The Herald of the Star

VOL. VIII. No. 11 NOVEMBER 1st, 1919

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This Magazine may be obtained through any of the Officers of the Order of the Star in the East. Great Britain, 6d.; America, 20 cents; India, 8 annas (Postage 2d. extra). United Kingdom, Europe, British Colonies, India, etc., 6/- per ann. (Post free). U.S.A. and South America, $1.50 per ann. (Post free)

SONNET

1919

There is no peace : the heart of every man
Burns with a one-eyed jealousy and hate ;
And even while of common weal we prate,
We snatch and seize what private spoil we can.
There is no peace : gone is that inward light
That shines in noble hearts. It guides no more
Our feet in paths of gentleness. A war
Of selfishness 'gainst selfishness we fight.

One hope there is. In ev'ry evil thing
Though rooted deep within the human heart,
Though darkness to high Heaven it may impart,
Yet in its own small seed it still doth bring
Its own innate corruption. Hate shall die ;
And Love for ever be exalted high.

JOHN BATEMAN.

Editorial Notes

The Spirit of this Magazine.

THE HERALD OF THE STAR, although it is published in London and printed in the English language, is not a British, but an international, periodical. It has, or should have, an interest for dwellers in many countries. In practice, however, this international tone is extremely difficult to attain. The fact that the language of the magazine is English limits the circle of our contributors. In the second place, it is not easy for writers to transcend the confines of their immediate surroundings and to take a " synthetic " view of the subjects of which they treat. In some of the contributions which reach us—particularly in those dealing with questions of the hour—there is an implicit horizon of outlook. The writer accepts as his " universe of discourse " the country in which he happens to live. There are many reasons why this should be natural,—prominent among which is the simple fact that the truly international journal can only be run along one of two alternative lines. It can either achieve its cosmopolitanism by including articles and news from many countries and so build up an international character through the sum and variety of its contents ; or it can take a short cut to the same end by dealing with every topic which comes into its purview in an " international " way,—that is to say, in the light of the widest and most general principles. In the case of THE HERALD OF THE STAR the former method is clearly impracticable, if only by reason of the limited space at its command. Consequently, its only hope of being really cosmopolitan and of exercising a general appeal lies in the manner in which it tackles its subjects. So far as is humanly possible, contributors to its pages should strive to rise above intricacies of detail and local limitations and view their subjects in relation to the great general movement of the age. Assuming (as we have reason to assume) that the peculiar task of THE HERALD OF THE STAR, considered as a " Herald," will be concluded when the Great Teacher appears, we may justly look upon the magazine as a record of the great transition through which the world is now passing—the transition between an age which is being left behind and an age which is about to dawn. Its business is thus to note the leading phenomena of this transition, to distinguish in them that which is essential from that which is accidental or superficial, and in this way to build up a constructive formula of the general world-order toward which humanity appears to be moving. The task has been stated in its largest terms. Needless to say, thus stated, it appears to be almost beyond human capacity. But, as a matter of fact, there need be in this no real cause for misgiving. Granted that the aim, so formulated, is an ideal, there can be no harm in striving to get as near to the ideal as our limitations render possible. Out of a multitude of tiny lights a great light can be made. All that is needed is that every subject, which finds a place in THE HERALD OF THE STAR, should be treated in its large relations, that it should be lifted above the acrimony of passing controversy, and that it should be viewed as part of the great human problem of our times. It is useful to remember here that every problem implies a " movement." It arises from a disturbance of equilibrium ; old positions are vacated in order that new positions may

be taken up. In a static world there would be no problems. Consequently, the true insight into any problem consists in a right perception of what is being left behind and of the goal towards which the observed change is tending. The friction and upheaval which accompany such changes are, from the larger point of view, immaterial. The clear thinker will refuse to become entangled in these surface controversies and will keep his eye steadily fixed upon the deeper tendency at work. He will also recognise that the movement of the age is in reality *one* movement, and not many; and any particular problem he will envisage as arising out of this one movement and as, in some way, illustrative of it.

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Could this attitude of mind be steadily maintained by all who write for THE HERALD OF THE STAR, this magazine would, in very truth, be a unique periodical. In a certain sense it is unique already, in view of its central message. But what is more than ever required, as time goes on, is that it should rise to the level of its message. The more we think about it, the vaster seems the responsibility which it is called upon to bear. To prepare the way for a World-Teacher involves much more than the reiterated assertion that every sign of the times indicates that such a Teacher is to be expected. It involves, in however imperfect degree, the reflection of something of His attitude toward the great world-problem of our age, and something of His own high vision of the solution of this problem. Dimly we feel that what is needed in the world is, before all else, a spiritual change, a change in the attitude of humanity towards the whole great matter of human life. It is our duty, so far as we can, to delve into the depths of our intuition for some definition of this change and, having found it, to proclaim it to the world and to apply it to the various special problems which are, in their last analysis, only the symptoms of the need for that change. That such an effort will make an immense demand upon our deeper perceptions, is true. But we, who believe that all work done for the Great Teacher has His blessing upon it, may strive on in the confidence that, in the struggle to reach the light, something of His own greater light will not be lacking to help us. It is no extravagant dream, therefore, to visualise a HERALD OF THE STAR, through which, in very fact, something of His wisdom will be distilled—which will become, in the years which are before us, a veritable Messenger in His service. But, in order that this high ideal may be attained, there must be a certain spirit cultivated in all who would help in the work. There is only one name for this spirit; it must be a spirit of dedication. Every contribution to THE HERALD OF THE STAR must be, in a real sense, an offering. It must have behind it the definite intention of bringing down a ray of His light to bear upon some question of contemporary interest;—a ray not to be won easily, or by mere cleverness, but by a reverent effort to rise above the limitations of ordinary vision to a loftier and more spiritual atmosphere. There should be the question in every writer's mind: "What would He think about this?" The simple asking of this question will probably have a steadying and ennobling effect. Nay more, it will probably open up doors of intuition normally closed. Who can say, finally, but that it will call down help from just that Source whence help is needed? It is impossible to foretell how great a power THE HERALD OF THE STAR might become, if this were the universal spirit of its helpers. And there are few who do not realise that such a periodical is needed in the world to-day. On all sides the need is growing for some utterance higher and more spiritual than that which is found in the general discussion of our contemporary problems. Experience is showing us more and more clearly that none of these problems are capable of solution on the level on which they are habitually debated. They need to be lifted up, to be viewed afresh in the light of something greater in man than that to which they are usually referred. Ultimately they are all spiritual problems. Let us, then, have the courage to deal

with them as such. For only thus shall we prepare the way for One for whom the whole world is a world of the Spirit.

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These reflections have been borne in upon us by the fact that, with our next issue, the present volume of THE HERALD OF THE STAR comes to an end. We feel that, with a new year about to begin, some effort might be made to raise the whole conception of the character and aims of this magazine. THE HERALD OF THE STAR has either no purpose at all, or it has the greatest of all purposes. It could be so much, if only it could receive the right kind of help from all who are capable of assisting it. There are many writers of deep spiritual insight and of experienced wisdom, whose whole life and work is linked with the central purpose of THE HERALD OF THE STAR, who could give it invaluable help. There are many others who, perhaps, are diffident about their capacity to write, but who would, if they tried, give it just that " tone " which is wanted. To all these we appeal for assistance in the year which is coming. THE HERALD OF THE STAR could be, if all went well with it, a great spiritual magazine,—one to which readers of all kinds could turn for inspiration and light ; and surely we are not overrating its mission, if we claim that this is what it is meant to be. On any lower assumption its very title is an arrogant misnomer. We appeal, therefore, very earnestly for that assistance which we have every right to claim. It will be the beginning of a new era for the magazine, when it can feel that it possesses a recognised band of helpers, anxious and ready to give to it the best of which they are capable, and embodying in what they write something of that spirit of the World-Teacher, whose Coming they expect.

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The International Bulletin.

At the time of writing it is still doubtful whether anything will come of the revival of the International Bulletin suggested in our columns a month or two ago. No news is yet to hand as to the number of subscriptions which the various Sections are likely to gather in for the purpose, nor do we entertain any hopes of receiving this information before the New Year. Without such information it will, of course, be impossible to proceed with the plan, since the Bulletin, if started, must be self-supporting and not depend upon subsidies ; and it will take a large number of subscriptions to make the venture financially sound. That being so, the wisest plan seems to be to go on as though there were no chance of the Bulletin coming into existence. At the same time, we fully recognise the desire on the part of large numbers of members of the Order of the Star in the East that there should be some vehicle for the exchange of Order news ; and, in order to meet this, we propose in future to devote, if possible, some part of each issue of THE HERALD OF THE STAR to matters of interest to members. In our December issue we shall publish a *resumé* of all the national reports which are at the moment in our possession. Some of these are dated some time back, but we trust that they will not be the less interesting on this account. Meanwhile we address an urgent appeal to the Representatives of National Sections to keep us well supplied with the material for future numbers. Such material need not only include reports. It can include suggestions, or short articles, on any subject immediately connected with the life of the Order. Reports of Star Lectures are rather difficult to handle, owing to their length ; but it might be possible, if the authors do not object, for useful short extracts to be made from some of these. It is better to receive too much material than too little ; so that there should be no hesitation felt in sending in anything which may possibly be serviceable.

One more word. Experience shows the printed appeals do not always produce that response which might be hoped for. May we therefore ask all National Representatives to regard this as a personal appeal ? The supply of material depends upon them. In the old days it was readily forthcoming. We sincerely hope that it may be just as readily forthcoming now.

The Two Roads

By Eva Gore-Booth

WHEN, according to Chwangtszes account, the two Chinese sages Confucius and Laotze had their famous interview, they could find no common ground of understanding and appreciation. And this was scarcely to be wondered at, standing as they did for those two opposite tendencies of human thought that have divided the minds of thinkers since time began. The man who dreamed of redeeming the world by a severe code of right living, a system of state enforced morality, found himself completely baffled by the simple and profound poetic conception of " Tao," which to Laotze was the one thing needful for the transfiguration of life. Confucius felt it his mission to build up a great state by careful regulation and restriction in the relations between groups of human beings. He could explain with eloquence the peculiar duties of man in the five social relations, those of sovereign and subject, husband and wife, parent and child, elder and younger brother, friend and friend. His relation to the unseen was curious, and perhaps coloured by his desire to bring back the Golden Age of his dreams. He adopted, elaborated and systematised the ancient Chinese tradition of Ancestor Worship. It was no divine unachieved Ideal that he set before his followers, no far off perfection to worship and strive after. The object of their adoration should be the limited, ordinary, and even primitive lives of those who had gone before him. Even a woman, in ordinary life an object of contempt, became dignified as a parent and achieved deity as an ancestor.

For man must always worship his ancestors. The worship of Heaven was not the ordinary person's concern. It should be left to the Emperor, who thus became the interpreter between gods and men. Confucius was strictly religious, in his own sense. All ancient forms of state-worship, the old sacrifice of prayer and thanksgiving, were sacred to him. But religious life for the individual was centred not in any relation with the unseen, but in family ties, and social relationships. Proper respect for parents, sacrifices offered to ancestors, mourning worn for relatives, and all forms of filial obedience were regarded as sacred duties, and any failure in their observance was severely punished by a sort of divine State, that claimed the right to interfere in all the details of everyday life in the interests of propriety, unity, and the moral tone of Society. Laotze, on the other hand, taught no system, did not wish people to worship their ancestors or be loyal to their kings, or be respectful to their parents. He cared for none of these things. In fact, he had no use for force at all, believing, as he did, that the Tao, his wonderful secret of life and beauty, meant, in one of its aspects, the absence of all striving and compulsion. He himself wished to remain humble and unknown and obscure; that, too, was part of Tao. He had no ambition to rule or organise other people's lives. For the enthusiasm of Confucius he had nothing but a perhaps slightly mocking smile. He told the statesman that " the more they multiplied laws, the more ingenious would men become in evading them," and that "he did not dream that men would walk for ever in the footsteps of the dead."

He himself had a secret, the understanding of which would solve all problems, the secret of the " Tao." That which is like water, gentle and yielding, and yet is the strongest thing in the world. Tao expressed in terms of human life

was kindness and humility, the returning of good for evil, peace and gentleness, but beyond this it was something very profound and mysterious, what Professor Douglas describes as " the Way, but more than the Way. It is the Way and the way-goer and an eternal road. . . . It is Being itself. Everything and nothing, the cause and effect of all." And everywhere Laotze identifies life, being and growth with gentleness and pliancy, and speaks of the strength and rigidity of death. Whatever we may think of its ultimate meaning, which may indeed be something very like the Universal Self of the Upanishads, it is easy to understand that an idea of this kind would be incomprehensible to one whose mind was preoccupied with the establishment of a social order and a state Religion, in which expediency must always be one of the principal considerations. Confucius is said to have searched for twenty years for the Tao, and found it not. Laotze, with great candour, told him that the reason he could not acquire it was, that he was " incapable of giving it an asylum at the bottom of his heart." The expected happened. As usual the law-giver was baffled by the poet. But the law-giver founded a great religion, was revered and deified by millions of his fellow countrymen, whilst the poet died in obscurity, leaving a great book in the hands of the Guardian of the Pass, as he left China on his last important journey. He also left a tradition which was gradually developed into a dogmatic religion, that had little in common with the mysterious Tao.

" The Great Tao (the Way) is exceedingly plain," complained Laotze, "but the people like the footpaths." Still, at the end of their intercourse the poet was smiling and serene, whilst the law-giver was doubtful, angry, and uncertain, feeling perhaps, dimly, that there was something that passed his comprehension in the depth and unity of Laotze's conception. " My mouth gaped wide," he said, " my tongue protruded, and my soul was plunged into trouble." . . . . " I know how birds can fly, how fishes can swim, and how beasts can run. The runner, however, may be snared, the swimmer may be hooked, the flier may be shot with an arrow. But there is a dragon. I cannot tell how he mounts on the winds through the clouds and rises to Heaven. To-day I have seen Laotze and can only compare him to the dragon."

It was a strangely dramatic decree of fate that brought Laotze and Confucius into personal contact, and it was perhaps not strange that they came to no understanding. For the differing philosophies of these two men were the result of two streams of tendency in the human mind eternally antagonistic to one another. For the thoughts of primitive people, working slowly towards some clearness of religious understanding, are strangely drawn into development upon two widely different roads. Both these roads are beset with dangers and difficulties. They are not peculiar to any form of faith. They exist side by side in every religion, often they cause confusion by intersecting each other, every human being is faced with a choice between them. It is not a question of monotheism, or polytheism; a polytheist may be a true seeker of the inner way, whilst a worshipper of one God may be wholly absorbed by the social regulations and restrictions of a formal religious system. When the primitive people of India first started on that wonderful road that led them to the profound understanding of the Secret of the Universe they seem to have been simple and credulous enough, with wonder and worship for all things that were in some way out of the grasp of the senses. For these people living 1,000 years before Christ, mystery, and a sort of dimly felt unanalysed idea of divinity, enveloped every object that the hand could not quite touch and the eye could but dimly see. It is perhaps to this faculty that the world owes the wonderful growth of spontaneous primitive poetry to be found in the Rig-Veda.

