ourselves together, therefore, in order to become children again of the open air, to promote fellowship in work, and to live for the highest in all our thoughts and actions.

DUGALD SEMPLE

AN OFFERING TO THE GREAT TEACHER TO COME

MORAL INSTRUCTION IN THE PUBLIC SCHOOLS

By EMOGENE SANFORD SIMONS

A NOTED man in the educational world is credited with saying that there are but two really great courses in American education, namely, English composition and moral instruction. Otherwise stated, on a wider foundation, this resolves itself into training in the mother tongue and training in character building. One is the tool of self-expression, the other supplies the initial force of self-expression. It is of course true that considerable development in either may be attained without definite training. It is usually true, however, that only in exceptional instances is such growth obtained without corresponding effort.

Moreover, mere learning in mathematics or languages or science does not produce the personal qualities necessary to a happy life. Health, usefulness, harmonious domestic and social relations, peace of mind—these do not follow from text-book study of the ordinary school curriculum. When recently the question of the relative or comparative weight of the factors contributing to success was put to several employers of note, the consensus of opinion gave 30 per cent. as depending on effective training in the particular work involved, and 70 per cent. as due to the personal character; that is, in the business world personal character is more than twice as efficient as special technical training. Out of twenty points given by the noted financier, Frank Vanderlip, writing for the *American Magazine* on "How We Decide When to Raise a Man's Salary," sixteen may be called qualities of character. In other words, in all walks of life, capability is far less in demand than reliability. In-

tellect without character is a menace; religion without character is a farce. To be sure, men and women are needed in trade, in Government and in society, who are both intelligent and capable of managing perplexing problems, but still more are men and women needed who cannot be corrupted or swerved from their duty by intimidation, by flattery, or by desire for selfish aggrandisement.

Put it even more concretely, if you like. Canvass your personal relatives and friends. Do you derive more happiness from your brother's knowledge of geography or from his untiring sympathy? Do you care more for your friend's ability to add columns of figures rapidly or for her unchanging loyalty? Which is the more vital to your own well-being: the conjugation of the Latin verb or the cheerfulness that enables you to make the best of everything? Learning in booklore and efficiency in vocation will not alone solve the problems of everyday life.

Can it be, then, that our boasted system of education is only 30 per cent. efficient, that all along it has been headed in a wrong direction? Thoughtful people are beginning to say so and to ask that character education be no longer excluded from the public school curriculum. Moreover, they say that even from an economic viewpoint it pays; that it *costs* less to educate children in honesty, order, and thrift, than it does to support them in jails and poorhouses, should they grow up with dishonest and lawless habits. "A stitch in time saves nine," says the old adage.

Granted, therefore, that moral training somehow, sometime, is a desirable, and possibly a necessary, factor in edu-

cation; the problem then resolves itself into one of time, place, agency, content, and method. Obviously the best time for any kind of *training* is as early in life as possible; the earlier the better, since vehicles are then plastic and more easily moulded. Obviously, too, the best place and agency for moral training are, above all, the home and the parents. Here, however, theory and practical conditions come into conflict. Not all parents, especially those of the lower-class homes in which moral training is generally conceded to be most needed, have the necessary time. Fewer still have the necessary ability and understanding. Some lack inclination and more lack sound judgment. Just as in vocational work the school has undertaken to systematically provide guidance, so must it supply the elements not available in the home for moral instruction; the teacher must take the place of the parent in this respect. If school is to be a preparation for real life, the joint community of the schoolroom must be made to hold in the life of the children the same place that public will and opinion hold in the larger community of adulthood.

From the school standpoint the problem becomes twofold: What the instruction should be; how it should be given. The old dogma that it matters little what you teach provided it is well taught, is giving way to a saner doctrine that *what* you teach is of prime importance; *how* it is taught is secondary. Certainly the principles inculcated must be the highest realisable. Such teaching is for the future, to come into full fruition fifteen to fifty years hence. Thus it must always be in advance of the lowest, and approximating the highest, ideals of the world-community. Yet it must not be too far ahead to be beyond comprehension and realisation. *Moral* conduct is at bottom *customary* conduct; that is, moral conduct is such action as represents a high average of the race in development. It holds up as a pattern what the people of the community have found to be most expedient, and as experience differs, so do the moral codes of different individuals, periods and nations differ.

If, however, moral education is to be ever anything beyond the dry bones of an added bit of *system*, if character education is ever to become a moving force in the lives of live people, it must be more basic in nature than the mere attempt at grafting cut and dried virtues. It must have its roots deep in the soil of spirituality, else it will wither before making a full growth. In fact, any teaching requires spiritual enthusiasm. Moral training requires it to a marked degree. No man, according to Emerson, can write anything worth while unless he believes he is writing the history of the world.

