This Magazine is registered for transmission to CANADA and NEWFOUNDLAND by Magazine Post.

The Herald of the Star

JANUARY, 1918

This Month's Special Features:

Publishing Offices: 6, Tavistock Square, London, W.C., England

Vol. VII.—No. 1.

Price 6d.

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.

The Index for 1917 can be obtained by enclosing 1d. to the Business Manager,

"The Herald of the Star,"

6, Tavistock Square, London, W.C. 1.

The Herald of the Star

VOL. VII. No. 1. January, 1918

Contents

This Magazine may be obtained through any of the Officers of the Order of the Star in the East. Great Britain, 6d.; America, 15 cents; India, 8 annas (Postage 1½d. extra).

United Kingdom, Europe, British Colonies India, etc., 6/- per annum. (Post free)
U.S.A. and South America . . . . $1.50 „ „

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 cieux,
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 vouloirs 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 awaking 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 question 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, fretful child she knew, but a chubby, rosy-cheeked, contented child who solemnly eyed her puzzled mother.

SISTER JEFFREYS AND TWO OF HER CHARGES

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.

BRACKENHILL BABIES

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 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 semblance 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?

"BEYOND 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 "workmates" 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 CECIL 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 weary 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 remarkable results. The allotment movement is also producing a spirit of cameraderie 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.

SEÑOR 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-

cipal 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 explanation 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 reman. 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 drowned 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 gargoyle 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.

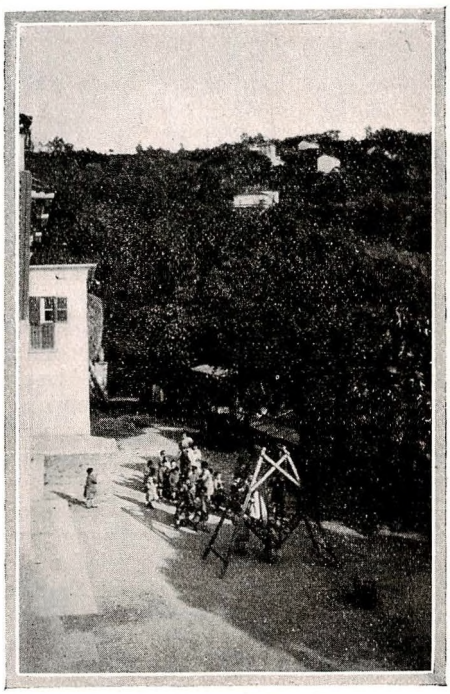
Italy is beginning to take her place among those nations in which the duty of the elder towards the younger is deeply felt, and the present war, which multiplies misery and need, calls forth sympathy for the children. Committees and Unions have been organised in Turin for promoting the comfort of "the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



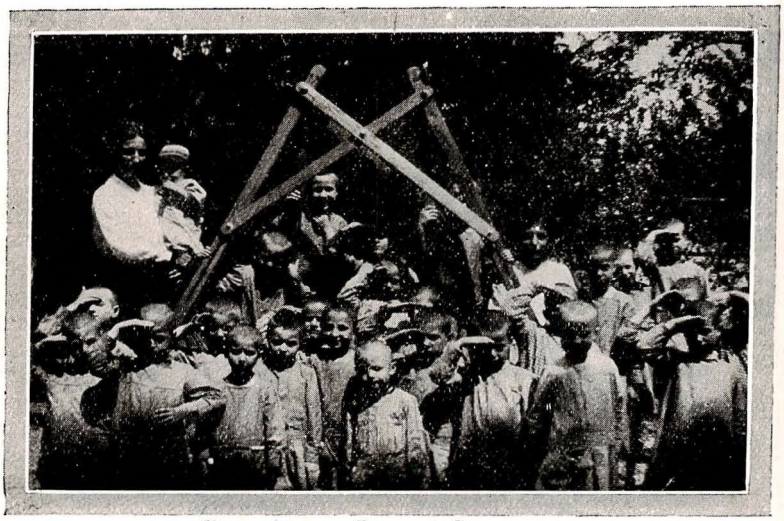
IN THE PLAYGROUND

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, 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 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

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 susceptible 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

AT PLAY

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 or 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 fellowmen. 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 mope, 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.