Those who knew nothing of that multitude of links in the chain between cause and effect, that understanding of relative explanations which is the wisdom of later generations, could yet plunge straight into

a direct search for that hidden Reality that lies beyond the deepest investigations of science into the proximate relations of things that are in their essence mysterious. As to anyone of poetic temperament in our own day, there was a sense of joy and adoration in the mysterious activities of sunshine, rain, and wind. The dark forests, the ever-flowing river, and the immense snow-clad mountain peaks surrounded with mysterious suggestions the early thoughts and imaginings of that race whose characteristic was to be a persevering and indomitable search for Truth. This idea of a secret, of something strange and beautiful hidden within those activities of the Universe people sometimes call material, is widely removed from the fetichism that makes a god of a bit of bone or stone, and worships it, not for its mysterious connection with the whole, and that divine spirit dimly perceived behind matter, but as something with strange magic powers of its own, separated from other things. Indeed, sung, as they were, in the early days of the world, before the crystallization of theology, it seems as if in the hymns of the Rig-Veda there was more poetry than polytheism. Even when they pray for help to the Thrice Seven Running Rivers, the Great Waters or the Grassy Mountains, the Trees and Fire, it seems more like an invocation of the hidden life-giving activities in the universe, than the worship of definite gods.

Indeed, it is a rather curious peculiarity about early Aryan thought that the Devas or Bright Ones seem to have been named after some special activity. Thus the wind was Vayu, the Blower; Indra, the Rainer, was worshipped as the giver of that mysterious gift of water that was such a matter of life and death in India; the thunder was Rudra, the Howler. The fire was Agni, the quick or agile. The sky was Dyaus, the light-giver and illuminator, or in another aspect as the sky drawn all over the world to cover and protect it, as Varuna, the All-embracer. This feeling for the Divinity in natural forces seems to have saved these primitive peoples from the evolution of the idea of God as power, the great fighter who gave the tribe victory over its enemies. They must have begun to feel, if only dimly, that to bring sunshine and rain on the earth, and to create a great rhythm and pageant from dawn to sunset in all mortal things, was a more divine deed than to be the arbitrator amongst angry and murderous men. In the early stages of religious thought the worship of what one might call the Fighting God, or the Shining God, would be a more fundamental distinction than the worship of One God or many. Because in primitive minds the existence of many gods merges often very strangely and easily into the conception of one. Religion is always a quest after something hidden, and to find divinity in the wood, or the waters, or the sun may indeed be only a stepping stone to the discovery of the universal spirit in all these things.

Professor Max Muller has described a state of mind he calls Henotheism, which is neither Polytheism nor Monotheism, but " a successive belief in single supreme gods." "In the Veda one God after another is invoked. For the time being all that can be said of a divine being is ascribed to him. The poet, whilst addressing him, seems hardly to know of any other Gods. But in the same collection of hymns, sometimes even in the same hymn, other gods are mentioned, and they also are truly divine, truly independent or it may be supreme. The vision of the worshipper seemed to change suddenly, and the same singer who at one moment saw nothing but the sun, as the ruler of heaven and earth, now sees heaven and earth as the father and mother of the sun, and of all the Gods." But could not this state of mind be equally described as the shifting moods of the poet, seeing the supreme and divine essence of Beauty now in the wind, now in the rain, now in the sky? Sometimes, perhaps more often, in the light and life-giving powers of the sun, or the infinitive mystery of the dawn, that whiteness out of which the sun rose, the Goddess beyond the sunrise, Aditi, the Boundless, the Infinite One.

Many of us still feel that somehow religion and poetry are the same thing.

And in the early days of the world whilst religion was still a quest and not a creed, it would seem that their identity was spontaneous and unquestioned.

The mental road that led part of mankind to the worship of the Fighting God seems to have been very different from that which led to the adoration of the Shining God, for Power is not to be reached by the same path as Wisdom. It seems natural that directly any primitive man began in the course of evolution to feel some consciousness of life and death, some uncertainty, some wonder that roused him from his wholly animal state of content and acquiescence, he began to feel about for something we should call religion. To him it would only be at first a vague wonder, and a mental step in one direction or another. But however vague and undecided the movement, it would be the first step on a quest that has been one of the world's greatest preoccupations ever since the human race became coherent and capable of self-expression.

It is rather curious to note that, though most of us take for granted that man is naturally a practical animal, the majority of his ancient writings, that have been handed down, are religious. Certainly the ancient Aryans as well as the Egyptians thought their dreams were of more value to posterity than their deeds. The oldest books of the world are not often accounts of adventure, travel or war, experiences shared by all animals. Far more often are they attempts to peer into the unseen, to establish relations with divinely perceived forces. So fascinating was the quest in the early days of mankind, when men were finding with wonder and delight, on the threshold of a really new human life, a faculty of understanding and the consciousness of a secret and an enigma too subtle to trouble the peace of the somnolent animal life from which they were just emerging. The challenge of the supernatural came to them on all sides, knowing as they did little more of human life than its most primitive emotions and passions.

From the first there seems to have been two kinds of temperaments, two different Enchantments, two separate quests, as there were two different roads of development. There was the practical social temperament, fascinated by the phenomena of personal power, whose quest was for the governor or governors of events. And there was the temperament common to the poets and mystics of all ages, fascinated by the secret of the Universe, and driven along the difficult road towards remote wisdom by an inner passionate conviction of the Beauty and Divineness of the Essence of all things. The discoveries of these types of temperaments can be found reflected thousands of times in every religion of the world. The quest of power and the worship of the powerful has, through the ages, led great masses of human beings through strange morasses of fetichism, and magic, and sorcery. It inspired many a curious and horrible custom. It brought evil forces into high repute, exalting cruelty into an attribute of Deity, and sanctified any means by which a savage tribe may seek to destroy their enemies. It cast the glamour of religion over war dances, holocausts of human sacrifices, and many obscene and cruel ceremonies.

Inspired by the zeal of this quest, Constantine made Christianity into the state religion of the Roman Empire, emptying it of its spiritual content, and using its symbols to express the military ideals of the Roman Empire. This kind of religion, the worship of power, in whatever country or age it shows itself, seems always connected with cruelty, and this is perhaps natural. Because of the tendency of all power to realise itself in cruelty, a tendency which indeed not very many people have yet overcome in dealing with lives more helpless than their own. The God of power was from the beginning the favourite among Gods. We find him masquerading under many different names in many different religions and nations. But it is nevertheless from the ranks of his worshippers that the atheists come. Perhaps he is more especially the God of those who live a community life, as he is an invaluable asset in all matters of tribal organisation and discipline, being able to

give the sanction of heaven to many doubtful transactions. He is, unfortunately for the human race, still often accepted as the adjuster of the relations between men, women, children and animals. The innate human emotion, on which the power religion is based, seems to be, in many cases, that everlasting fear that haunts the paths of undeveloped man and of many animals. Primitive hatreds and cruelties, the constant experiences of suffering and death amongst men and animals, seems to have produced in some minds the images of mighty world rulers, who delighted in the sight of pain and destruction, and especially in the shedding of blood. The religion of many savage tribes seems to have been concentrated in an effort to satisfy this lust of slaughter by a constant stream of sacrifices. These sacrifices consisted usually in the slaughter of human beings or animals, but sometimes they took more subtle forms. In the famous instance of the Golden Bough, the priest lived on in the sacred grove hour after hour, day after day, year after year, always in fear of his life, an outlaw in the forest, with a great price on his head. Every time a bough rustled, or a twig broke, or birds flew suddenly out of the thicket, he expected the advent of his murderer, making as it were a daily sacrifice of his terror to the goddess of his worship. The conception of something malignant in the Universe, that can only be appeased by sacrifices, sufferings and submissions, seems to be at the root of the religions of power. The idea follows in many cases that this malignant power, when once appeased, can be triumphantly invoked by the reconciled worshipper, to inflict pain, disaster, defeat or death on his enemies.

Thus is evolved the idea of the tribal God whose chief function is to reward the performer of ceremonies and sacrifices, by giving him the victory over his enemies. The quest of power, in the case of Confucianism, seemed to result not in organising relations with foreign states, but in organising the internal relations of human beings to one another in the state itself. Indeed, in many countries the whole social order, as well as the foreign policy, seems to be largely the result of this primitive instinct. We can read in the Old Testament how the search for Divine Power led gradually to the establishment of a military state, in a condition of everlasting war with its neighbours.

The caste system of the Hindoos rested on the same divine sanction. And yet in these nations the quest of the secret went on side by side with the quest of power. In each case this latter quest seems to have led, through the same paths of worship of great natural activities, to the deep labour of introspection, and the understanding of the self, and in each country it culminated in the birth of a Teacher who claimed to have discovered the secret of understanding of all things. Laotze, Buddha, and Christ each in His turn forced their way into new depths of understanding of that mysterious, all-embracing Nameless Being, called so variously the Tao, the Universal Self, the Father.

It is perhaps natural that it is amongst the followers of this quest of the Secret, the searchers for Truth and reality, we should find the perfection of human character, because the measure of a person's power of apprehending truth is in direct proportion to the truth and reality in their will; and therefore the most severe path of self analysis is the nearest road to wisdom, and "Know thyself" is the inscription above the shrine of the Delphic Apollo. The quest of the Shining God seems to develop as naturally into introspection as the quest of the Fighting God develops into organisation, ceremonies, magic, ritual.

Another very strongly marked distinction in the followers of the two different quests is in their attitude towards morality. To those who seek divine power to propitiate and to use as a prop to earthly thrones and earthly systems, it is natural to elaborate a strict order of morality, enforced by a complex system of rewards and punishments, whilst to those who seek the secret of life, right living is but the natural result of right knowing. "The characteristic of Tao is

gentleness," says Laotze. . . . "When a wise man hears the Tao, he follows it. . . . He who has occasion to kill many people has cause for deep sorrow and tears. . . ." "He who being a man remains a woman will become a universal channel. As a universal channel the eternal virtue will never forsake him. He will re-become a child. He who being in the light remains in obscurity will become a universal model. As a universal model the eternal virtue will not pass him by. He will go back to the All Perfect." And again: "To regulate one's life by the ancient knowledge of Tao is to have found the path." Such ideas, of the free struggle of what is divine in us towards the ultimate perfection, must always seem absolutely immoral to those who put their trust in the restraints of Power, and the response of fear and submission in the human mind, for the redemption of Society. And, to the seekers after reality, the petty restriction and tyrannies of organisation must always seem irrelevant. "When the great Tao is lost," said Laotze, "men follow after charity and duty to one's neighbour." And one of the main differences between Christ and the priests and scribes was, that, whilst He was thinking of "The Way, the Truth and the Life," they were pre-occupied with the Temple ceremonies, and the strict rules of a morality that regulated the trimming of pontifical robes, and sacrifice of sheep, oxen and doves, in honour of that terrible power they wished to propitiate.

EVA GORE-BOOTH.

TO A DEFEATED REFORMER

Call it not defeat
But seed of victory! You have planted
The tree; the fruit shall yet be granted,
Maturing still, through cold and heat,
Full, and ripe, and sweet.

He whose cause is high
Fears not that it can fail: how can it?
Truth has the strength of flint, of granite,
Sure as the sun is; and its cry
Is ever "Victory!"

In the people's cause
And for the people's rights contending,
You wrought a work that has no ending;
That still, through scorn or through applause,
Moves without rest or pause—

Moves to issues meet,
To victories prepared aforetime,
As seeds of Peace grow still in war-time.
Truth's triumph lasts; her failures fleet—
Call it not defeat!

S. GERTRUDE FORD.

Thoughts on the Times

EPIDEMICS

OF the epidemics that destroy the body, history has had very much to say. From Bible times comes the story of the Plague that troubled Philistia, and there are those who gather, from certain passages in the Book of Samuel, that this outbreak was a form of the bubonic trouble that over-ran England with the Black Death in the reign of the third Edward, struck London some centuries later in the time of the Great Fire, and now in our own era has devastated India. We may suppose on the authority of these few facts that the work of the Board of Agriculture in the twentieth century is devoted to ends of the kind that occupied the attention of the Israelites and Philistines in times belonging to the twilight of history. There are other epidemics, serious, far felt, and destructive, of which no record is kept; they attack the mind rather than the body. Such an one is devastating England as we write, paralysing those essential activities upon which all classes of the community in turn depend, closing the mines, that must provide the money to pay for food we cannot grow; putting out furnace fires and turning many millions of people from the normal state of comparative contentment into a condition not far removed from despair. If all these disorders that threaten our social and political organisation had been associated with some disease of the body, England would in all probability have been described as suffering from a plague, would have been declared an infected country at whose ports no merchantmen might call. But as the symptoms are associated with the malady of the mind, comparatively little notice is taken, psycho-analysis being yet in its infancy and the great majority of people being more deeply concerned with effects than with causes.

What we look for, and apparently in vain, is some sign that the real nature of the prevailing malady is understood. We have in our midst men who have shown their capacity to lead the Nation to victory, to lead the Nation to health; what we require is the advent of the genius who will lead the Nation to sanity. We may be paying one of the many penalties that war demands, but it is in the interest of all that the conditions tending to make that payment excessive should be removed as quickly as possible, lest we destroy ourselves. Students of the power of thought know that it is a force far more effective than the physical action of which it is the parent, that it is very difficult to direct and moves along lines impossible to follow with any sense of certainty. It is such an uncontrolled force of immeasurable potency that we have witnessed in full blast during October of the year 1919, working to ends that only a very limited number of people can possibly have in view. For the rank and file of both sides of the great controversy there is something of a gamble with Fate. One section of the community believes that any change in social conditions must be an improvement, another section believes that labour is acting much as Samson did in Gaza of the Philistines, and that in a very little time the results will be of a like kind. We are face to face with such an outbreak of bad thinking as threatens to submerge the whole fabric of our hard won civilisation and go far to destroy the country that has withstood successfully the furious attacks of what was reckoned to be the greatest military power in the world. While everybody knows that the destruction and expense of war have crippled the national resources to such an extent that nothing less than increased production can save the State from bankruptcy, each section

of the community is cheerfully prepared to take risks that even an abnormal prosperity could hardly justify. The State is forgotten, party feeling alone exists. Yet if one were to say to a truly responsible member of any class, whether Trade Union leader or Capitalist, that he was mad, the suggestion would be actively resented. It is said that many madmen are well convinced that they alone in the community restraining them are in full possession of their faculties, and what is true of an individual may be no less true of a nation or a large section of it in times like these.

Observers of human life and progress who stand a little removed from the heat and stress of things believe that upheavals of the kind through which England is passing merely mark another stage along the road evolution must follow, and that the troubles of the individual will do nothing to set back the progress of the race. But those of us who are not contented to take the dislocation of all normal services of our social state as a matter of course may be forgiven if we hold that our whole scheme of modern life is unnatural and dangerous, and that for the troubles that come upon us towns are in part responsible. Man is intended for the soil and too long a divorce from it affects his mentality. We were told lately of a great alienist who has a hospital in the heart of a Finnish forest and there receives cases that the asylums of Finland regard as hopeless and even dangerous. They may be both as far as the community is concerned, to him there are neither mad men nor mad women nor mad children. He receives them all, and by his own carefully devised means he persuades them to work on the land. Once there, the work effects cures that can neither be explained nor explained away. The theory advanced by the man responsible for the treatment is that Nature has her own powers of healing, that they are inherent in the Earth and conveyed to man by currents beyond our present powers of analysis. In the present state of our development we know little or nothing of what is best for us, says the distinguished alienist, but for those who will get back to Mother Earth there is a certain cure for many forms of mental trouble that will not yield to any other treatment. This at least he has been able to demonstrate time and again.