What, then, should be included in this moral teaching? Probably a majority of people would agree offhand on certain rather vague virtues and attributes such as justice, obedience, truthfulness, honesty, perseverance, courage, cheerfulness, and so on. It is only when explanation and adaptation or application of moral qualities are attempted that trouble arises. Limits differ, experience differs, customs differ, and hence opinions differ in concrete application. The sharp separation between church and state in America renders formal religious instruction in American public schools both impossible and unwise. But while religious *dogma* is precluded this does not prevent school training in moral and spiritual growth. The school, too, must be a *spiritual*, as well as an intellectual, force if it is to continue as a vital factor in education for right living. Any moral code, for instance, that leaves out of consideration the existence of a super-human intelligence is without its chief cornerstone. Leave to theology and the Churches, if need be, the discussion of attributes of the Deity. The fact of His existence still remains—*God is; God is.*

A second factor of morality which is basic in nature is that of immortality in the sense of continued conscious existence after bodily death. The very inception of the movement for moral training lies in the desire for greatest happiness *here and hereafter*, the second part being conditioned on the existence of such hereafter. Immortality is therefore a necessary condition of morality as well as

religion. The teaching of existence after bodily death helps to make morality dynamic and yet interferes in no way with religious prejudices. Moreover, no longer can the agnostic seriously or consistently object to the teaching of the existence of Deity or of continued consciousness after bodily death, for both facts are becoming as scientifically proved as the rotundity of the earth or the law of gravitation.

Probably no one item of moral teaching would yield greater results than the teaching of the power of thought and the consequent responsibility for effects wrought by personal thoughts. Too many people, the children of the past, have been educated to consider that control of action and speech marked both the limit and the necessity of human ethical effort. Yet thoughts are as definite *things* as those shaped in denser matter, and are as definitely subject to natural law, for weal or woe. "As a man thinketh, so is he," says the Bible. "Man is a creature of reflection; what he reflects upon, that he becomes," teaches the Bhagavad Gita. Thoughts as well as things must be made right and beautiful. Once understood, the natural laws of thought-force become a mighty power, and it is part of the province of the teacher and the school to see that this force is made a mighty power for good and not for evil.

The concomitant of the right understanding of the power of thought is the law of cause and effect. "Whatsoever ye sow, that shall ye also reap." "An eye for an eye, a tooth for a tooth," is inevitable. The recognition of this law is the first premise of the primary basis for morality, *i.e.*, the desire for happiness *here*. On the playground, in the classroom, as in after life, good thoughts and actions tend to bring loving thoughts and deeds in return. Thoughts of hatred and hateful acts invariably bring unpleasant results to the creator of those thoughts and deeds. Such a teaching during childhood's plastic years could not fail to bring some results in accord.

Once a person, whether adult or child, really *knows* that a certain line of thought or action *surely* brings unpleasant consequences in the long run, either within

himself or to himself, he will do that thing no more. That is, all evil comes from ignorance, from lessons unlearned. Let children from the outset then learn to teach others who have not yet mastered the same lessons, but learn to teach them without condescension or scorn. Let them learn not to stand aside from the bad or the foolish child, but to help him as a younger brother who does not yet *know* better. In this way shall many things be taught even to those who teach.

Even the tiniest of children can usually grasp and apply this principle: "What another does or says or believes is no affair of yours, and you must learn to let him absolutely alone. He has full right to free thought and action so long as he does not interfere with anyone else. You yourself claim the freedom to do what you think proper; you must allow the same freedom to him, and when he exercises it you have no right to talk about him." The everywhere-ness of God, the fatherhood of God, implies not only the brotherhood of all creation, of all kingdoms of nature, mineral, vegetable, animal and human. But brotherhood does not mean equality in age or development. The wicked man or woman, then, is never to be despised, never to be imitated, only to be pitied as ignorant, helped as weak, and restrained for his own sake as well as for the general safety of others. Every citizen of the future is to be his brother's keeper to the extent of making for that brother, animal or human, the best possible environment for development; with the human will of another, the *x* quantity in even the law of cause and effect, he has no right to interfere, unless harm is being done to others by the exercise of that will. Every human being has an inalienable right to the undisturbed pursuit of life and happiness, in so far as the similar rights of others are not tampered with.

No matter what the conditions or the surroundings are, growth *is* possible, nay, growth in some direction is inevitable. Growth in the right direction takes on different aspects—growth in knowledge, growth in character, growth in beauty. There is one nobility of the intellect, another of the heart, and yet another of

action or service. No one but the individual himself can hinder him from belonging to one or more of these aristocracies.