The Order of the Star in the East

Head: J. KRISHNAMURTI.

Protector: ANNIE BESANT.

Private Secretary to the Head:
G. S. ARUNDALE, M.A., LL.B., F.R.Hist.S.,
Sevashrama, Adyar, Madras, India.

General Secretary:
E. A. WODEHOUSE, M.A.,
19, Tavistock Square, London, W.C., England.

National Representatives:

Country.		Sectional Organ.
	AFRICA.	
TRANSVAAL	H. ROBINS, Esq., P.O. Box 376, Johannesburg, Transvaal.	—
	N. AMERICA.	
U.S.A.	Miss M. TUTTLE, Krotona, Hollywood, Los Angeles, California.	"The Server" (Monthly).
	CENTRAL AMERICA.	
COSTA RICA	Señor DON TOMAS POVEDANO, Apartado 220, San José de Costa Rica.	—
CUBA	Señor DON RAFAEL DE ALBEAR, Apartado 365, Habana.	"La Estrella De Oriente" (Monthly).
MEXICO	Señora LUSIA CARRASCO, Apartado 4575, Mexico, D.F.	—
PORTO RICO	Señor DON. E. BIASCOECHIA, San Juan.	—
	S. AMERICA.	
ARGENTINE REPUBLIC	Señor DON E. TAILLEFER, 2765, Casilla 1019, 1, Buenos Aires.	—
BOLIVIA	Señor DON ERMINIO TORRE, Casilla Correo 79, Oruro.	—
BRAZIL	Senhor MAJOR RAIMUNDO P. SEIDL, 112 Rue Général Bruce, Rio de Janeiro.	"A Boa Nava" (Monthly).
CHILI	Señor DON F. DE LA PARRA, Casilla 1360, Valparaiso.	—
PARAGUAY	Señor DON JUAN A. AMADO, Calle Palma 225, Asuncion.	—
PERU	Señor DON JOSE MELIAN, Hangua, Paraguay, S. America.	—
VENEZUELA	Señor DON H. R. COLEMARES, Calle Principal, Botica del Pueblo, Duaca, Est. Lara.	—
	ASIA.	
BURMA	MOUNG THAIN MOUNG, 21, 49th Street, East Rangoon.	—
INDIA	Professor P. K. TELANG, c/o Theosophical Society, Benares City, India.	"Brothers of the Star" (Monthly).
JAVA	DEN HEER D. VAN HINLOOPEN LABBERTON, Museumweg 19, Buitenzorg.	—
	AUSTRALASIA.	
AUSTRALIA	T. H. MARTYN, Esq., Hunter Street, Sydney, N.S.W.	—
NEW ZEALAND	J. R. THOMSON, Esq., 351, Queen Street, Auckland.	"The Dawn" (Quarterly).
	EUROPE.	
AUSTRIA	JOHN CORDES, Esq., Wien, IV.; Teresianum G. 12.	—
BELGIUM	M. le Professeur JEAN DELVILLE.	—
BULGARIA	THE JERODEAKON SOPHRONIUS NICKOFF, 65 Racovsky, Sofia.	—
DENMARK	Mdlle. HENNY DIDERICHSEN, 15 Carl Gustafsgatan, Gothenburg, Sweden.	—
ENGLAND	LADY EMILY LUTYENS, 6, Tavistock Square, London, W.C.	"The Dayspring" (Quarterly).
FINLAND	Dr. WILLIAM ANGERVO, St. Michel.	"Idan Tahti" (Monthly).
FRANCE	Mme. ZELMA BLECH, 21, Avenue Montaigne, Paris VIII.	"Bulletin de l'Ordre de l'Etoile d'Orient" (Quarterly).
GERMANY	OFFICE VACANT PENDING NEW APPOINTMENT.	"Orden des Sterns im Osten" (Quarterly).
HOLLAND	MEJ. DIJKGRAAF, T'Heydehuys Vierhouten Bij Nunspeet.	"De Ster" (Monthly).
HUNGARY	Herr ÖDÖN NEREI, 1, Magyaradi-ut, 55, Budapest, Hungary.	—
ICELAND	Herr GUDMUNDUR GUDMUNDSSON, Bergstadastrati 62, Reykjavik.	—
ITALY	Signor EMILIO TURIN, Villino Fadda, l'Via Antonio Musa, Rome.	—
NORWAY	Miss EVA BLIJTT, Hanstensgt, 9, Christiania, Norway.	"Stjernebladet" (Monthly).
RUSSIA	Mme. POUSHKINE, 5th Rota St., Petrograd.	—
SCOTLAND	Miss ISABELLE PAGAN, Newbattle Terrace, Edinburgh.	—
SPAIN	Señor DON MANUEL TREVINO, Calle Atocha 127, Madrid.	—
SWEDEN	FRU KUYLENSTIERNA, Narvavagen No. 5, Stockholm.	—
SWITZERLAND	Mdlle. M. L. BRANDT, 7, Cour St. Pierre, Geneva.	"Message de l'Etoile" (Monthly).