Certainly it is of interest to notice how, during all these times of anxiety, the countryman goes steadily about his work ; to him these tumults of the brain, these passionate gestures, these furies of ill-will signify nothing. His plough still moves over the last remains of the stubbles, he reflects with pleasure upon the fine weather that saw the harvest home. He is concerned, as we write, with his winter-sown corn, so intent upon his task that to explain to him the turmoil of cities in agony is no more than a vain labour. He knows his allotted portion and the lines along which life will follow, the long hours spent in wrestling with reluctant soil, the short-lived leisure of evenings and Sundays, the simple pleasures, the occasional grief and pains. Out of a little he has made for himself a mental atmosphere of content, and in it he dwells secure since he follows the one industry that by itself is self-sufficing. Others may come and may go, this remains, for seed time and harvest shall not cease.

If there is a lesson for us in the events of the past few weeks it is that the long divorce between man and the land must be ended, that every opportunity must be taken to renew the union and make it stronger than it was before. The greater the mass of men herded together in cities, the greater is the risk of outbursts of passionate fury that are proving less a revolt against the conditions of urban life than against urban life itself. One thing is clear in all countries where any revolutionary spirit has expressed itself—the final arbiter of its destiny has been the Countryside. There one of two things must happen. Either the country enforces its sane tranquillity on the town, or infected at last by urban virus it turns from its task of providing all food beyond its own needs, and the city is then purged by deadliest suffering of all the passions that had accumulated until they passed beyond control.

"STEADY AS SHE GOES!"

TO every man qualified to "reef, hand and steer," to everyone who has ever walked the poop of a sailing ship, one phrase is familiar, and that is the order to the man at the wheel of: "Steady as she goes!" Whether the steering be "full and by," "by the wind," or to a compass course, that sober refrain is its frequent accompaniment: "Steady as she goes!"

Again and again during the past five years, what we call the civilised world has rocked and swayed to its foundations in the wild welter of a man-made storm more sinister and horrible than any convulsion of nature. A year ago this month the Cease Fire sounded. Our troubles were far from ended, but in the forenoon of November 11th last year the wholesale slaughter in which tens of thousands of men were being killed or maimed each day was brought to a sudden end, thereby lifting a crushing weight from the hearts of hundreds of millions of non-combatants.

As was inevitable, there followed an ebullition of wild rejoicing, from out the lees of which large masses of people distilled a series of hopes and anticipations, in some respects hardly less wild, hardly better balanced than the rejoicing, and even more subject to the backwash of reaction, because in the nature of things of slower growth and development.

It is a dangerous mistake for educated and thinking people to imagine that they were unaffected by these emotional tidal waves, merely because they were not moved to riding on the roofs of taxi-cabs or to the belief that the millenium had arrived, and that what it meant was the inauguration of an era of free drinks and State-provided incomes for all. Though in quite different ways, the most superior of mortals were none the less profoundly affected by the momentous events of this month of November, 1918; and that, not exteriorily alone, but in the very marrow of their inmost being. And to these sober and cultured people also, just as surely as to the unthinking or less thoughtful masses, came in due course the depressing influences of reaction. Now, after the passage of a year, the majority in all grades are somewhat more conscious of these last-named, lowering influences than of either joy and relief in the cessation from slaughter, or hope for the future.

For all classes alike now the word should be: "Steady! Steady as she goes!"

As its unfortunate wont is, the newspaper press of civilisation, that tremendous factor in the shaping of our destinies, has missed its wonderful opportunity in this critical juncture by insisting upon following and for the most part shirking its so obvious duty of leading and guiding public sentiment and opinion. We are reminded, of course, that newspapers are commercial undertakings whose ruling standards must necessarily be economic and based upon circulation and advertising figures. But some of us are far from sure whether, even so, many leading journals might not best serve their own business ends, as well as the common weal, by exercising their great powers in wise guidance and control at such junctures, instead of expending them slavishly in mere phonographic recording, and the even less admirable employment of deliberate pandering.

In effect, the newspaper press, or the major part of it, has simply reflected early rejoicings with following whoops and hurrahs, and early hopes with provocative demands for instant realisation; followed, *ad nauseam*, in the reactionary period, by mere recrimination and peevish contrastings of desires and anticipations and promises with present facts. So many of those who could light and lead the van have chosen to loiter behind the rear-guard, ears to the ground to listen for and echo the mob's chatter, and win its scattered halfpence.

The sober truth is that November, 1918, very truly did bring us good ground for gladness, thankfulness, relief, and high hope; and that the present holds no logical justification for the prevailing tendency towards pessimism, gloom, disappointment, or the thrusting aside of

hope. That tendency contains nothing of helpfulness or wisdom, and should no more be countenanced than one would countenance the argument that foot-soreness after an over-long walk proves the undesirability of taking outdoor exercise.

"Here we are," say the martyrs to reaction, "after a whole year, still in the same old world, beset by troubles and problems. Therefore everything is a failure; there is no health in us, and no hope for us." And, accordingly, not having yet savoured the realisation of high hopes, they have only derision, contempt, and reproaches for the preachers and teachers of high hope; for the aspirants, and the determined seekers after enlightment and progress. "You have not given us the reality, and so to the devil with your hopes, plans, aspirations and exhortations. These are of no use. Reality and accomplishment are the only things that matter."

As well we might say that the ploughing and the sowing, the harrowing and the weeding are of no consequence or value, the reaping being the only thing that matters.

The aspirations, the hopes, the plans, the aims, the point of view and attitude of mind; these things are of supreme importance. They are of infinitely more importance than monetary profit and loss, commercial achievement, or the finished organisation of detail, *because they are the essential preludes to and basis of all these things, and of all progress.* They represent the vision of a people; and where there is no vision the people perish. Now, the vision of the people has in very truth developed immensely, broadened and grown prodigiously, during the war, and as one of the outcomes of the war. It were arrant foolishness to be despondent because the accomplishment of the necessary prelude has not given us already the finished masterpiece.

It is fair to say that, before the war, the philosophy and outlook of the majority could be satisfied by the teaching of a Samuel Smiles. The service of his individual success comprised the whole duty of man. It was our business as individuals to get money, honestly if possible, but to get money. To-day, no responsible man would venture to assert in public that "getting on" comprised the whole duty and purport of the individual's life. "The old world must and will come to an end. . . . . It should be the sublime duty of all, without thought of partisanship, to help in building up the new world." That was the gist of a message to the nation during this present autumn from the first Minister of the State. "Mere words," say the pessimists; "what we need is deeds." Quite so. But if the deeds are to be of service they must be preceded by thought and by corporate will power, which must needs find their expression in "mere words," there being no other medium.

Much, very much, remains to be done; much, very much, has been accomplished; far too much to admit of despondency being justified. Much of the old, accursed selfishness of individualism has been swept away. At least, one cannot any longer teach it openly, and remain respectable, as one could a few short years ago. Let each and all of us strive to spread and strengthen now the rapidly growing loyalty to the common weal, the rapidly developing community sense, the already recognised paramountcy of our individual duty, not to ourselves and our own personal profit, but to mankind; and we shall speedily draw near to that "New World," which "millions of gallant young men have fought for, and hundreds and thousands died to establish."

Meanwhile, the downcast, the sufferers from reaction, the pessimists, and those who seek popularity by simply echoing discontent, do us an ill-service when, in the absence of the immediate accomplishment of our desired ends, they answer the voice of aspiration—the people's growing vision—with derision, recrimination, or mere carping.

From a Country Study

Some Notes on Life and Letters

By S. L. Bensusan

ECHOES of the most varied activity find their way to my remote workroom, there is the never failing suggestion of the pursuit of widely divergent interests in the world that lies so far away. In one week the books that have reached me include a doctor's study of his own religious belief, a work on insect life, a defence of the drink traffic, the translation of an old theosophical work, a compilation of notes relating to birds during the war—it is not easy to feel dull in such a mixed company though some of the things read may encourage pessimism, and one at least promotes active disgust. But, if I am right in my view, the reader's business is to mark and inwardly digest, to gather what good he can from one and all, and not to expect that he will find grapes growing on thistles. He must try, even though the task be a little difficult, to credit with good faith the preachers of false doctrine. I cannot help thinking that the occasional reading of bad books affords a most salutary exercise in patience and restraint, and yet there is no need to resist the temptation that urges me to deal first with the best of those that lie before me. This undoubtedly is "The Religion of a Doctor," by T. Bodley Scott (T. Fisher Unwin), a singularly frank avowal of clear thinking. Dr. Scott does not beat about the bush. "One is forced to acknowledge," he writes in his opening chapter, "that there is a power outside ourselves, invisible, unimaginable, omnipotent, conscious and continuous, that can give life and can withdraw it . . . . there is a mind, something far beyond our mind, never ceasing, never resting, controlling . . . ." He finds the belief of medical men moving ever to the deep appreciation of the spiritual as the undying part of man, and he defines the body as the machine, marvellous in design and superlative in efficiency, that works the Divine Will, while evolution functions, on different planes, the purely physical, the mental and the spiritual. Dr. Scott has not arrived at these conclusions easily or readily, for he tells us he was born in mid-Victorian times when—as all who belong to any of the spacious years of that well-meaning lady know very well—Heaven was above our heads and Hell was under our feet, and the popular conception of the Deity was anthropomorphic. I can remember latter days of the era, when Heaven awaited those who went to Church on Sunday, and Hell was the portion of those who played croquet.

Dr. Scott's views are eminently liberal and broad up to a point, but they do not soar beyond the reach of criticism. He finds that, when we analyse what we call sin, it is largely the survival of animal instincts that in their time were useful and essentially necessary for the continuance of life and species. We came honestly by these animal instincts . . . . "they were stepping-stones up the mountain path of man's destiny." They are sins to-day, because we have outgrown their necessity and they interfere with "the comforts and conventions of civilised life, with social order and with the idea of the sanctity of personal property." Here, for the first time, I find myself joining issue with the author. I am not prepared to say that comforts and conventions cannot or should not be

interfered with, and the idea of the sanctity of personal property can no longer be accepted without reservation. If the author is very critical of his statement he may possibly find therein a relic of the mid-Victorian mind. It seems inevitable that, for the purposes of sane progress upon wise lines, we should pass before us in strictest judgment all our old-time notions relating to conventions of whatever kind. Particularly is it necessary for us to realise that the fruits of the earth are the common property of its children, and that advantages, whether of mind, body or social circumstances, should not avail to give one more than he can eat while another has less than will maintain him in health.

I am greatly struck by Dr. Scott's unconscious leaning towards Theosophical belief. This tendency is symptomatic, and may be found among many who have never followed it to a logical end. "We must be convinced," he writes, "that our spirit, apart from our intellect and our body, is part of the originating Divine spirit, and so is infinite both in time and in possibilities of development." It is from this premiss that he appears to draw the conclusion that, with the growth of altruism, charity and brotherly love, "there shall be no nationalism, no racialism, neither bond nor free, but all shall be united in the universal love and purpose of our Creator." Later we come to what I take to be pure Theosophical doctrine—"what we call death is re-absorption into God, the originating absolute power, and the life is sent out again for action in His own time and method." And again—"We think of our suffering, weary bodies as if they were our real selves, while they are only the wearing-out garments; we think of our tired, slowly moving, slowly grasping minds as if they contained the real ego, whereas they are only a part of the worn-out machinery; we think of death and dread it as if it were the end, the destruction of all our hopes and plans, whereas it should be regarded as the beginning, only of a higher and more complete life."

It may reasonably be objected by those who belong to the Theosophical Society or to the Order of the Star that there is nothing new in what Dr. Scott has to say, and as far as they are concerned the criticism is sound. On the other hand let them reflect that this is no book written to preach to the converted, presumably the author has never heard of them: it is issued to the general public by a firm that caters for the ordinary reader, and to the full extent of the appeal the seed will fall upon virgin soil. I find a special interest in this twentieth century answer to a problem stated by Sir Thomas Browne three-hundred years ago, just because science has made so much progress in certain directions since that time and has of late years grown so strangely confident, so completely satisfied with its own limitations. Dr. Scott, whose long life has led him to the conclusions set out in this admirable little book, is dispensing medicine that will help to cure ills that lie far deeper than most physical ailments. It would appear from the title page that he is the author of another book, "The Road to a Healthy Old Age."

In Praise of Drink.

In the first week of September the United States Senate passed "almost without discussion" the "Prohibition Enforcement Bill," and, at the time of writing, the victory of the Temperance Party would appear to be complete. My own sympathies are with the Prohibitionists, though I recognise that every moderate drinker will suffer annoyance that can only be justified by the higher needs of the State, and that, as a certain number of individuals may possibly die for lack of stimulants in moments of grave physical stress, spirits should have a place in the doctor's dispensary, where they would rank with other poisons. While holding that no sane Government has any choice between State Control and Prohibition, if it regards the health of the citizens as matter of first importance, I have been particularly anxious to study the whole question from the drinkers'

view point—*fas est ab hoste doceri.* The opposition to Prohibition in the U.S.A. has undoubtedly been marked far more by ability than scruple, and there lies before me now, the verb is chosen with deliberation, "The Whole Truth about Alcohol," by George Elliot Flint (The Macmillan Company, London and New York). In five and twenty years of reviewing I have never met a book quite like this. Mr. Flint's attitude is so amazing, his deductions so passing strange, that it does not appear necessary to criticise him while he can be trusted so completely to criticise himself. He has many moods, let us exhibit him first of all in a frank one. "While I believe that the basis upon which Universal Prohibition rests is a quicksand—which, ultimately, will disappear, engulfing with it that hollow shell raised by prejudice, injustice and unreason —some do not share that opinion." It may be remarked that Mr. Flint suffers greviously from what Mrs. Malaprop called a "derangement of epitaphs," and, if we were disposed to be unkind, it would be hard to overlook the striking resemblance between his style and that of the gentlemen and ladies who endeavour to promote custom at a country fair. As it happens, his conclusions stand on a plane so far lower than his diction that this last may be disregarded.

To expose the fallacy of the suggestion that pure water would cure thirst, Mr. Flint can advocate nothing better than a visit to Coney Island in the height of the season. You then and there ask a "brawny waiter" for water, but "you will not get it, unless on the brain, after you have been thrown out on your head." Turning from this inspiring thought to the next one, Mr. Flint envisages a world deprived of tobacco. "Tea and coffee and meat would then be attacked, and a vegetarian humanity . . . . would, groaning, give up the ghost." He sees a great increase in the army of "drug addicts" (these lapses into pure American add to the novelty if not to the charm of the writing), and he discovers suddenly that "men and women worry; they have cares; they are more or less afflicted with disease, and they have frequent bitter disappointments." It follows that, failing drink, the human race will fly to drugs, according to our author. That worry, care, disease and disappointment may be due in part to alcohol is a thought that has not occurred to Mr. Flint.