“ It matters not how strait the gate,
How charged with punishments the scroll ;
I am the master of my fate,
I am the captain of my soul.”

This is the true aristocracy, the true democracy. Service is the price we pay for living. No one is entitled to live in the world unless he pays for what he receives by rendering, in his turn, some useful service to humanity. We are of value to the world-family in proportion to our capabilities, irrespective of accumulated or inherited possessions, except as possessions afford greater opportunities of usefulness. All useful work is worthy of respect, and of far more respect, than is wilful idleness. All work is beautiful and ennobling if it is done beautifully and nobly. All action that is useful and beautiful is service. Willing, cheerful, capable service brings its own reward, that is, greater opportunities for service and knowledge.

Any moral teaching of the future is likely to emphasise, too, the idea of true beauty. The old Puritan idea that beauty is essentially wicked is swiftly and surely becoming a thing of the past. Growth in beauty, the perfection of form, goes hand in hand with growth in goodness, wisdom and usefulness, the perfection of life. The old Pythagorean ideal of a beautiful mind and a beautiful character housed in a beautiful body still holds good after twenty-five hundred years. Of this trinity, however, the physical body is only the most discernible third. A person one-third beautiful of body, and two-thirds ugly in mind and character, is not truly and symmetrically beautiful any more than a fine mind sheltered in an ugly body is beautiful. Look for beauty in everything and everybody, and you will not only find it but will yourself grow beautiful in the search.

That which ties the knot of the whole weaving is the law of love—the Golden Rule plus the eleventh commandment. “ Hate ceaseth not by hate but by love.” Love is a great neutralising power. Un-

selfish love everywhere will go a long way towards solving all the problems that come to us day by day, whether they are little personal troubles or big world troubles. True love, moreover, does not give with the idea of getting back. It does not stop at friends, but reaches out even to enemies until it breaks down their walls of hatred. Love within the heart makes it easy to do unto others as you would have them do unto you, even though they spitefully use you when you are not in error. Love enables one to take responsibility cheerfully. Love is the keystone of the temple of character building. Love, then, first those nearest and dearest to you: family, teachers, friends—until the ever-widening circle reaches as wide as the nation, as wide as humanity.

Such are some of the points to be emphasised in moral teaching of the future. Think what it would mean if every child were taught such principles as these from the beginning of his school life, if he were wisely and judiciously trained to practise them in his little world as he is now taught to practise handwriting or the multiplication table!

The greater half of the problem, however, lies in the working out of the methods to be employed in moral instruction and training. One thing is certain. Whatever methods are instituted they must be natural, not didactic. They must be of such a nature as to take a vital place in the real child world, to offer solutions to the problems of child life. While the instruction may often be incidental it must never become accidental only. At the same time it must provoke interest and stimulate the inner good. Last, but not least, it must be positive, not negative; dynamic, not passive.

All authorities agree that the success of moral training in school depends first of all on the awakened moral consciousness of the teacher. Primarily, then, more care must be used in the future in the training and selection of teachers, and, incidentally, more honour and remuneration must attach to the profession. Every teacher should have a knowledge of child-life and its needs and possibilities, to-

gether with common sense and sympathy; but most of all he must himself have force of character and live a life that exemplifies his teaching. The influence of such an one is the most powerful agency the school possesses for moral training. Only when once again the best individuals of the nation are dedicated to the teaching profession can these desired ends be realised.

In addition to the teacher, however, there are other means to be considered. Other subjects in the curriculum, especially physiology, civics, history, and literature, offer many opportunities for inculcating great principles in an entirely natural way. As a clean, healthy physical vehicle is a powerful aid to moral development, the first step may well be to get the body in proper condition, through play, work, and physical training. Through the biography of a good man or woman may be shown how large a part religion and morality have played in the development of character and in the winning of success. Noble ideals are a potent inspiration in the formation of character. Stories of heroes, real or fictitious, dramatics, music, class discussions or debates, current topics, moving pictures, afford the sinews of moral training. If definitely aimed instruction of a moral code is essayed, illustrations from life, literature and the history of the race must supplement and amplify the skeleton code.

All the various phases of socialisation are most valuable as means of moral instruction. Organisation of schools on the self-government plan, and of classes on the unit scheme, afford openings for valuable training. All the avenues for social service, community aid, or (until recently) war work may be made of great use. The school entertainments are ripe with opportunity for skilful instruction in such principles as :

“ Kind hearts are more than coronets,
And simple faith than Norman blood.”

The entire atmosphere of the school may be a powerful force for moral good.