LIST OF PUBLICATIONS.

The Message of the Future

By C. JINARAJADASA, M.A.

A series of soul-inspiring Articles and Lectures which create an interest in, and stimulate the work of preparation for, the Coming of the World-Teacher.

With Photogravure of Author.

Cloth 2/-.

Also in Special Bindings suitable for Gifts. Superior Cloth, Gilt Top, 2/6; Leather, 3/6. Postage 3d. extra.

NEW BOOK BY C. JINARAJADASA.

The Lord's Work

A Practical Message to the Brothers of the Star who labour in every department of human activity for the Coming of the Lord.

An excellent gift. Only 1/-.

Postage 1d. extra.

NEW BOOK BY LADY EMILY LUTYENS.

The Sacramental Life

A Comprehensive Series of Articles dealing with the near approach of the World-Teacher, and the necessary preparation therefor.

Price 1/6. Postage 2d. extra.

An appropriate Christmas Present.

A World Expectant

By E. A. WODEHOUSE, M.A.

A Masterly Statement of the Evidence for the Belief in the near coming of a Great Spiritual Teacher for the Helping of the World.

Price 2/6. Postage 4d.

The Fellowship of the Holy Ones

Being some Thoughts on the Communion of Saints and the Coming Christ.

By Rev. C. W. SCOTT-MONCRIEFF, M.A.

In Art Paper Cover, 6d. each.

PAMPHLETS.

"Theosophy and the Star," *C. Jinarajadasa, M.A.*

"The Signs of the Times," *Lady Emily Lutyens.*

"The Great War and the Coming Civilisation," *Lady Emily Lutyens.*

"Information for Enquirers," *E. A. Wodehouse, M.A.*

1d. each; 9d. per dozen.

"Why We Believe in the Coming of a World Teacher," *Annie Besant.*

"Until His Coming Again," *Rev. C. W. Scott-Moncrieff, M.A.*

"The New Gospel in Social Affairs," *George Lansbury.*

"The Christ That Is To Be," *Mrs. Despard.*

"The Order of the Star in the East and the Present World Crisis," *Lady Emily Lutyens.*

2d. each; 1s. 6d. per dozen.

The Declaration of Principles.

On small cards suitable for carrying in purse or cardcase, or enclosing with letters.

2d. per dozen.

Star Publishing Trust, 240, Hope Street, Glasgow;

The Star Shop, 314, Regent Street, London, W.;

Theosophical Book Shops, 42, George St., Edinburgh; and 144, West Nile St., Glasgow.

Printed by THE VICTORIA HOUSE PRINTING CO., LTD., Tudor Street, Whitefriars, E.C. 4, and GOUGH SQUARE, Fleet Street, E.C. 4.