"Thus," he concludes triumphantly, "Temptation paves the way to Perdition." There are more lions in the path, the whole human race is endangered "A world without alcohol and tobacco—for tobacco would go next—would mean that instead of, as now, a few thousand thin-armed, narrow-chested, pale-faced, non-smokers, teetotallers and dyspeptic vegetarians, afraid to take a deep breath lest they be wafted to Heaven, there would be millions such." If the reader is flinching from these extracts let him remember that they are from a book published in New York and London in the year 1919 by a leading firm of publishers. There will have been patrons, there may even be admirers. Before Mr. Flint's eyes there swim visions of private distillation and national deceit. "Let the drink problem take care of itself," he cries, ". . . meddlesomeness in man's private affairs, and even with their private vices, if reformers will so call drinking and smoking, can end only in disaster."

Our author, passing from one to another plane of exalted thought, becomes on a sudden a psychologist. Religious people, humanitarians, abstainers, have at you all; a chiel has been among you taking notes, and, faith, Messrs. Macmillan have published them. Did you think you were devout or kind or temperate? Out upon you, humanity may have been deceived, but Mr. Flint's mental eye has pierced the armour of your deceit. "All (religious) 'cranks' are more or less diseased, or, at least, are abnormal. . . . . As a matter of fact, rabidly religious persons are usually erotic." A doctor, writing to the "New York Medical Journal," explains that purists are sensualists — "The fanatic anti-vivisectionist harbours in his nature certain features of the sadist. He is by nature cruel. . . . . He is cruel enough to sacrifice millions of sick children,

if only his beloved rabbits are safe." Fanatics, this great authority believes, are abnormal and perverted, a striking indictment and one that must command still greater respect if the learned gentleman would tell us precisely what a fanatic is. Carlyle, Mr. Flint tells us, was once; and, exquisite stylist, he goes on to write of John Stuart Mill, "who was fanatical on calm and rest." To the end we find that prohibitionists are people with a secret and almost irresistible desire for alcohol. Those who cannot resist liquor want prohibition, those who don't resist it object. There is the case in a nutshell. It will be seen that all who regard drink as a source of evil, who believe that the path of the drink traffic is strewn with the wreckage of countless minds and bodies, are cruel and erotic perverts who would drive humanity to—eat candy. (Chapter xvii.) Why, there was a gentleman operating in East Africa where in ten years "he shot and killed 447 bull elephants." (Page 100.) What enabled him to perform this noble work? Read his own account, quoted by Mr. Flint: "In the evening . . . . I always indulge in a stiff whisky and soda; with dinner I regularly consume half-a-bottle of port wine, and ere retiring to bed another strong peg or two of whisky." But for this stimulus who can say what might have happened? The killing of bull elephants at the rate of nearly one a week for ten years might have palled. Some shadow of the cursed humanitarian instinct might have fallen across his path. Our author, despite his scientific mind, is a little hard on scientific men. "If they cannot tell us positively whether it is the water, or the hops, or the alcohol, in the beer—or the fusel oil, or the alcohol, in the whisky—which cuts short our youthful careers, we would better continue to take a chance with some one of those popular palate pacifiers, alcohol and all, as has been from time immemorial our custom."

Let me set out briefly a few more extracts from a work that should be hung up in the bar of every public house, find an honoured place in every toper's library, and be issued to the shareholders in every brewery and distillery of the Old World and the New, and with every prospectus of a new distillery or brewery. Alcohol, we learn, infuses into orators just the touch of recklessness they need for the courage of their convictions. Alcohol releases the spark of genius. As Mr. Flint himself does not eschew alcohol (page 192), it is to be feared that the machinery of release does not always act. "When the progeny of the mentally unsound are unbalanced, it is the basic unsoundness, rather than the incidental chronic alcoholism of the parents, that is responsible." Life insurance companies having had the impudence to assert that abstainers live longer than drinkers, Mr. Flint devotes a chapter to the question. It is long, and ends with a quotation, in the minor key: "He who expects to live especially long because he abstains from alcohol may experience a bitter disappointment." Later (chapter xxvi.), "The fact that many criminals drink proves nothing, excepting that they drink." Here let me leave "The Whole Truth about Alcohol," with a certain sense of gratitude that the case for the defence has been put into hands that can deal so destructively with fact, argument, reason and style, while leaving intact the beliefs of those who believe that alcohol produces some of the worst evils that afflict mankind. If there is any excuse to be found for "The Truth About Alcohol," it lies in the virulence and exaggeration of much that has been written on the other side in a controversy that has stirred passion to the dregs.

Bird Life in War Time.

It is a relief to turn from the hectic writing of Mr. Flint to Mr. Hugh S. Gladstone's book, "Birds and the War" (Skeffington), a compilation from the English newspapers that published reports about bird life through the years of the great campaign. There is much that must repel in the thought of pigeons and canaries helping to draw Bellona's chariot and perishing by the hundred in a trouble that was not of their making. To those

of us who are not yet attuned to the actualities of the times we live in it is a little difficult to read about carrier pigeons trained to fly over fire and poison, or of "enemy" canaries killed by our shell and gas. Some day the conscience of the world will be stirred, and military authorities will recognise that Providence made beast and bird non-combatant as far as man-made war is concerned. Worse if possible than the calculated sacrifice of birds by the soldiers was the sporadic crusade against them by the non-combatants at home. It was enough that the sparrow and the wood pigeon are harmful to agriculture for many harmless and useful species to go in danger of their lives. Happily common sense prevailed in the end. Mr. Gladstone tells the story of great losses due to the incidents of war. Monsieur Delacour's famous collection of wild birds, one hundred and forty-one species, and three hundred and sixty specimens were destroyed at Villers-Bretonneux during the German push towards Amiens in the spring of last year. Gulls suffered from the loss of fish refuse thrown overboard in normal times by fishermen working in security. Where oil ships or submarines were wrecked there was great mortality among guillemots, scoters, razor bills, puffins, eiderducks, and other birds. The oil clogged their feathers, they were unable to fly, and were washed ashore "to die of starvation." It is a hideous story. Happily there are lighter touches. Soldiers were found to place their canaries where gas was least likely to reach them, of the making of strange pets there was no end, while in the area of actual fighting native birds and those from overseas lived and loved, nested and reared their young, cheering with their song the combatants on either side. Poison gas would appear to have passed them by; unless they were actually struck by splinters or fragment of some projectile they did not cease from their labours if there was a lull in the heat and stress of a general engagement their voices could be heard. They stood between many an overstrained fighter and complete breakdown. Mr. Gladstone did well to collect all these extracts and to make a book of them, for the record is one that should be preserved. Perhaps the best news he has to tell us is that when the Austrians invaded Venetia they destroyed all the "roccolos" in which the Italian bird catchers annually snare thousands of insect-eating birds that are migrating southward. The groves of hornbeam were cut down, the towers were razed, and over this scene of well-merited desolation the migrants may for some years to come pursue an untroubled way. It is an unfortunate fact that in peace as in war Italy persecutes all her birds. If there is one to be seen, you are safe to find something that is misnamed "sportsman" in eager pursuit. Even a linnet may be found in a game bag sufficiently large to hold a swan. Perhaps a sense of humour would pave the way to better things.

The Insect World at Work.

The thinking section of the community is under a very deep debt of obligation to Fabre, the veteran entomologist. Literally he has opened the eyes of the blind, and has given us a marked respect for insect life and a certain consciousness of the modesty of our own achievements that should in the long run be very salutary. Fabre has many followers, earnest and observant students who spare no pains. One of these, Mr. Edward Step, is a man whose books never fail to hold the lover and student of Nature, he is so safe to follow, and he writes so pleasantly and easily. His latest book, "Insect Artizans and their Work" (Hutchinson and Co.), is one that should appeal to young and old alike. He considers insects in the light of their special activities, dividing them into thirteen classes, including miners, masons, paper makers, tailors, musicians, burglars, lamp-bearers, etc., etc., and there are plenty of illustrations to stimulate imagination and point to the path that the young observer may follow. I find that Mr. Step is a reverent naturalist, or at least I hold strongly to the belief that he must be, for in the days when I

read the first of his books that came my way (" Wild Flowers Month by Month "), I felt a reverence—never expressed, always implied—and it is this spirit that seems to me to be the right one. It would be hard to think that Mr. Step's teachings could have added to the ranks of those who take a delight in destruction; one feels that upon him the meanest flower that blows may have the effect that Wordsworth experienced, that he has seen how " the daisy by the shadow that it casts, protects the lingering dew drop from the sun." So he becomes a delightful companion in the library, and sometimes, after solitary rambles, when I have been baffled and unable to understand some aspect of the activity of plant or insect, I have turned to his pages for an explanation and have frequently found one. " Insect Artizans " would make a delightful Christmas present or school prize for any boy or girl who desires to enquire into the wonders of the world around us. It is not all original observation. Mr. Step lays several famous entomologists under contribution, including Monsieur Fabre of course, and the result of the combined observation is a succession of true stories, beside which the fairy tales of our nursery days must hang diminished heads. The appeal is the stronger because there is no attempt to embroider or embellish the facts. A simple, straightforward narrative is all we get, and it is perhaps left to those of us who have made some modest efforts at observation, to realise the measure of hard and patient work that was demanded before the story told could be complete in all its details. One feels that science has studied Creation's face without withdrawing enchantment's veil, and that the laws that are explained to us are neither cold nor material. Certainly Mr. Step has deserved well of many readers.

An Old Theosophical Work.

I have been reading with more interest than understanding a translation of Jacob Böhme's " Sex Puncta Theosophica." The " Six Theosophic Points " has been translated from the Latin version of the original by John Rolleston Earle, and published by Constable & Co., Ltd. Following the work that gives the book its name, we have further sections, " Six Mystical Points," " Of the Earthly and Heavenly Mystery," and " On the Divine Intuition." It is regretted that Mr. Earle did not write a preface setting out the ascertainable facts about Böhme's life and thought, since, failing this, the appeal of the work is limited to the few. The general reader is to be excused if he knows little or nothing about Jacob Boehme or Böhme or Behmen, as he appears to be called, who was born in 1575 near Görlitz, and crowded into the last dozen years of a brief life the voluminous writings by which he is remembered. He wrote in German, his books, or some of them, appear to have been rendered into Latin, and this curious study lying before me has been translated from the Latin into English. Only experts can say what has been lost on the double journey. Böhme's views and his efforts to justify the way of God to man have been studied all over the learned world of Europe. There were Behmenist societies in England, and the Quaker movement has some association with his doctrines. Dutch, English, French and German scholars have written of our author and his recondite theory of two correlated triads of forces, but his work remains the property of the few, and in these days those who seek to extract the gold of thought from the quartz of words are likely to work hard for a modest gain. There is a faint archaic atmosphere about the present version, the translation would appear to have given us the spirit as well as the words, but it is all infinitely far away, and I know no writer save Blake whose mind seems to express itself in a similar key. A difficult book to read, hard to understand, impossible to criticise, and yet with a charm of its own, much in evidence as the old writer moves with sure foot and dilated mental eye among the mysteries.

The Crusade against Cruelty

Monthly Notes

By G. COLMORE

" And some of the people said, This man careth for all creatures, are they his brothers and sisters that he should love them? And he said unto them, Verily these are your fellow creatures of the great Household of God, yea, they are your brethren and sisters, having the same breath of life in the eternal."—THE GOSPEL OF THE HOLY TWELVE.

Methods not of the Laboratory.

It is satisfactory to find that even to-day, when the methods of the laboratory colour the whole thought and affect the whole attitude of the medical profession, there are still men within that profession, and within the orthodox section of it, who follow in the footsteps of the great surgeon, Sir Lawson Tait, to the extent, at any rate, of recognising the importance of methods of approaching and treating disease in which laboratory experimentation plays no part. I am indebted to " Our Fellow Mortals " for calling my attention to some recent utterances of Sir James Mackenzie's reported in the *Times* of April 8th and April 12th. Sir James was speaking of the modern tendency of physicians to rely upon instrumental and mechanical means of examination, but the means which he declared to be essential to true diagnosis exclude reliance upon laboratory methods as surely as reliance upon instruments and mechanism ; and, indeed, it is hardly possible to differentiate between the one and the other, since much of the mechanism now relied upon is claimed as the result of vivisectional experiment.

Mind Better than Mechanism.

In speaking of heart disease, Sir James Mackenzie said that " an X-ray examination might be made, an electro-cardiagraphic tracing might be made, blood-pressure estimated, *and, in the end, the patient might be told nothing of value to him as sick man seeking health.*" The italics are mine and are intended to emphasise this very noteworthy statement. Equally remarkable is the antithesis which Sir James goes on to present. " On the other hand the imminence of heart failure might be gauged by the simplest phenomena—restriction of the patient's response to effort, shown by breathlessness and pain." This is common sense ; and I do not hesitate to repeat what has already been repeated in these notes—that common sense and humaneness are, ultimately, inseparable.

The Progress of Medicine.

But Sir James Mackenzie had other and most interesting comments to make on the training and qualifications of medical men. He said that in his opinion prognosis was the main object of the physician, and that if the prognosis was to be accurate, if the physician was to be able to tell the patient what bearing his symptoms had upon his future, the physician must possess not only wide knowledge, but discriminating judgment, must have a clear understanding of the value and meaning of symptoms, and their bearing upon the evolution of disease. " Let no man think that this could be achieved by the aid of elaborate

instruments, by modern magic, so to speak. It could only be achieved by close and careful observation of many patients over a long period of time and by diligent thought." Close and careful observation of many patients, diligent thought ; these are the means of advance ; not laboratory experimentations, however perfect, mechanism, however wonderful. The progress of medicine, said Sir James, depended on this observation and this thought.

Humanism.

There is a long article in the *Nation* of August 2nd under the title " Fine Feathers Make Empty Nests." It begins by reference to a book about birds recently written by an ornithologist who calls himself a humanist. What is humanism ? It is the provincialism of science. The provincialist limits his sympathies and respect to his fellow provincialists—to his own species : the humanist also limits his sympathies and respect to his own species. The ornithologist in question makes the fact quite patent : he is a humanist, he tells us, and respects only humanity : and he tells us, apparently, with complacency, as though he found merit in his limitations. Limitation and crankism ; these are for him antitheses, and the sole alternatives between which men must choose ; and having chosen what he conceives to be the better part, he declares by his attitude that it shall not be taken away from him. He has a rough and ready way of putting his theories into practice. Birds, of course, must not be allowed to get in our way, and if they do there is a very simple means of getting rid of them : eat them. It is absurd to be hampered in this method of ridding ourselves of a nuisance by the crude superstition " against eating any birds outside game and poultry." There is, by the way, a good deal of superstition, of a kind very crude indeed, connected with the use of birds and beasts as food ; but it is so intertwined with the conceptions of humanism that it cannot be recognised for what it is by humanists.

Nature's Deficiencies.