Formal religious worship of a general nature is a means in no way to be despised. Protestant, Catholic, and Jew

have much in common. Only recently President Finley, head of the entire educational system of New York State, supervising 3,000,000 children, has put himself on record in favour of general religious exercises in the public schools. On the opposite side of the globe, in the theosophical schools in India, Mrs. Besant is already solving successfully a similar problem among worse conditions of widely varying sects.

While no code of morals that is merely a body of precepts, maxims, or didactic mottoes can be expected to be successful, a well-defined scheme of instruction is a necessity to prevent the training from becoming desultory. While such a course of study cannot here be given in detail, it may not be amiss to note that such a scheme is contained in the “ Tentative Report of the National Education Association Committee on a System of Teaching Morals in the Public Schools.” The Character Development League, 31 East 22nd Street, New York, has also prepared a series of free character lessons which furnish exceptionally valuable material and helpful suggestions. The *American Magazine* for April, 1918, gives part of the winning code in the recent moral codes competition conducted by the National Institution for Moral Instruction; Mr. Milton Fairchild, Director, 3730, McKinley Street, N.W., Washington, D.C. All the codes submitted are in preparation for publication as a moral codes text-book representative of public opinion in the United States. The Institution also furnishes an excellent character chart for use in analysis of the character of the individual child.

Direct moral teaching, however, will be but a dead letter without necessary practice. Exercise in any virtue or desirable trait of character is a requisite for its development, for cyclic law is here operative to the end that there must be both rest and action, theory and practice. Habits are largely the growth of years of imitation and suggestion, of meditation, and consequent putting into manifestation. Moreover, there are two aspects of improvement: starvation of a bad habit and substitution of a better

habit in its place. An ounce of occupation of the mind with desirable tendencies is often worth a pound of repression of the undesirable.

Unless the teaching is dynamic instead of merely passive it will be of little use. Unless the movement for such systematic teaching in the public schools is dynamic, moreover, the time of its realisation will be afar off. If moral instruction is to be one of the special avenues of the education of the future, then, what can members of the Order of the Star in the East do to aid the movement, to give it the initial dynamic force needed? First of all, create public opinion. No reform can ever be enforced until it is supported by public opinion. Talk character education, write character education, live character education in your own circle. Advertise this phase of educational work. Purchase an appropriate book for the teacher's library or the lodge library or the school library in your town. Join the National Institution for Moral Instruction or a similar organisation as a local or a corresponding member, and thereby give the weight of your sanction to the movement in an official way. When opportunity offers, help to make it legally possible to provide a chance for moral instruction in *your own school*. Remember that *someone* must be the Great Teacher's agent in this work. Why should it not be you, who in His service are

“Waiting the word of the Master,
Watching the hidden light;
Listening to catch His orders
In the very midst of the fight;

“Seeing His slightest signal,
Across the heads of the throng;
Hearing His faintest whisper,
Above earth's loudest song.”

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- KRAUSE, FLORA HELM.—“Manual of Moral and Humane Education.”
- LEADBEATER, CHARLES W.—“Our Relation to Children.”
- MACCUNN, JOHN.—“The Making of Character.”
- NATIONAL EDUCATION ASSOCIATION COMMITTEE.—“Tentative Report on a System of Teaching Morals in the Public Schools.”
- NATIONAL INSTITUTION FOR MORAL INSTRUCTION.—“Character Chart.”
- PATRI ANGELO.—“A Schoolmaster of the Great City.”
- SADLER, MICHAEL E. (Editor).—“Moral Instruction and Training in Schools” (Report of an International Inquiry).
- THAYER, WILLIAM A.—“Ethics of Success,” Books I., II., and III.
- VAN HOOK, WELLER.—“Principles of Education.”

EMOGENE SANFORD SIMONS

EDUCATIONAL NOTES

GROWTH OF THE THEOSOPHICAL FRATERNITY IN EDUCATION

[In view of the importance of Education to the present World Reconstruction that proceeds apace on every side and heralds the new age, we have decided to include information on educational topics likely to be of interest to all readers. As we desire to make this information international in value, we shall welcome contributions from all parts of the world, which should be addressed to the Educational Sub-Editor, "Herald of the Star," 6, Tavistock Square, London, W.C. 1.]