The writer of the *Nation* article suggests that, even within the limits of humanism, there are more means than one of ridding ourselves of creatures who get in our way. It would be nice, he says, " to eat half-a-dozen humming birds on a round of toast, but how much more delicate and poetic to wear them in a hat ! " And he goes on :—

> " The argument is indeed so obvious that our refined modern European civilisation has not hesitated to put it into practice, the single drawback being that, on account of the scarcity of raw material, it will not be able to do so much longer. It is the custom nowadays to regard Nature as cruel, but surely her real offence is a criminal deficiency both in artistic productiveness and in business foresight. The economic use of wild birds' plumage in women's hats is a striking example in mankind of both. Yet Nature, who, according to the best judge —a plume trader—created ' all birds, beasts and fishes for the use of men and his womankind ' has actually made no provision for an inexhaustible supply of them."

Stupid Nature. No wonder the ornithologist respects only humanity. For first Nature produces birds which get in our way, and then fails to provide a sufficient number of them to form an inexhaustible commercial asset. It almost looks as though the power behind Nature—God—were not a humanist.

Mad and Bad and Sad.

True it is that the way of the transgressor is hard, for those who transgress the laws of kindness and common sense add greatly to the ills to which flesh is heir. It is not an easy thing to put the fear of God into mankind, that fear whose synonym is reverence ; but it seems extraordinarily easy to imbue people with the fear of rabies, a fear so abject and overwhelming as to paralyse the intelligence. An instance of the abjectness of this fear and the strength with which it grips its victims is furnished by what the *Daily Telegraph* in its issue of July 28th aptly designates the diverting comedy of a mad cow. What happened is described by the *Daily Telegraph's* correspondent as follows :—

The cow was killed and eaten. Then the report was spread that the animal had been afflicted with rabies. Immediately those who had partaken of the flesh imagined they were doomed to madness, and forty-four of them took train for Paris, travelling in the luggage van, as the other passengers would not allow them to enter their carriages. Those who remained behind insisted on a veterinary inquiry, which established the fact that the cow had been really mad. At the Pasteur Institute the forty-four people were immediately examined, but it was not found necessary to put them under treatment, because none of them showed any symptoms of the dread malady. They were informed that the fact that they had eaten the flesh of the mad cow presented no danger since the flesh was rendered immune by cooking. They were, therefore, adjured to telegraph at once to their friends, who also imagined that they were afflicted with hydrophobia, and save them a useless journey to Paris.

Panic.

One can imagine these forty-four people rushing off to the railway station, impelled by the fear that at any moment they might be seized by the desire to bite; driven away from railway carriages by fellow creatures, terrified of being bitten, or of being infected by the dread disease through the agency of that most useful servant of experimental physiology, the germ; herded together within the limits of the luggage van and the confines of mortal fear; arriving breathless at the Pasteur Institute, all agog for examination and tests; being informed that since the cow was cooked it could cause no harm to its consumers; and streaming off in a comfortable anti-climax to telegraph to their fellow diners that all was well. And, considering the wild terror of the stampede and the attitude of panic which governed the whole proceedings, one is half tempted to suggest that the meat ran more risk of madness through being eaten by the people than did the people through partaking of the meat.

Fear and Authority.

It is perhaps natural, and truly more pitiful than ridiculous, that people should be easily frightened by a bugbear when that bugbear is dressed up in the habiliments of science, since, for the multitude, science is invested with the authority which for so many people is supreme—the authority of the unknown; and, moreover, a large number of people are still at the stage of "children crying in the night, and with no language but a cry." The shame is with the terrifiers rather than the terrified; and indeed the inconsistencies connected with this bugbear of rabies and hydrophobia are so many and so glaring, and it has to be bolstered up with theories so strange in order that it may retain any degree of equilibrium, that it would seem to shame rather than to honour the science responsible for its existence.

The Confusion of Inconsistency.

Here, in this tragic comedy of the cow—for tragedy there is, though the comedy is so conspicuous, is an inconsistency patent to the eyes of discrimination, though screened, apparently, from the eyes of dismay. It is directly contrary to the conditions prescribed by Pasteur, as essential to the efficacy of his treatment, that the forty-four patients who arrived at the Pasteur Institute in Paris, in order to be treated, were given no treatment on the grounds that "none of them showed any symptoms of the dread malady." Pasteur emphasized the point that his treatment, in order to be successful, must be administered *before* any symptoms of "the dread malady" appeared; and insisted, on the contrary, that after the appearance of the symptoms it was too late to administer the treatment. The assumption that a disease is prevented by a definite treatment when the patient treated has no symptoms of the disease is an assumption that has never, for the impartial observer, passed into the region of established fact. The fact that patients, treated for the purpose of preventing hydrophobia, presenting at the time of the treatment no symptoms of hydrophobia, have, subsequently to the treatment, developed not only symptoms of the disease but the disease itself in full force, gives ground for the assumption on the part of the impartial observer that there

exists confusion in the matter of cause and effect. The casting on one side, by the followers of Pasteur, of a condition which he himself declared to be essential to the success of his treatment, makes confusion worse confounded, and causes the impartial observer to wonder whether this much-vaunted child of experimental science, Pasteurism, has indeed a leg to stand upon, and to ask, supposing that it has, where and what is that leg ?

Back Numbers.

The only leg which to-day is forthcoming appears to be a crutch rather than a limb, for it did not come into being in Nature's orderly way, as part and parcel of that which it is its function to support ; but years after the birth of the discovery it is called upon to sustain, has been brought forth from that carpenter's shop in which are fashioned sticks and staves to uphold decaying doctrines of medical science, ere they become, in the words of the Editor of the *British Medical Journal*, " back numbers," and " graveyards of dead theories, of which the various forms of quackery that survive are the ghosts." For the new contention advanced as a prop to the Pasteurian theory is indeed a sorry support. It is referred to in a paragraph which appeared in the *Daily Telegraph* of August, under the headings of " Spread of Rabies. Grave Discovery." Grave indeed ! for Pasteurism rests upon the assumption that infection depends upon the transmission of the germ of disease from one organism to another organism ; that, to take the specific disease with which the birth and vogue of Pasteurism are associated, hydrophobia in man presupposes that the germ of the disease has been conveyed to the system of the patient by means of the bite—or lick, where the skin is broken—of a rabid animal.

Symptoms and Disease.

And now, behold, in Paris, are numbers of cases of hydrophobia in persons bitten by animals in which no sign of rabies was to be seen, animals described by the *Daily Telegraph* correspondent as " apparently healthy." And here, in the word " apparently," is the leg or crutch by which Pasteurism is to be kept erect. We all know that appearances are deceitful, but we did not know that they were deceitful to the point of representing their antitheses ; we did not know that an animal, human or sub-human, could appear perfectly well, eat well, sleep well, display ease and energy of body, exhibit all the symptoms of normal health, and yet be the victim of disease to an extent so marked, to a degree so potent, that it could pass it on to another animal. This is a doctrine directly contrary to the methods laid down by Sir James Mackenzie (see last month's Notes) as essential to the treatment of disease. According to him, the physician " must have a clear understanding of the value and meaning of symptoms ; " and presumably, if he attaches so much importance to the symptoms of disease, he would not entirely discredit the symptoms of health.

Two Ways.

There are two ways of handling such a problem as is presented by the fact of hydrophobia appearing in persons bitten by healthy animals ; the problem, that is to say, of the development of disease in a manner not in consonance with an accepted theory of the means by which disease is developed. The first of these ways is to question the theory, to reconsider its bases, to admit the possibility that, since the facts are at variance with the results which it lays down, the theory may be at fault. That is the scientific way, the way that would be taken in any science save that of medicine. But medical science has a logic and methods peculiar to itself, and it deals with the problem in its own way. It pins its faith to the theory, and accounts for the facts by the introduction of a fresh assumption ; an assumption which rests on the same basis as does the theory whose postulates have broken down. The Pasteur Institute, the *Daily Telegraph* Correspondent tells us, has been led to

make further investigations into the problem of rabies and hydrophobia, " and it is now established "—not, be it observed, by the means advocated by Sir James Mackenzie, but by the methods of the laboratory—" that the puppies of an animal to all appearance healthy may nevertheless transmit the virus to human beings, although the disease may not be evident but only dormant in the mother and in the puppies, and may only declare itself many months later." Declare itself in whom ? The mother ? or the puppies ? or both ? or only in the bitten person ?

Apparent Health.

" This discovery," comments the Correspondent of the *Daily Telegraph*, " greatly complicates the difficult problem of stamping out disease." It does indeed. It complicates the problem if only for the reason that the symptoms indicative of disease upon which Sir James Mackenzie lays such stress are, according to the theory now " established," sometimes to be considered as essential evidence of the presence of disease and sometimes to be dispensed with altogether. For, when hydrophobia declares itself in the patient, it is by no means of the symptoms of hydrophobia ; the patient, so long as he is " apparently healthy," is supposed to be so in fact. But if the dog that bit him remains " apparently healthy," if the mother of the dog, and his grandmother, and each and all of his ancestors, so far as they can be traced, show or have shown no signs of rabies, the absence of symptoms must not be taken to mean the absence of disease. For the person bitten by the apparently healthy scion of an apparently healthy race has developed hydrophobia, or apparently developed it—for there is nothing but the symptoms to prove it—and as, so says Pasteurism, hydrophobia can result only from the bite or lick of a rabid animal, it follows that the animal who bit or licked must have been rabid.

Facts and Theory.

This is scientific reasoning when science commits itself to the methods and mentality of the laboratory ; and the Correspondent of the *Daily Telegraph* is right ; it undoubtedly gives rise to complications. At first sight this method of reasoning seems to have at any rate the merit of simplicity ; you " establish " a theory, and then make the facts fit in with it. But facts are awkward things, and once they have been manipulated, become like a pack of cards that has been shuffled ; the suits get mixed, and the more you shuffle the greater the confusion. For, see what this newly-established truth brings in its train ; nothing less than this : that disease is no longer the negation of health, but its companion ; that health no longer banishes disease, but is convicted of the tendency to nourish its arch enemy in its bosom. Wherefore the dangers that beset us are obscure and manifold. The most healthy animals—as far as appearances go—present a menace, and not only cows who apparently have rabies, but cows who apparently have not, may be the cause of future expeditions in luggage vans to the Pasteur Institute.

Conflicting Assumptions.

The whole question of hydrophobia is indeed obscured by conflicting assumptions ; the very existence of hydrophobia as a specific disease is an assumption. For, since the same or a similar disease is produced by gun-shot wounds, by the bite of a healthy animal, and by the bite of a rabid animal, it is surely an assumption, rather than a proved fact, that that disease is due, and solely due, to one only of the several causes from which it results. The symptoms, in fact, are very much the symptoms of tetanus, and it is more than probable that what is called hydrophobia in man and rabies in animals will one day be seen to be a form of that disease and not a specific disease in itself. If this hypothesis be correct—the hypothesis that hydrophobia is a form of tetanus—it would account for the fact that hydrophobia does not always follow on the bite of a rabid animal, that it sometimes follows on the bite of a healthy animal, and that it, or a disease similar

to it, sometimes results from wounds in which the bites of animals play no part. And these facts are not accounted for by Pasteurism.

Cruelty and Punishment.

There has been more than one case lately of fines imposed as punishment for cruelty to pit ponies, and on this subject Mr. Leslie Scott writes to the *Times* (of August 15th) as follows :—

> It is monstrous that intentional cruelty to dumb animals should be let off with a fine. Imprisonment with hard labour is the only appropriate punishment. . . . . Time after time there appear notices in the Press of " shocking cruelty to some dumb animal," and defendants escape with a fine. After some years' consideration I have come to the conclusion that it is the Bench which is to blame, and that, so long as the magistrate has a free discretion between a fine and imprisonment, these utterly inadequate punishments which shock the feelings of right-minded men and women will continue.

It is true that cruelty to animals is looked upon as a minor offence, and true, too, that it is a shame and disgrace to civilised humanity that it should be so ; for the Bench, it is to be feared, represents fairly adequately the sentiments and opinions of the average man and woman. That cruelty, whether to man or beast, is the worst of all offences is a truth which all who perceive it should do their utmost to bring home to their fellows ; but whether punishment, whether imprisonment, under our present prison system, would act either as a deterrent or a cure in connection with cruelty is more than doubtful. The aim of all treatment of offenders should be to get rid of the tendency to offend, and our actual way of handling criminals results in increasing rather than in diminishing that tendency, in hardening, not in improving those who are submitted to its methods. We must eliminate cruelty, negative as well as positive, from our prisons, before we can hope to eliminate it from our prisoners.

Public Responsibility.

True it is, and fortunately true, that there is a considerable body of " right-minded men and women " whose feelings are shocked by the attitude of magistrates towards the cruel treatment of animals, and it is a matter for rejoicing that their feelings are, and can be, thus shocked ; but if they are truly right-minded on this question they will not concentrate their energy upon the infliction of harsher punishment on those guilty of cruelty, but will set themselves against those systems of trade, those customs of fashion and amusement which not only incite to cruelty but sometimes positively demand it. Thus, in the cases of cruelty to pit ponies, it must not be forgotten that the boys in charge of the ponies have to get a certain amount of work out of them in a certain time ; and as the strength of the ponies is totally inadequate to the work imposed upon them, and as the nerves of the drivers become irritated in the attempt to perform a brutal and all but impossible task, cruelty is the almost inevitable result. For you cannot do a cruel thing kindly; and, if anybody is to be punished for adding cruelty to cruelty, the inaugurators and responsible agents of a system inhumane in itself should not be left out ; nor should the public who permit the system to exist and flourish be exempt from blame.

Cruelty of Custom.

There is very much cruelty which is permitted simply because people are accustomed to it, are born into conditions in which the prevailing attitude of thought and feeling is toleration, and even condonation, of cruel customs. The practice of conveying live poultry for sale suspended head downwards from a pole, is a practice which would surely be speedily condemned and abolished were not the people, who are familiar with it, blunted in understanding and sympathy by their familiarity with the cruelty of such a proceeding. This particular custom seems to be confined to Wales, but, as a correspondent points out in the *Western Mail* of September 3rd, it prevails throughout the whole of that country, and, as he also points out, is a disgrace to the principality.

A Scandal of the Road.

There are other customs, quite as cruel, quite as complacently accepted by the public, as this method of transporting live poultry, and far more widely prevalent. The custom of sending cows to market unmilked is a cruel and a shameful one, and the wonder is that people can see these poor things, with swollen udders, hardly able to walk from pain and discomfort, driven along the roads, and be no whit affected by their suffering. Probably they *don't* see, for the company of those who, having eyes, see not, is still a large one, and those who in respect of animal suffering see with their eyes and understand with their hearts form as yet but a very small band. The chaining of dogs, the leaving of cats in empty houses, the over-driving and over-loading of horses, these are common abuses of everyday life which have been referred to before in these notes, and will be referred to again and again, just because they are so common, so widespread, so ignorantly and callously tolerated, so calmly accepted. The running down by motorists of the ponies in the New Forest is another instance of the scandalous indifference to animal life and suffering with which a certain class of people pursue what to them counts as pleasure. Cows, ponies, fowls, dogs; the lives and mutilation of these are as naught to the Road Hog, nor is the loss to the owners of the animals. All that matters is to rush at full speed through beautiful country, running down whatever comes in the way, oblivious alike to beauty of scenery and of conduct. Mr. Cunningham Graham, in a powerful and caustic article on this subject in the *Observer* of September 14th, suggests certain means of checking this ill-bred behaviour. "Firstly, to put on a strict speed limit, not to exceed ten miles an hour on all the forest roads. Secondly, if it can be brought home to them, to fine the owner, driver, and all the passengers of any car that should run over ponies and leave them injured on the road. Thirdly, the restitution of the old forest gates, a measure strongly recommended by cattle owners for the prevention and detection of reckless drivers." The ponies suffer the most. Figures and facts, Mr. Cunningham Graham tells us, can be obtained from any resident; and he says that a friend of his has informed him that "only in the district round where he lives thirteen ponies had been killed or mutilated since the first week in April."

A Test Prosecution.

It is highly satisfactory to know that a prosecution undertaken by the Equine Defence League in the case of an overladen horse has been successful. The Magistrate (the case was tried before Mr. J. Ratcliffe Cousins at the West Ham Police Court) said it was just the kind of case that "was meant to be stopped by the Protection of Animals Act, passed in 1911," and imposed fines both upon the owner of the horse and upon the carman, not only "with the object of drawing the attention of other carmen—but also because I think that there has been callousness in not ascertaining what was the extent of the load which you were going to call upon this horse to take over the road—a callousness that amounted to cruelty." If the Protection of Animals Act were only justly and uniformly administered, as in the above instance, cases of cruelty would soon be decreased in number and extent.

The Struggle for Social Justice

Notes for the Month

By A. Emil Davies, L.C.C.

THESE notes are written while the passions engendered by the strike of railway workers are in full flood. It is strange to observe how engrossed we all are with what happens before our eyes when it closely affects us personally, to the exclusion of other things, possibly of much wider moment, which are occurring in the outside world. As at the touch of a magic wand, public interest in what was happening elsewhere in the great world disappeared totally during the strike—disappeared from our thoughts and from the newspapers, which, instead of devoting columns to the situation in Russia, in many cases bestowed not a line thereupon. And yet, when one comes to think of it, there are hundreds of thousands of people in Vienna (to mention merely one of numerous cities to which these remarks, alas, apply) who, as they read in their newspapers that there was a railway strike in England, shrugged their shoulders and passed on to the all-absorbing thought of how to ward off utter starvation from themselves and their fellows; and, if I lived in Vienna instead of London, I, too, would be but mildly interested in what engrosses me to-day. It is human to attach the utmost importance to what concerns ourselves individually, and, so long as we recognise that this circumstance puts things altogether out of perspective, no great harm is done.

The Strike and Class Hatred.

Many earnest-minded men and women must have been painfully impressed with the class feeling that came to the surface during the conflict. The War has already engendered more evil passions than are good for the race, and what humanity needs to recover from the ill effects of that conflict—more serious in the moral than in the material domain—is an increased sense of solidarity and brotherhood. A great labour struggle like the railway strike brings into play within the Nation all the evil feelings referred to, which are assiduously fanned to a flame by that section of the Press which is always quick to pander to mankind's worst and most facile instincts. Mixing, as I do, with men occupying leading positions in finance and business, I am appalled at the depth of class feeling that has been evidenced. We frequently hear of class hatred, as though it came from a feeling of envy on the part of the "have-nots"; but is it realised that this class hatred is still more acute on the part of many of the "haves"? Those gentlemen who, as we read, volunteered along with their valets and chauffeurs to take the place of the strikers, did so with the same feeling as followers of Islam entering upon a Holy War. To do them justice, many of these persons are convinced that in so doing they are fighting the battle of society, or the public, as against a section of their fellow-countrymen who wish to "hold up" the community for their own profit. In a letter received from a friend, stranded during the strike at one of the great hotels of a fashionable health resort, occurred the following passage:—"The kind of comment on

the strike which is current here you can imagine! It nauseates me, but I have to be discreet in speech. I have not heard one single remark which would indicate the remotest possible understanding of the labour position."

What is the Public?

With all this talk about a so-called War against the public, few people stop to consider what is the "public." A rich man, with whom I was discussing the situation, inadvertently stumbled on the truth by saying "of course if the transport workers and other Unions come out, I am afraid the public will not be large enough to win." Suppose the railwaymen feel they are fighting the battle of the mass of the workers against a reduction in their standard of living, a view supported by Mr. Lloyd George's statement that "whatever we lay down in regard to the railwaymen, you may depend upon it is going to be claimed throughout the country." Suppose the mass of the workers agree with this view—as indeed they do, although the ordinary newspaper reader would not be aware of it—the Trade Union Congress, with its five-and-a-quarter millions of organised workers and their families, represents alone about half the Nation; add to these the millions of unorganised workers, and the remaining "public" will be found to be considerably less than one third of the population; and who is justified in assuming that the whole of that one third is unanimously against the workers?

What Lies Beneath the Struggle?

An appeal from Church leaders which appeared in one or two papers affords gratifying evidence that some people are aware of the fundamental principle underlying the issue, instead of arguing upon points of procedure. Permanent peace and justice, as these gentlemen say, can only be established on a clear basis of principle, and they rightly pointed out that the lowest wage paid to any man should at the very least not be less than the poverty line, the line below which a man cannot bring up a family in decency and comfort. That there is a section of "big business" which recognises this aspect of the matter is shown by the September circular of Barclays Bank, Ltd., which, referring to the statement of Mr. Vanderlip, head of the greatest American Banking Institution, the National City Bank of New York, that Britain had maintained her trade by levying on her manhood "a wage scale that averaged lower than the point at which the physical efficiency of labour could be maintained," added the following:—

> We have to admit that very large numbers of our population have worked hard and for long hours, and yet lived under conditions which were a disgrace to a great nation—this while we were annually investing £200,000,000 of so-called "Surplus Profits" abroad.
>
> We have also to admit that, at a time when our country was the greatest and wealthiest in the world, conditions of abject poverty obtained to a greater extent than in many small and comparatively poor countries. This position has to be adjusted, for we cannot logically emphasise to the mass of the population their duty to their country when there are sacrifices to be made, and forget its obligations to them when there are benefits to be shared.

The Only Hope.

As Mrs. Besant has pointed out, all times of transition are a struggle between two opposing forces, that which makes for growth towards a better world, and that which retards this development. Stripped of all its petty personalities and its clash of selfish interests (admittedly on both sides), the recent strike was a struggle between the under dog, in the shape of the workers generally, and those sections of society which are more comfortably circumstanced, as to who shall do the paying for the War. As indicated above, great American and British financial interests are agreed that in the past the British worker has been underpaid, under-fed and under-housed—the Prime Minister himself holds and has expressed this view. The questions at issue are big, and, if they are going to be settled in a spirit of class hostility, it means a series of labour disturbances,

which may engulf the Nation in a state of hopeless chaos ; if it is handled with a sense of solidarity, brotherhood and co-operation, we may yet see the happier world that so many of us aspire to. Interested parties talk as though the better conditions for the workers mean national ruin ; it is precisely the contrary which is true, and if Labour loses, the Nation loses. The question is, how many struggles of this sort are we to have before Capital realises that no temporary victories will serve its purpose, and that only a straightforward understanding with the workers in a full spirit of co-operation, and with all the cards on the table, will avert the breakdown of industry ?

The Press.

In all these struggles, one is continually forced back to consider the part played by the Press. It is of no use mincing words ; the fact is that the greater part of the daily Press, being owned and controlled by persons whose interest it is that the present order of things should persist, does its utmost to poison the minds of its readers against the workers. It is possible that many of these people have become so accustomed to think that what their papers say *is* public opinion, that they really believe it ; and, when the compositors began to grow restless at the daily tissue of tendencious matter they were called upon to set up —" poisonous misrepresentation " as they termed it—newspaper proprietors virtuously declared that they would not permit anyone to dictate to them the policy enunciated by their newspapers (the possessive pronoun should be noted) ; but they hastened to add that they were not opposed to, and had no intention of making attack upon, the principles of trade unionism. It is noteworthy, also, that, after this passage of arms, most of the papers referred to adopted a more conciliatory tone in their comments. Anyone who mixes much with journalists will be aware of the fact that the majority, including those who write for the most reactionary papers, themselves hold views that would be characterised as advanced, Radical, or Socialist, by their employers ; but they are engaged professionally, and in that capacity have to write on the lines dictated by their employers.

Do Newspapers Represent the Public ?

By this time some readers are probably asking how it is that, if I am right in asserting that newspapers represent the opinions of a limited class only, they hold their ground, and are not swept out of existence by some newspapers which do represent the majority of decent people. The answer is that the modern newspaper —the English newspaper in particular— is a complex organism which only pays its way after a vast amount of money has been spent upon it, and could not endure without enormous subsidies from persons who utilise it as a means of forcing the public to buy their goods and also to assimilate the political and intellectual views *they* and their friends (the propertied class) wish disseminated. No newspaper lives on the penny or so per copy paid by its readers, which represents merely a small part of the cost of distribution, without reckoning the cost of production at all. A paper like the *Daily Herald*, which is avowedly brought out to assist in putting an end to a system based upon the exploitation of the many for the profit of the few, cannot hope to make both ends meet, for the simple reason that, with a few exceptions, the ordinary big advertiser will not make use of it as a medium of publicity ; and if a time ever came when daily newspapers, independent of the big interests, looked like establishing themselves, those same big business and political interests would very quickly subsidise still further the older organs so as to continue to influence the public in the manner they desired. It is not many months ago that the newspaper world was staggered at the price paid for a great London daily paper. Does any reader suppose that the enormous sum at which this paper changed hands, plus the very considerable compensation paid

to the retiring editor, was fixed upon a purely commercial basis, depending upon the profits? What determined the price paid was, of course, the value of the said organ as a means of gaining support, in favour of certain political personages, of those hundreds of thousands of people who regularly took their news—and, alas, their views—from that paper. Such a traffic in "public opinion" should appal decent-minded people who little realise the extent to which it is carried on.

The Attitude of the Press.

In dealing with the attitude of the Press towards the railway strike one must of course be permitted to generalise. There are, naturally, some exceptions, and it must also be admitted that there is a growing tendency on the part of some newspapers to allocate one or two columns to the expression of views by leaders of the men, even if they do their utmost to counteract the effect by leading and other articles. Still, the fact that some space is given to the workers' point of view is of itself a considerable advance on the past, and is a tribute to the growing power of labour. Unappalled at the vast forces of capital and vested interests with which it has to contend, Labour is beginning to organise its own Intelligence Department, and during the strike a band of workers, the names of some of whom would surprise the public, met regularly under the auspices of the Labour Research Department, kept in close contact with the railwaymen's headquarters, drafted the excellent advertisements which appeared in the Press stating the men's case, and arranged for the writing of articles and a whole publicity campaign. One great daily paper admitted, in a leading article, that it was in a great difficulty about accepting the first advertisement of the men's case, until it received the Government advertisement replying thereto. Yet this newspaper, and practically all newspapers, publish all sorts of statements in advertisements, as to the truth of which they have no qualms and make no enquiries; and I suppose most readers of these notes are aware that much of the society news and other items that appear as news in the papers are paid for by the would-be celebrities whose arrivals, departures and activities are thus gravely chronicled. The men's sympathisers circularised the London Clergy with a number of Press extracts; and one which, I have been told, horrified some of these gentlemen, was a quotation from the *Times* to the effect that "like the War with Germany, it must be fought to the finish." Anyone who has been in a newspaper office knows of the hundreds of letters for publication that are received each day, and that only one per cent. or less of such letters can appear. Only those, therefore, which are of great public interest, or coincide with the views of the proprietors, are inserted. It is interesting to note, therefore, that out of four letters which appeared in the *Daily Mail* on October 1st two read as follows:—

I.

"Make the capitalists pay;" has been the war-cry of the red tie brigade for quite a long time. Now the question is, who are the Capitalists? Surely they are the National Union of Railwaymen who in 1917 held assets valued at £982,834!

I advise all railway season ticket holders to combine and sue the Railway Union for compensation.

II.

The railway labourers at 53s. war wages have been "temporary gentlemen." Were the case so put to them they would surely see that war conditions cannot be expected to prevail in peace time.

The war was lucky for some people and unlucky for others. Let them take their bad luck, such as it is, like English sportsmen; or, at any rate, wait and see if the bad luck really does materialise, before acting on the supposition.

To me the serious thing about these two letters is not the low standard of intelligence displayed by their writers, but the assumption that the arguments they contain are those which appeal to the large public for which the *Daily Mail* caters. The statement that a Trade Union having assets equal to £2 (two pounds) *per head* of its members, is itself a capitalist is equalled only by the

argument that if one man gives up his life for his country while another makes a million out of the fact that he is a shipowner and that several of his vessels have been destroyed by the enemy, involving the loss of several human beings, but with the benefit of high insurance values, while yet another has to keep a wife and family on 53s. a week (in these days when a pair of girl's shoes cannot be obtained for less than 25s., and are rubbish at that !) ; the said workman is to take his " bad luck " like a sportsman ! Fortunately for the Nation the strike has been settled on lines other than those advocated by the majority of the Press, and on this Mr. Lloyd George, no less than the men's leaders and the Nation itself, is sincerely to be felicitated.

A. EMIL DAVIES.

THE DEEPER MEANING OF THE RAILWAY STRIKE.

THE Strike came and went with a suddenness that left us mentally breathless. For a few brief days it was as though a curtain had been drawn aside and we looked into a black place of unimagined horrors. The curtain has fallen back again, at any rate for the present, and the future of our country depends in a large measure upon what we saw and how we interpret what we saw.

On the surface it appeared as though the magnitude of the weapon employed by the railwaymen was altogether out of proportion to the issue at stake. Someone humorously suggested that the strike was about the use of the term " definitive " ! This, of course, is merely a picturesque exaggeration, but the railwaymen themselves insisted that the single point at issue was the question of standardisation, and important as that is, involving as it does the fight for a minimum standard of life, it would yet appear that the national strike—with its strong tendency to become a " general strike "—was a method far too terrible in its consequences to be employed when merely a question of wages for a comparatively small number of men was at stake. (We are not discussing here whether the strike is ever a rightful or expedient method, but are assuming the commonly held view that the strike is a legitimate weapon in the last resort when the issue is big enough.)

But, although the issue was ostensibly one of wages, it is now clear, that, if the strike had continued for any considerable period of time, the conflict would have broadened until it had become a gigantic trial of strength between the State and Organised Labour. Although the forces of reason and conciliation have temporarily triumphed, those who were in close touch with the negotiations tell us how powerful were the forces on both sides that were anxious for a " fight to a finish." Negotiations came perilously near to breaking down, and anyone watching with imagination the preparations being made for a protracted struggle could only feel how terribly suggestive it all was of the bloody revolution which William Morris depicts with such an amazing grasp of psychology in his " News from Nowhere."