THE Theosophical Fraternity in Education was founded in 1915 to unite teachers of all countries into a single body with common aims and ideals. It was believed that constant communication and exchange of educational experiences throughout the civilised world would stimulate thought and hasten the day when the new philosophy of education would permeate and transform society. The movement spread very rapidly, and there are now sections in India, South Africa, America, Australia and New Zealand, not to speak of those in Europe. * * *

THE sections of Australia and New Zealand were formed only in February of this year, but they are already well established, and are rapidly increasing. That of America has begun its second year, and is also in an extremely flourishing condition. It has about

*Australia,
New Zealand,
and America*

300 members and eighteen chapters fully organised. The Mothers' Thought Guild has been made an auxiliary activity of the Fraternity. The way in which this movement has spread shows the value of an international organisation.

* * *

THE Guild had its origin in New Zealand, and has aroused much interest in Australia. The American Section has given it a definite place in its scheme of the Bureau of Social Reconstruction, and reports that it has done excellent work. The daily affirmation might with advantage be made by all mothers :

*The Mothers'
Thought Guild*

"I am a mother, therefore I must be loving, patient, and gentle, so that I may make my home happy and train my children wisely." Whether or not there is still need for such a Guild may be judged from the fact that a league was formed in England the other week in order to advocate a return to corporal punishment of all children from their very first year, as the only way of correcting their faults. Every means is to be taken systematically to humiliate the child's spirit, this being considered a necessary part of his education.

The specific aim of the Fraternity is to spread among teachers, parents, and adults generally, a fuller knowledge of the best means of helping the child to unfold his powers. It tries to further knowledge of the New Ideals by discussion, and to promote the cause of educational reform by every means in its power. By and by we expect to have regular information, through its instrumentality, of all the best that is being done in education over all the world. For long the prophets of the New Age have been declaring that its special characteristic will be the union of all humanity in a single endeavour towards brotherhood, and from this point of view it will be seen how excellently the machinery of the Fraternity is adapted to its appointed end. Universality of outlook, experiment in endlessly varied environments, and the personal example of the life of service on the part of members, must transform the whole spirit of education, and must hasten the day when competition will give way to co-operation, and concentration on selfish ends to service of the community. Then the animal instinct that the strong

may rightly exploit the weak will be changed to the higher human and divine conviction that the strong must serve the weak.

On the physical plane the Fraternity is independent of the Theosophical Educational Trust, and its members need not be members of the T.S., but it will be readily seen that on the inner planes the Fraternity and the Trust are merely different aspects of one world-wide urge forward which is taking place just now in evolution. Each of these bodies has its separate function and is doing its own "bit," as many other organisations are doing theirs :

So many a thousand actions once afoot
End in one purpose, and be all well borne
Without defeat.

The Fraternity is one indivisible body which has sections in different countries, but these are kept in close union by an international council, including, among other members, the president and secretary of each section.

* * *

THE Theosophical Educational Trust exists for the purpose of founding schools to embody the principles of Theosophy—i.e., to advance the cause of the

Brotherhood of Man.

The Theosophical Educational Trust No dogmas, theosophical or other, will be taught in them, but spirituality will be the first aim, and the religious teaching will be vital, non-sectarian, and tolerant. The teachers will make use of all the best methods known in the educational world, and will, by patient and scientific investigation, find out the best means of helping the child to realise all his potentialities.

* * *

EDUKATION is so advanced in America that it has been considered unnecessary to form an Educational Trust there. Educationists seem to be fully alive to modern ideals and methods which are being put into practice in all directions. In other countries the New Ideals are making

slower but yet steady progress, encountering prejudice at times, but apparently not much hindered by it.

It is interesting to watch the formation of one National Trust after another, despite the severe conditions of war-time. They launch forth everywhere in the most daring way, and the schools seem to flourish as the banyan tree.

* * *

ON March 30th the Australian Theosophical Trust opened the Morven Garden School in a suburb of Sydney. It is a beautiful building, well-furnished and fitted up, and situated

In Australia: amid beautiful scenery.

The Morven Garden School At first it was to be a girls' school, with boys under an age-limit.

The Trust expected that there would be accommodation for a long time to come, but in two months the school was full so far as boarders were concerned. An army of builders set to work at once to make large additions. When these had been finished it was decided to go straight on with the projected adjoining house for boys, the building of which had been at first put off indefinitely.

By July 23rd, when the second term opened, there were 37 boarders, and nearly 70 children in all. The new dormitories, bath-rooms, and kitchen were ready, and materials were being got in for the boys' part. When the whole is finished Morven will be able to take 120 boarders, and will be more than self-supporting from the opening day.

The laws of good taste have been obeyed throughout, and beauty will surround the children everywhere, both in and out of school. Every endeavour has been made to provide the best that any school could possibly have. The grounds, school, and playrooms will, of course, be used in common by boys and girls on the co-educational principle.