Thus we see that the strike was only a symbol of a far wider unrest, and, if we are to understand it, we must view it as a symbol and not as an isolated phenomenon. Unrest is deep-seated and wide-spread. The Worker suspects the Employer. Why ? Because, generally speaking, the Employer asserts that a higher standard of living for the Worker can only come through increased production, and refuses to consider the possibility of the distribution of existing wealth being wrong. He suspects the Government. Why ? Because, after all the things that have been said about a " land fit for heroes to live in," they are apparently now merely engaged in establishing the *status quo ante bellum* in Industry. The fact is that we have reached an industrial impasse. The Workers are determined to

have more of the good things of life ; the Employers and the shareholders are equally determined that profits and dividends shall be maintained ; yet both cannot have their way, because the War has made us poorer as a community. There is only one way out of the muddle—increased production. But this, as we have seen, is not an adequate solution in itself, because the Worker is determined to have his fair share not only of the added wealth but also of the wealth already created.

It is no use baulking the issue. The present system is bankrupt. It is not able to meet the needs of the day, the spirit of the times. It is proving as inefficient as it is anti-Christian, in that it does not draw the best efforts out of men. Someone who attended the first great mass meeting of the railwaymen at the Albert Hall came away with the feeling that there in that vast assembly was a spirit so powerful that its import could not be estimated. It is the same spirit that is stirring the ranks of Labour throughout the world : in India, in Europe, in America. It is expressing itself in varied ways. Sometimes it is crude, and almost always inarticulate. It is limited by the ignorance and prejudices of men, and so it is often expressed unwisely and even disastrously. But, nevertheless, it pushes on irresistibly because in the nature of things it is irresistible.

It is this spirit that has been manifesting itself in our midst. It is the new wine, and with a considerable shock many people have at last realised that the old bottles of our present social and industrial order are inadequate. Why are they inadequate ? Because the dominant note of the present system is—gain, whilst the dominant note of the new spirit is—service. The issue, then, is between Co-operation and Chaos.

Having seen the issue, our duty is clear and our responsibility is heavy. There is no time to be lost. Even now a crisis may be developing with regard to the nationalisation of the mines, and, supposing this to be averted, there cannot possibly be peace until some radical alteration in the structure of society be undertaken. Our first duty is to proclaim, both as individuals and groups, that we *understand* the aspirations of those whose lives have hitherto been cramped by economic pressure. Our second duty is to point to the great fundamental principles of service and fellowship which must be at the base of any re-construction, if the structure is to be stable. Our third duty is to think, and think, and go on thinking until we discover ways in which we may corporately express the new spirit in our social and industrial life. We must not be content to leave this last work to the politicians and the economists. Religious people have surely erred in the past in trying to separate politics from religion. Religion, if it is to be a real force in the world to-day, must be able to tackle specific problems with specific solutions. The crisis is so grave that rapidity and boldness in action are essential. To act thus requires faith in principles, and it is this faith that religious men and women can alone supply—faith in human nature and faith in God. BERTRAM PICKARD.

Educational Notes

Shakespeare for Children.

Certain head teachers some time ago initiated a movement for the organisation and extension of children's Shakespearian performances in London, with the primary result that at the present time no fewer than 400 schools are working in conjunction with the Royal Victoria Hall, near Waterloo Station, fondly known as the "Old Vic." The work of the "Old Vic" has already been discussed in these pages. Its audiences are an education in life, exhibiting that sharp Cockney faculty for grasping and criticising essentials, and what may be styled "kernels." Against enthusiasm, appreciation, and delight, the hygienic adult balances atmosphere; London's poor school child, plus the position of the Hall, rendering this consideration one of considerable strength. Unfortunately for adult education, the balance generally goes down on the side of hygiene. The spectator who braves the air, reads in the rapt faces of the children that here is a way to the heart of the pupil.

The "Old Vic," with its huge child-audiences brought there twice weekly, at least, during the season, through an efficient organisation established by teachers, was, as has been stated above, the first result of a belief in the educational value of Shakespeare. But a more interesting development is, that certain other teachers, fired by the success of the "Old Vic," formed a small local Committee in Whitechapel for the purpose of arranging children's performances to be given in the Whitechapel Road. The interest aroused was so great, that other localities followed Whitechapel's example, and there are now nine Committees of teachers responsible for the organisation of Shakespearian performances in various parts of London.

Lately, the L.C.C. had urged upon it the desirability of establishing a municipal theatre, and the Education Committee have now taken up this suggestion from an educational aspect, and are taking action to consolidate the movement to provide special Shakespearian performances for school-children. The Education Committee propose to do three things. (1) to make a £250 grant to the London Central Shakespeare Committee, an organisation representing all the localities in which plays are being given, outside the "Old Vic"; (2) to make a grant of £100 to a Committee of teachers representing the "Old Vic"; (3) to spend a further £100 on evening performances for students at evening institutes. The Committee is of the opinion that this assistance should enable the plays to be brought within the reach of the poorest children. On the other hand, it may be questioned whether this might not degenerate into a charity, for experience has proved that the children willingly pay the price of admission; in a few cases help might perhaps be given.

The Ben Greet Company, during its last season, gave an average of four matinee performances per week, for 34 weeks, the average audience being 1,500 children. Next season it is hoped to produce plays in outlying areas, even those so far distant as Brighton.

There is much to ponder in the foregoing. This movement, one feels sure, will not stop at children's *theatres*. Some present day reformers of school life rather decry Shakespeare as an educational factor, or they condescend to mention him as the writer of "what are perhaps the very best school-books in the world." They say nothing against Shakespeare, but they say a great deal in favour of Bernard Shaw! To be fair, they recommend Shaw as a training in quick-wittedness, open-mindedness, generosity, and humour, not as an education in the broader things of life, which

Shakespeare is. Given good interpreters of that master-dramatist, there are no other plays extant which so create their own atmosphere as those which centre round young England. They breath of freshness and of uncontaminated air from the time when all the world was young. The tragedies are another matter, but in these, too, is a lasting quality no where else to be found. In Shakespeare are the draw and impetus of the eternal currents, not the choppy wash in the wake of the vessel of modernity. In so far as the youth of a nation is brought into contact with what is true and deep everlasting, in so far will its essence be strengthened and refined. The men of Shakespeare's day adventured into the West and were gathered to the great gold heart of the sun ; through his plays, his poetry, we in this commercial age are fingered lightly by those far-off beams, and adventure ourselves other-whither, seeking rather the Golden Age of the soul than the Golden Age of a nation.

Sex Education in Schools.

Three important resolutions were passed at a Conference held in the United States, of educators representing schools and colleges of Maryland, Delaware, Virginia, and the District of Columbia, on the question of teaching children in school the facts of sex. This is a problem which not only teachers, but also most parents, pass by on the other side—with disastrous results, as a rule. If ever there were a subject which needed frank, clean handling, this is one, and, fortunately for the present-day children, its needs are being recognised. Briefly, the three resolutions referred to are: (1) That sex education should be given in connection with physical education, biology, physiology, hygiene, general science, and other subjects to which it has a rational relation ; (2) That it is desirable that such essential matters as reproduction, in a few typical forms of plants and animals ; elementary physiological facts and the true significance of physiological changes ; the main facts concerning the cause, manner of spreading, and possible results of certain diseases ; and the fundamental facts concerning heredity, be taught during the first year of the high school. (3) That the courses in physical training, biology, physiology, hygiene, or general science, throughout the four years of high school, and, especially during the last three years, should make definite provision for carrying on the instruction. It is urged that these principles be included in the high school programmes throughout the United States.

In the first resolution the words " to which it has a rational relation " are of very great importance. In sex education there is always the danger, when dealing with children of any given age, of providing instruction which is too advanced for that age. To know how much, or how little, to say, and how to relate this teaching to other subjects, is a difficult task for any teacher, but it is a task which must be faced. It is essential that such instruction be given in connection with other " rationally related " subjects, and be not given undue importance by being made a special study.

A Community Children's Place.

In the Spring of 1918, a group of women resident at the University of Chicago organised the University Nursery for the Co-operative Care of Children, in order to demonstrate how a mother may find freedom for the reasonable pursuit of their own interests, and at the same time be assured that her young children are safe and happy. There are 40 members of the society, who each pay 2s. 6d. per week. The sum thus realised covers the salary of a trained kindergarten teacher and the cost of the equipment needed ; the University furnishes rent, light and heat, and the grounds supplied the out-door play-rooms for the children. The children use playthings in common, learning something of co-operation as well as enjoying many things which their parents could not afford to buy for them alone. A

certain proportion of the equipment was at first given by interested people.

The University Nursery is open to the children of members, from the age of a few weeks up to ten years, daily from 9 to 12, and 1.30 to 5 p.m. Mothers and children are free to come and go as they please. The average attendance is 25, and two mothers are present each day to help the matron; those mothers who are professionally employed and therefore cannot serve, pay a double fee. Through the variety of interests to be found in any group of women of this number, the children have the benefit of learning music, modelling, handicrafts, of having story-telling, etc., and the spirit of play guides all that is done.

Two doctors of the faculty have offered their services, but it is interesting to note that in all the months of the existence of the University Nursery, no doctor has ever had to be called in. Precautions are taken for the prevention of the spread of infection; no child suffering from a fresh cold, for instance, is admitted.

The organisers of the Nursery started the plan by sending to all whom they thought might be interested, a "questionnaire." This leaflet explained that the idea was the result of a discussion by a few University mothers who knew what a strain the long hours of uninterrupted work and responsibility were on a professional woman, and asked ten questions—whether the recipient had any children who would benefit by the scheme; how many and what age they were; what hours of the day would be most convenient for the children to be cared for; whether it would be of use every day; if not, what days; would it be difficult to get the children to the proposed Nursery, and if so, would assistance in this make the Nursery more useful to her; would she prefer the group to be under the care of mothers taking turns, or under the care of someone employed for the purpose; would it be better to have smaller groups meeting in private gardens; would she be willing to trust possible infection to the intelligence and conscience of other mothers, or should there be medical inspection; would she patronise a University creche if it were properly safeguarded medically. Suggestions and questions were also asked for.

This admirable experiment has been a very great success, as it well deserved to be. It is a scheme which might be put into operation by other professional mothers who find the strain of work and looking after their children severe.

Co-Education Abroad.

It used to be permissible in France for girls to attend boys' lycées, but this —we do not know whether to call it a right or a privilege—has now been withdrawn from them. The reason is not given, but it is probable that it is on account of the great losses in young men which France has suffered during the war. The authorities would hesitate to allow the girls the same—*they* would call it privileges—as the boys, now that they would be likely to be largely in the majority.

In Italy there is a curious type of so-called "co-education." The girls and boys are taught together, but the girls assemble in an adjoining room, and are ushered into the classroom under the wing of a mistress, a few minutes after the boys have entered. At the close of the lesson the girls again wait until the boys have been dismissed. It seems rather like an insult to call this co-education!

La Maison des Petits.

Last October one of the "New Schools of Europe" was opened in Algiers by Mdlle. Jeanne Evrard, daughter of Mme. Figuemont, who called it "La Maison des Petits." On the front page of a small descriptive leaflet which we have just received is a sentence which supplies the reader with the key to the school: "Cette école est une maison où l'on réunit des enfants de 3 à 7 ans, moins pour les instruire que pour les cultiver, c'est-à-dire pour les aider à se développer joyeusement et spontanément."

At first there were fourteen pupils; by April of this year there were 24, but during the early summer many left for France or went away to the country, and now there are ten little children in this happy home school, of whom two are Russians, one is a Swiss, and one is a little native who cannot speak French. Madame Figuemont writes that the liberty of the Montessori method is a joy to the children, though some of them were rather bewildered when they first came. With one exception, the silence class was especially appreciated, and the very interesting little girl who was, as Madame Figuemont says, "painfully impressed" by it, insisted upon her little schoolfellows playing at "silence class" with her when school was over!

More attention has been paid to the formation of character, this first year, than to teaching proficiency in manual work or in actual book work, and the interest and satisfaction shown by the parents has proved that the experiment has been a successful one. The children now show more initiative, more decision and more taste in the choice of occupations; they show a desire to ornament their schoolroom; their manner towards visitors is perfectly natural and simple. Best of all, Mdlle. Evrard has been able to win from her little pupils spontaneous frankness; and there is much less "tale-telling."

The descriptive leaflet tells us that the children live in a home atmosphere of calm, of confidence, of love, and of mutual respect. Not only is the social instinct developed by teaching the little ones to share with one another, to help the younger ones, to be polite and good-tempered towards all; but they are given responsibility in the caring for animals and plants. Mdlle. Evrard believes that in this "society in miniature," the primary social habits are formed more easily than is the case when the child is at home and is the centre towards which his whole world converges. The plan of the whole system aims at the catching and holding of the child's inquiring mind, at the development in him of the power of observation, of initiative, and sequence in thought and idea. At home a child is, by reason of his being very precious, surrounded and hampered by the care of anxious parents, but at a school like this he has a liberty which is limited only by the liberty of others, and through this liberty there grows in him a thoughtful and active personality. In the concluding paragraph is found a précis of the Montessori method, which gives in a nutshell the administration of the Maison des Petits:

"La directrice n'impose pas ses volontés; elle est là pour répondre à toutes les questions de l'enfant, pour observer ses manifestations et ses tendances; pour le guider en tenant compte de son caractère et de ses aspirations vers la discipline de lui-même."

It will be interesting to watch the steady development of this New School in Algiers, a pioneer of the New Ideals in Education in Africa.

Social Training for Women.

Since the commencement of the War, many women have entered the medical profession; so many, that there is dangerous overcrowding. To relieve this pressure, and also to provide a career for those women who wish to devote themselves to public service of some kind, yet who are drawn neither to medicine nor to teaching, St. Andrew's has instituted a diploma for social training. The details of the scheme have not been quite worked out, so far, but the progenitors are actively engaged on their completion, and, when ready, the course should be one giving scope to the activities of many women who have been engaged for the past four or five years on one kind or another of useful work, and who feel that they cannot return to a life which contains no occupation or interest definitely their own.

Education for the Working Woman.

In the host of schemes presently being broached for the betterment of the education of all classes, the needs and desires of the working woman are not being forgotten. The Adult School Union, for

instance, proposes to teach the factory worker and her class the past history of the human race, and its problems of to-day and of to-morrow, in such a way that in her the social conscience will be awakened, and she will try to do her share in the bettering of human life within her reach. A Summer School for working women has already been established by the Union, for a period of a few consecutive weeks, where the students live and work and play together, reading, hearing lectures, and discussing. Another Society is the Ruskin College for working men, which is planning an extension of its work to women. Still a third is the Y.W.C.A., at the headquarters of which, in Hanover Square, is being drawn up a scheme for the foundation of an experimental residential college for working girls.

This College will start, probably, with some 20 students and a small staff, the domestic work largely to be done by the students themselves under competent direction. The cost per student is tentatively estimated for one year at £60, including medical attendance, but a certain number of free places will be offered. It is hoped, also, that the majority of the students will hold scholarships provided by individuals, groups of people, or organisations interested in and sympathetic to the aims of the College

We quote shortly from the preliminary draft scheme which sets forth these aims. "The life and work of the College will be founded on the belief that the basis of all education is spiritual, but attendance at religious classes, discussions and services will be entirely voluntary." The College "will aim at stimulating mental and spiritual growth while seeking to avoid denominational or political bias. It is not proposed to give vocational training." "The College . . . . will be open to women wage-earners with ability and the desire for study, particularly to those who have had little opportunity beyond that afforded by the Elementary and Continuation Schools." The curriculum will include: Religious study, social and industrial history, social science, economics, literature, elementary science, hygiene, elementary psychology, singing, physical culture, art. The needs and desires of individual students are to be studied, and great importance will be attached by the promoters to the atmosphere and social life of the College, and to its interchange of views, aims, and ideals.

Swimming for Schools.

Enthusiastic supporters of swimming declare with conviction that there is no other physical exercise as all-round as this, no other that develops muscles in an equal proportion, no other as sure a corrective for round shoulders and drooping carriage. It is at least certain that a swimmer carries him- or her-self well, is poised and graceful in movement. It is just a few weeks ago that a paragraph appeared in one of the daily papers, contributed by an elementary school teacher who, having no swimming-bath to which she could take her small pupils, pressed into service the benches and stools on which they sat, and proved entirely to her own satisfaction that water was not an absolute necessity to the success of swimming exercises. She said that the whole general health of her little charges improved in a few months, and that even the most indifferent acquired a better carriage and less-rounded backs. Swimming not only invigorates the mind and body, but it also teaches cleanliness and self-reliance; diving trains the nerves and imparts graceful movement to the limbs. Messrs. Simpkin & Marshall have just published, for the sum of 1s., an interesting book brought out by the Amateur Swimming Association—"Swimming Instruction." This gives all the training necessary for both land and water drills for class teaching of all the strokes, and is illustrated by cinema photographs.

The School Garden.

During the War the school garden came in for a large share of popular attention and interest: it was regarded as a practical means of meeting the shortage of vegetables. Now that the War is over, there is little to prevent the school garden from descending into a state of neglect, an

unsightly object past which hurry teachers and children. The school garden in England belongs to the school; the teacher directs his or her pupils under the eye of "the authority," and temporary enthusiasm is created. In the main, however, it is looked on with indifference or with a certain indulgence by the public at large. In the United States, in Sweden, Norway, and Denmark, the school garden is used as a means of developing the schools and their work; in those countries it is regarded as an instrument and means of education, not merely as physical exercise or as horticulture.

In Norway there is a School Garden Association whose experts instruct the teachers, these in turn directing the pupils how to make the most of the ground allotted to them. The teacher's garden is among the children's gardens, and it is supposed to be a model for the others, showing how much a little plot of ground can be prevailed upon to produce. The Association is an organisation that is outside the teachers' and outside the school "authority"; it attempts to procure the necessary money for the starting and carrying on of school gardens from patrons in the villages, from banks, or from rich people who may be interested.

Norway, like Sweden, Denmark and America, recognises that teachers must come to understand the educational use of a garden—that school horticulture should be a correlated subject with chemistry, physics, hand-work, composition, art, and literature. The school garden should exist, not merely for economic purposes, but for the good of education and of the community as a whole. Why should there not be in this country a school garden association, composed, perhaps, of people who were not teachers, but who would take up this question and co-operate with teachers and education authorities in laying out new gardens, improving old ones, raising funds, etc.? There is no other work, indoor or outdoor, which so clears the mind, softens the heart, revives the spirit, as this practical communion and co-operation with Mother Nature.

A Holiday Play School.

The holiday play school for children from the Ancoats district of Manchester, organised by Ancoats members of the Manchester University Settlement, was held this year at West Didsbury. Two hundred children were taken out from and brought back to their homes daily by special cars. In the mornings classes were given in singing, dancing, eurhythmics, painting, doll-dressing, toy-making, woodwork and cobbling, and the very small people found their play-work in bricks, ninepins and raffia-weaving. All sorts of games were played, and long rambles, with tea out-of-doors, arranged for the afternoons, after the mid-day rest. The children were provided with an ample dinner, which one small boy remarked was "Like having a Sunday dinner every day." The school was open for the first three weeks of the holidays, and the Settlement was besieged by parents who wanted their children to be included among the scholars taken for the time. The Settlement could have filled three schools of the same size, and is urgently in need of funds in order to be able to extend its work next year.

Education Grants for Ex-Service Men.

The total number of grants awarded by the Board of Education to ex-service men for higher education amounts now to 5,400. Applications are still being dealt with, and at the rate of over 200 per day. It has been found that the proportion of officers and men applying for grants is practically equal. The grants made for engineering and technological subjects are almost one-third more than those for classics, philosophy or literature, which are about equal in number with applications for grants for pure science and mathematics.

The Cinema in Schools.

A month or two ago it was stated that, as the cinema industry would not turn its attention to the supply of educational pictures because it could see no substantial financial return therefrom, pressure must be brought to bear from without by those educationists who believe in the

educational value of moving pictures. The Juvenile Organisation Committee of Birmingham, therefore, has laid before the Education Committee a scheme which may prove to be the first serious step taken in this country to introduce the cinema as a permanent factor.

The scheme proposes that certain picture theatres in the city, with their apparatus and operators, should be hired by the local education authorities at such times as they are not required for the public. The exhibitions would be counted as part of the regular school curriculum, and attendance therefore would be compulsory. At first only the elder pupils would attend, and lectures would be given beforehand on the subject with which the pictures would deal. The Juvenile Organisations Committee estimates that the average cost of an exhibition would be somewhere in the neighbourhood of £3. It is proposed that the schools of Birmingham be grouped according to their nearness to each chosen picture theatre. Cinematograph proprietors and the cinematograph industry seem to be anxious that the scheme be given a thorough trial. The Committee suggests that a special sub-committee, with power to co-opt experts, be formed to deal with the scheme and to do all the necessary organisation.

Immediately following the making public of this proposed experiment in Birmingham comes the announcement of an important British cinema invention. This is a portable projector which makes it possible for the cinema to come to the school. The projector weighs less than 23 lbs.; its construction is simple, and, by connecting it with the electricity supply of the school, it can project a standard-sized film on to the wall of the schoolroom. The invention has been demonstrated successfully, and ought to be of the greatest value in education by pictures. It does away with any question of bad ventilation, or the danger of infectious diseases, which have disturbed the minds of many with regard to taking children to picture theatres. Local Education Authorities might build up a central library of films as they now build up a library of lantern slides, so that the required films might be sent to the schools and exhibited in the right conditions at the right time.

Madame Montessori.

Madame Montessori arrived in England on Saturday, August 30th, and was accorded a warm reception by friends and members of the Society. During the next three months she is conducting a course in her system of education, applications for admission to which almost paralysed the organiser. It is a matter of keen disappointment to the hundreds who had to be refused that only 250 students could be admitted to the course. Practically all of these are certificated teachers, a fact which testifies to the importance attached to the Montessori system by those who know and have themselves struggled with the rigidity of the ordinary methods.

Madame Montessori will give one or two public lectures during the autumn and winter, but at the time of going to press the dates had not been decided.

Higher Education in France.

The most important event in connection with higher education in France has been the appointment of a strong Commission *extra-parlementaire* (President, M. Leon Bourgeois) for the study of projects relating to such education and the financial support to be allotted to them. The opinion of the Senate and University of France is, that the student should get at the University not only that knowledge which would bring him success and honour in his profession, but also the sense that, above that knowledge, there are wide, general ideas to which he may rise by his own free efforts.

With regard to the practical application of science to life, it is proposed to add representatives of agriculture and industry to University Boards, and to create National Council for Scientific Research. An *Institut Commercial* has been attached to the Faculty of Law at Caen.

Juvenile delinquency is causing France widespread anxiety. Statistics show that

since 1905, when the average number of offenders from sixteen to twenty years old who were brought before the courts was 34,000, there has been a steady increase in crime. The average number of cases of suicide of young persons under sixteen in 1875 was 25 yearly ; it is now 120, and for those from sixteen to twenty it has risen from 168 to 781 yearly. France is seeking to discover the root-cause of this distressing condition, which is attributed by some to the lack of religion, or rather, of a religious sense, and is seeking to inspire in the child soul a sense of human responsibility, and to cultivate moral as carefully as physical health.

Johns Hopkins.

The famous Baltimore University, Johns Hopkins, is giving encouragement to commercial studies, and already 228 men and women are following evening courses in business economics. Candidates for the degree of Doctor of Philosophy must be able to read technical French and German ; the embryo chemist is obliged also to have this qualification. The Department of Physical Training has been placed under the direction of a Doctor of Medicine, and every commencing undergraduate undergoes a careful physical and medical examination ; unless it is inadvisable that he should do so, he must take the physical training course during the first two years.

An Opportunity School.

In Denver, Colorado, has been started a school, the admitted purpose of which is to make up for lost opportunities. It keeps open house for those who have had no educational chances, or who have lost or thrown away those they had. Its hours are from 8.30 a.m. till 9.15 p.m., and it asks no questions of its guests. The reports of this Opportunity School which comes from the United States declares that the Principal, Miss Emily Griffiths, carries on a course of educational Red Cross work—" a first-aid establishment for ill-nourished and debilitated educations." There are no fees ; there is no set curriculum ; the pupils are encouraged to ask for instruction in any subject that will be of immediate service to them.

The Opportunity School started in the autumn of 1916 with a register of 2,400 pupils. In May, 1919, there were 5,000. The predominant classes are occupational, organised to instruct in intended trades, and for persons who wish to better themselves in their present work. It has been found, too, that employers send their employees to this school rather than institute a works' school of their own, and have thus, to a considerable extent, become partners in the scheme. A special visitor keeps employers in touch with those pupils at the school who are training in the peculiar requirements of any given trade. The vocabularies of the various shops and factories are studied by the school staff, also special forms of drawing, graphing and mapping used in various trades, and these are taught to the pupils.

Since 1916 eighteen hundred aliens have passed through the " citizenship " class in Opportunity School, and have thus been enabled to petition for their final citizenship papers. The school also takes its share of dull and backward pupils, and helps them to pass on to their proper promotion. A parent troubled about the slow progress of his child at an ordinary school may enlist the advice or help of Opportunity School while continuing to send the child to school.

The Principal states that what has struck her most is that the result of the training is always surprisingly out of proportion to the effort implied ; it takes so little in many cases to lift a worker from the ranks of the inefficient into those of the efficient.

The Woman's Observatory

By "FEMINA."

(A monthly record of events connected with the rapidly growing part which women are taking in public affairs.)

A QUESTION of profound interest to humanitarian women everywhere was raised a few weeks ago by the Women's Freedom League, always to the fore in matters of this kind, when the case of a girl clerk in the Air Force had just been dealt with at the Old Bailey. Elsie Kathleen Smith, a "Penguin" or W.R.A.F. girl, was on that occasion sentenced to four months' imprisonment in the Second Division for an attempt to smother her baby; the Judge adding to the sentence words of holy horror concerning "the sacredness of infant life." Infant life, even more than adult, is indubitably sacred, being the seed-bed of the whole future of the race; though we may suggest that his worship's remarks might more profitably have been directed against the wholesale waste of infant life in the slums than against the desperate act of a single girl-mother, half mad with pain and shame. In any case (to quote the admirable protest and appeal of the W.F.L. Secretary, Miss Florence Underwood), "It is entirely beyond our understanding that this Judge should be able to talk thus while at the same time he allowed the name of the Canadian officer who betrayed the girl to be suppressed. This Canadian officer should certainly have been in the dock beside her." The law compelling such criminals to "appear in the dock" beside their victims is one of the first reforms women voters must press for.

* * *

We are glad to note that the Northern Men's Federation for Women's Suffrage does not stand alone in urging, as reported in our September notes, that the excellent resolutions defining woman's position in the various advisory and executive bodies of the League of Nations should bear their appropriate fruit. At the Caxton Hall Conference of women's organisations held in September these resolutions, amongst others, were on the agenda:—

"That the Secretariat of the League of Nations and of each of its Councils shall be under the direction of two principal secretaries, a woman and a man, holding equal status; and that subordinate positions shall be shared by women and men in approximately equal proportions."

"That every European country entering the League of Nations shall include women among its national representatives."

The proposal that one of the two Government delegates to the International Labour Conference should be a woman, too, is interesting and admirable. We hope the League will be in being by the time these notes are read; the President's 10,000-mile campaign in its favour having proved up to the time of writing a magnificent success.

* * *

The "equal pay" question again! Women will remember, we hope with indignation, the recent outburst of wrath on the part of a demobilised officer called forth by the fact that the Secretary of the London War Pensions Committee, Mrs. E. M. Wood, receives (actually!) £600 a year for her services. How many men in high positions are receiving similar or superior remuneration? The *Globe*, to its credit, proved an able champion of the sex in this matter. For some time past, the

male teachers, also, have been showing signs of restiveness and revolt against the "equal pay" decision arrived at by referendum and registered at the Cheltenham conference. The fact that the women-teachers outnumber the men is responsible, they maintain, for that decision. Allowing this, would it not be a particularly audacious example of injustice, of the lack of ordinary British fair-play, to let a masculine minority legislate against the interests and in defiance of the expressed will of the feminine majority? But alas! even so progressive a body as that represented by the great co-operative movement denied "equal pay" to its men and women employees after the recent co-operative strike. Will the woman labourer never be held worthy of her hire as frankly and generally as the man is? The South Wales Dispensers' Association, by the way, has secured a five-guinea weekly minimum for men—only £3 10s. for women!

* * *

The position of the Women's Suffrage cause continues at "set fair" in most parts of the world, in spite of occasional and local depressions. In America the National Women's Party is putting its best foot foremost in the great struggle for ratification of the Constitutional Amendment conferring full citizen rights on the whole womanhood of the nation. As we write, fourteen States have ratified; and fifteen have the vote already—twenty-nine of the requisite thirty-six. Delay in ratification is thought possible, however, in ten of the remaining States, and might easily defeat the Feminists' hope of a victory in time for next year's Presidential election. In Sweden, on the other hand—where such notable Feminist triumphs as Ellen Key's and Frederika Bremer's have been won—victory would seem to be secure. According to one authority, votes and access to both Houses of the Riksdag will be speedily granted to women "on the same terms as to men." Votes for Indian women, too, are still on the *tapis*; and the policy of granting them has been urged on the Joint Committee of Lords and Commons by authorities, English and Indian, well qualified to judge of both the need and demand for the reform in question.

* * *

It is a gratifying sign of the times that the British Association this year admitted women to a share in its deliberations Papers were read by Dr. Marie Lebour and Miss M. D. Haviland in the zoology section, while a report was presented to the educational section by Dr. Lilian Clark. Women experts in botany and geography, too, were to the fore; and a report on "The Replacement of Men by Women in Industry" was submitted to the section dealing with economic science and statistics. Miss E. R. Saunders, it is interesting to note, is the first (and, as yet, the only) woman member of the Council of the Association.

* * *

Honour where honour is due! At Warsaw University Madame Curie, co-discoverer with her late husband of radium, has been elected Professor of Radiology. No one could fill the Professor's chair more ably or fitly.

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