* * *

ONE would suppose that there must be some reason for this extraordinary rush to a theosophical school, as it

appears the free public schools, at least in the big towns of Australia, are well-lighted, well-ventilated, beautifully furnished buildings, with spacious playgrounds. Everything about them seems to show that the Commonwealth is determined to give its children the very best education. In an article entitled "Australia's Secular Education," Mr. T. H. Martyn says that, in spite of the excellence of State education in Australia to-day, private schools are more popular than ever before. Few parents hesitate to make use of them whenever they can. Mr. Martyn accounts for this by the fact that the State education is purely secular with no religious training, and says that the result is very bad, especially in the case of women. Having no suitable spiritual nourishment, young people of both sexes develop a constant craving for emotional excitement, which they seize every opportunity of gratifying. This craving extends to adult years, and often brands the life with discontent and disappointment.

Secular Education

Religious Instruction

At the Australian Convention of the Theosophical Society held in May, Mr. Martyn proposed that an effort should be made to outline a form of religious instruction suitable for children, which, while effective in Australia and other Christian lands, would be acceptable to all sects. He thought the T.S. alone could do this if it were possible at all, as the T.S. sees good in all denominations of Christianity and in all religions, and is the enemy of none. It was unanimously resolved, "That a committee be appointed to draw up in outline a basis for giving religious instruction to children and young people without infringing on sectarian prejudices; and that such committee should consist of those in charge of the Young People's Movement in Sydney, with power to add to their number." Mr. Irving Cooper said that a

similar inquiry had been initiated in America, and offered to place the committee in touch with the American effort.

* * *

THE *Th. Educational Trust of New Zealand* was constituted on 28th Dec. last, and at once set about collecting funds and considering the opening of a school in Auckland. Great difficulty has been experienced in finding a suitable house. After some vain struggles to procure accommodation, the offer of the Trust for a very desirable leasehold property was accepted in July, but under difficult conditions which made the issue uncertain, and which rendered it impossible to open school in September. The Trust now hopes to make a beginning early in the New Year.

In New Zealand

A *SCOTTISH Th. Educational Trust* has just been constituted, and has taken over the two *Th.* schools already existing in the country, namely, the Moray School, Glasgow, hitherto mothered by the Fraternity, and the King Arthur School, a large boarding school near Edinburgh, which has already been mentioned in these columns.

In Scotland

The affairs of the Trust will be managed by a directorate consisting of Scottish members resident in Scotland, with three English colleagues.

* * *

THE work of the *Th. Educational Trust* is too well known to need detailed description here. Suffice it to say that the Trust manages seven schools, of which four are its exclusive possessions, and three are affiliated, the latter being carried on in accordance with exactly the same principles as the others. Many signs exist of a rapid expansion throughout the world of the Fraternity and Trust Movements. In August

In England

inquiries came from Norway; and, quite recently, a long cable was sent from Cairo asking for information about founding schools.

* * *

THE work of the Indian Section is also too well known to be dwelt upon at length. It was, of course, the mother of all the other Theosophical Educational Trusts, and has now become merged in the new movement for National Education.

In India

All other civilised countries have some sort of continuous tradition in this respect. It may badly need improvement, but still it is an integral part in the life of the nation, and is the outcome of its growth from the most primitive stage till now. Educationists recognise that it will have to be taken into account in every scheme of educational reform. For example, consider the cases of Scotland and England. These two countries are contiguous, have the same religious beliefs, speak for the most part the same language, and have shared the same government for centuries, yet if any attempt were made by the English to impose their system of education on the Scots the latter would undoubtedly reject it as alien to their whole history and out of line with their national development.

Now consider the populations of England and India. They are at opposite poles as regards philosophy, metaphysics, religion and general culture. Climatic and geographical conditions, race, historical development, every circumstance combines to make it certain that the normal course of national education would be divergent and antipathetic in the two cases. But the only recognised education India has had for centuries is on purely English lines. Not only that, but the existing system was imposed at the beginning of the nineteenth century and has not progressed. We learn from the pages of Dickens in what state English education was then. To-day government education in India is less up-to-date than in any

part of the civilised world, and it is entirely foreign in origin, in spirit, in aim, in method and in control.

Only about 7,020,000 children out of 300,000,000 go to school at all, and of these 90 per cent. never get beyond the primary stage. The education of girls has been till recent years largely in the hands of missionaries, and their system is thoroughly denationalising.

Under these circumstances a Society for the Promotion of National Education has been started (see an article by Mr. Arundale in the July *Theosophist*), and the Theosophical Educational Trust of India has been amalgamated with that. All India, without distinction of caste or creed, is at one in demanding national as opposed to foreign education, so that in a short time a great many schools and colleges have been got into working order, and others are being rapidly founded. The Society has given particular attention to Girls' Schools, and the response has been everywhere enthusiastic. They do all they can to encourage elementary education in villages, which has been entirely neglected. Scarcity of teachers is an almost insurmountable difficulty, and a training college is about to be founded.

As regards advanced education, the Society has concentrated its attention on the agricultural, commercial, and industrial branches, because book-learning on English lines has hitherto been the only kind available, and has had very undesirable results.

Mrs. Besant is chairman of the executive committee, and has issued a pamphlet entitled "Principles of Education," which has been approved by the Society. She lays the greatest stress on training in Indian citizenship, and makes service to the community and to the Motherland the goal of all education.

In the National Schools every effort is made to increase self-reliance and initiative. An Indian Boy Scout Association has been formed and is doing good work, although, unhappily, Sir Robert Baden-Powell has not so far seen his way to grant it recognition.

THE WOMAN'S OBSERVATORY

By "FEMINA"

(Under this heading we propose to give each month a survey of leading events in the world of women.)

BY the remarkable vote of 274 Ayes to 25 Noes the House of Commons, a few weeks ago declared its conviction that women duly elected should henceforth be qualified to sit in Parliament. There was no doubt that the Ayes had it! The logical mind of Mr. Asquith had always foreseen this as the natural and inevitable result of the women's vote; so his championship of the reform, wonderful as it must have seemed to those who recalled his former uncompromising opposition, may be taken as the equally natural sequel of his conversion to the principle of Woman's Suffrage. This argument of pure logic seemed, indeed, to weigh considerably with all sections of the House; a fact which does all credit to its powers as a deliberative assembly. Clearly, if women are entitled to elect their own Parliamentary representatives, they should be entitled to represent themselves, their fellow-citizens and electors; granting the one privilege, you cannot, as member after member admitted, logically deny the other. The result is, of course, of incalculable importance to the status of women and the future of the nation. As the *Daily News* puts it, the decision "unlocks at a stroke stores of ability, knowledge, and sympathy which the tradition of half-savage society has hitherto kept undeveloped."

* * * *

Yet another ancient stronghold of male monopoly has fallen before the attack of reason and justice in male and female alike; for men are certainly doing their full share to win these battles for their sisters. Without a division the House

agreed to abolish its old tradition of "galleries for men only except the Ladies' Gallery." The Distinguished Strangers' Gallery and the Peers' Gallery will, therefore, be open to both sexes henceforth; and we may hope that the Press Gallery—the only one now closed to women—will follow suit. It rests with "Mr. Speaker," by the way, not with the House, to give ladies of the Press their opportunity. The woman's cause is certainly marching from strength to strength and from victory to victory; a fact deeply significant of the new era when she and her brother man together will co-operate in the State, as in the home. The State is, after all, only a large family, and needs the mother's wisdom with the father's.

* * * *

An armistice is in the air at the time of writing, and may be—better still, a permanent peace may be—a "fact accomplished" by the time this article appears. Women who, like Mrs. Snowden, have worked for a permanent peace in season and out of season, are especially entitled to rejoice in that steady growth of the international idea which alone can make such a peace possible. We may hope that the birthday of "the vast Compassion born at Bethlehem" will witness no such ghastly mockery of His gospel of "peace and goodwill" by nations professing adherence to it, as the last four years have shown. Woman's star is now so clearly in the ascendant that the Peace star, of which she is the natural and predestined satellite, ought soon to be equally clear. And no one who has seen the rapid consummation of her political freedom should despair of as rapid and dramatic a

triumph of the cause so nearly allied with hers. The one triumph may well, as a matter of fact, prove to be the herald of the other.

* * * *

The recent conference between the leading political organisations of women was a veritable Women's Parliament. Some notable points were made and emphasised during the debates. Miss Mary Macarthur, for example, urged the claim of the younger women to citizen rights; contending, with great force, that the age deprived of so many of its young men has special need of its young women, in politics as elsewhere. Miss Macarthur—she still retains her maiden name for public use, though almost equally well known as the wife of Mr. W. C. Anderson, the popular Labour member—advocates a short residential franchise for both men

and women at the age of 21. She also demands the abolition of sex barriers in the few professions which still close their doors to women. (*Apropos*, Mr. Holford Knight has hope of passing his often-defeated Bill to admit women to the legal profession.) Another good point was scored by Miss Susan Lawrence, who claimed that women would be more practical politicians than men; too practical to concern themselves with red-tape and elaborate irrelevancies while a Clean Milk Bill was urgently needed. Hear, hear!

* * * *

The girls whose health had been shattered by munition work, and who were transferred to the land as food producers, have completely recovered their strength. Constructive work triumphs over destructive, yet again!

“ FEMINA ”

TO NATIONAL REPRESENTATIVES OF THE ORDER OF THE STAR IN THE EAST

Now that hostilities have ceased and means of communication have been reopened, it is hoped that the HERALD OF THE STAR may, in future, be able to include news of the Order in various parts of the world. If possible, there should be enough material of this kind to provide two or three pages monthly in the Magazine, and National Representatives are requested to do all they can to supply the requisite reports. As our next number opens a new volume, Representatives of some of the nearer countries are asked to send in anything they can before the middle of December.

E. A. WODEHOUSE, *General Secretary*

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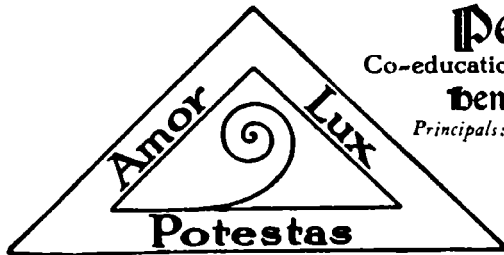
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The Order of the Star in the East

The Herald of the Star is the official organ of the Order of the Star in the East, and is obtainable through the Officers of the Order in the various countries of the world. A list of these Officers is given on page three of the cover of this magazine.

The Order of the Star in the East is an organisation which has arisen out of the rapidly growing expectation of the near coming of a great spiritual Teacher, which is visible in many parts of the world to-day. In all the great faiths at the present time, and in practically every race, there are people who are looking for such a Teacher; and this hope is being expressed quite naturally, in each case, in the terms appropriate to the religion and the locality in which it has sprung up.

It is the object of the Order of the Star in the East, so far as is possible, to gather up and unify this common expectation, wherever and in whatever form it may exist, and to link it into a single great movement of preparation for the Great One whom the age awaits.

The Objects of the Order are embodied in the following Declaration of Principles, acceptance of which is all that is necessary for membership:

- (1) We believe that a Great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes.
- (2) We shall try, therefore, to keep Him in our mind always, and to do in His name and, therefore, to the best of our ability, all the work which comes to us in our daily occupation.
- (3) As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His coming.
- (4) We shall seek to make Devotion, Steadfastness, and Gentleness prominent characteristics of our daily life.
- (5) We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all that we try to do for Him and in His name.
- (6) We regard it as our special duty to try to recognise and reverence greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

The Order was founded at Benares, India, on January 11th, 1911, and has since both grown and spread rapidly. Its membership now numbers many thousands in all parts of the world, and includes men and women of all the great Faiths and of nearly every nationality.

Information about its life and work may be obtained from any of its Officers, and applications for membership should be sent to an Officer of the country to which the applicant belongs. Each member receives, on joining, a certificate of membership, leaflet, and card. The Badge of the Order is a silver five-pointed Star.

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The Order of the Star in the East is an organisation which has arisen out of the rapidly growing expectation of the near coming of a great spiritual Teacher, which is visible in many parts of the world to-day. In all the great faiths at the present time, and in practically every race, there are people who are looking for such a Teacher; and this hope is being expressed quite naturally, in each case, in the terms appropriate to the religion and the locality in which it has sprung up.

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- (2) We shall try, therefore, to keep Him in our mind always, and to do in His name and, therefore, to the best of our ability, all the work which comes to us in our daily occupation.
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	PAGE
Frontispiece. The Communion of Brother Eulalius. <i>By Evelyn C. Pierce</i>	618
Editorial Notes	619
World Power. <i>By Rev. S. Udny</i>	621
Christmas. <i>By Wayfarer</i>	626
Glasgow's Care of Defective Children. <i>By Mabel L. Allen</i>	631
Light for the Blind. <i>By Ole V. Dahl</i>	635
Our Prize Competition—Christmas Day, 1918	639
Schools of To-morrow in England. <i>By Josephine Ransom</i>	641
At an Early Communion. <i>By Phyllis M. James</i>	646
American Congress of Mothers and Parent Teachers. <i>By Adelia H. Taffinder</i>	647
The Band of Mercy. <i>By Alice E. Rutley</i>	650
Tides in Educating. <i>By B. A. Tomes</i>	653
Better Ways of Living. <i>By Dugald Semple</i>	657
An Offering to the Great Teacher to Come. <i>By Emogene Sanford Simonds</i>	659
Educational Notes	665
The Woman's Observatory. <i>By "Femina"</i>	669
To National Representatives of the Order of the Star in the East	670

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