The Herald of the Star

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

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United Kingdom, Europe, British Colonies, India, etc., 6/- per annum (Post free).
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MY UNLAUNCHED BOAT

The hour hath come to launch my boat, my sailless boat
At sea. . . .
I sit upon the shore alone, and daylight dies
In silence on the bosom of the darkening skies . . .
And with him, every note
Is crushed to silent sorrow in the song-bird's throat,
Ah me !
And I have not launched out my boat to sea !
The Spring hath come and gone with all her coloured hours.
The earth beneath her tread
Laughed suddenly a peal of blue and green and red . . .
And for her tender beauty wove a flowery bed . . .
She gathered all her touch-born blossoms from bright bowers
And in her basket rained quick-dazzling showers,
And fled with all the laughter of earth's flowers . . .
Ah me !
And I have not launched yet my boat to sea !
The restless waves are dancing in the sea
Mad with a drunken grief . . .
From every tree
Quivers and drops each red and purple leaf
That was its spirit's joy and hidden heart's relief !
In every breeze and corner of the sky
Whose lip was dumb and mute
Showers suddenly a scattered melody . . .
Behind the clouds some hidden Flutist plays His flute . . .
Ah me !
And I have not my boat launched out to sea !

12th September, 1916.

HARINDRANATH CHATTOPADHYAY

[*The above is taken from a very remarkable little book of poems by a young Brahmin of about twenty years of age, which has recently been published by the Theosophical Publishing House, Adyar, Madras, India. The volume is entitled, "The Feast of Youth," and shows not only a wonderful mastery of the English language but a genuine poetic inspiration. We reprint elsewhere in this issue two other poems from the same source, in the hope that some, at least, of our readers may be drawn thereby to help the sale of the book by ordering copies from the publishers.*]

Editorial Notes

A HAPPY suggestion has been made in the first of a series of monthly booklets, which have just begun to appear under the title of *Change*. It is that we need a new word instead of "reconstruction" to apply to the work which is at present before the world; and it is argued that something like "regeneration" would be far more suitable. We heartily agree. Not only has the word "reconstruction" already been done to death, even before the process for which it stands has really begun, but, as a matter of fact, it never had much life to lose. It is a dry, forbidding word, without *flair* or appeal. Its adoption by one of His Majesty's Ministries did much to divest it of any romance or idealism which it might otherwise have possessed, and altogether it is most ill-fitted to be the watchword of a new age. "Regeneration," on the other hand, is a word of limitless appeal. Even the reader least sensitive to niceties of vocabulary will recognise that it goes deeper than the other and has about it a truer glow of life. The reason is that it involves the idea of life. Regeneration means "being born again," a phrase sanctified by long and familiar associations. Quite apart from these associations, however, it is a better and truer word, for it denotes a change right down in the springs of human nature, something real and vital and not merely external, whereas "reconstruction" need imply nothing more than a rearrangement of existing materials. In the name of the HERALD OF THE STAR, therefore, we cordially welcome the suggestion, not only because it is a sound one from the point of view of mere language, but because the idea involved in the change is one for which this magazine has always stood.

* * *

THE HERALD OF THE STAR, while believing that the world has reached the opening of a new age or dispensation, has never thought that this new age could come about by a simple reshuffling of the fabric of the civilisation which we are leaving behind us. Something far deeper than this, it has always thought, is wanted; and it is primarily because the need of the times is so evidently for a new spiritual revelation that it is convinced that before very long there must appear among men a Revealer—a Teacher destined to give to mankind the light and guidance which it needs at this great and unprecedented crisis in its history. The outcome of such a revelation, when it comes, will not be reconstruction; it will be regeneration. That is to say, the effect of it will be to touch the human spirit, to awaken it to new ideals, and to galvanize it into a thorough reinterpretation of life. From this awakening reconstruction will follow as a matter of course; it will stand naturally to regeneration as effect to cause. But without such an antecedent rebirth of the spirit, reconstruction, even if it be possible, can be nothing but the threshing of dry chaff. And that, as a matter of fact, is all that it is at present.

* * *

NOTHING has been more remarkable, since the declaration of the Armistice, than the curiously uninspired tone of most public writing and speaking on the coming work of reconstruction. Much has been said about the "new age," but the spirit of a new age is obviously not yet with us. Men and women are planning and discussing about the changes which are needed in the outer conditions of life, but very few appear to have given a thought to the changes which are needed in our whole attitude towards life itself. Hardly a single representative person has dared to be spiritual or to challenge our fundamental conceptions of human nature and human duty. On every side it is tacitly assumed that more cannot be demanded of human nature than is at present asked of it, that men must go on being cynical and self-centred, that public questions are all ultimately questions of "business," and must be treated in a spirit of hard-headed bargaining. Politics are no purer than the politics of old; the professional politician is the same individual as he ever was. Even the Peace Conference, that magic alembic in which the compound of the new world is to be distilled, shows every sign of being no more inspired than similar gatherings in the place. Look where we will, we miss that genuine idealism, that deeper stirring of the Spirit, which must prelude the true rebuilding.

* * *

IT is worth while reflecting, for a moment, on this word "regeneration" in order to see something of what it connotes. Let us take any of our modern problems at random—the Labour problem, for example. The best that reconstruction can do here is so to readjust outer economic conditions that the friction between so-called Capital and Labour will cease to exist. Revolution, it is true, could abolish capital; reconstruction cannot go further than finding room for both in the common edifice. But, even when it has done this, will the problem really be solved? Think for a moment of the Labour movement, as it at present is in any of the great countries of the world. Is not the whole thing simply a bargaining tussle on a vast scale, with one side out for whatever it can get, and the other determined to yield as little as possible? Where, except in a very few quarters, is the struggle enlightened and dignified by any kind of genuine idealism on either side? For we have to remember here that, although it may be idealistic of A to fight for better conditions of life for B, it is not idealistic of B to fight for his own material betterment. Because an ideal ordering of society would involve a vast change in the conditions of the so-called "working classes," it does not follow that the working man, who is out for higher wages, is thereby an idealist. Most probably he is, in his own place, precisely what the ordinary capitalist is in his. Both, that is to say, want more than they have got, and want it for themselves. It is true that, from the point of view of justice, the working man has the sounder claim, seeing that the capitalist has more than he needs, while the working man has, too often, not enough. But this should not blind us to the essential similarity of the two aims, when judged from a purely ethical point of view.

* * *

THE failure to perceive this has thrown quite an unreal glamour over the Labour movement of to-day, in all but a very few of its manifestations. The plain truth is that the struggle, so far as the majority of those participating in it are concerned, is simply one of conflicting selfishnesses, in which neither party stands on a higher ethical level than the other. The aims of both are materialistic and the philosophy underlying those aims is the same. Only in the minds of a very few, who have nothing to gain out of the conflict, is the whole thing seen in its idealistic bearings. Apart from these, nothing could be less inspiring than the great economic battle which is going on to-day all over the world. Interpreted in its present terms, it can, at the very best, lead to nothing more than barren reconstruction—barren because, although outer conditions may have changed, the Spirit of Humanity will have gained nothing in the process.

* * *

BUT how different a complexion would the whole problem assume if it were ever interpreted in terms of regeneration! For this would mean nothing less than a change of heart in Society. It has been well said that, in an ideal community, no individual could be really happy or comfortable so long as he knew that someone else was lacking in comfort and happiness. Here we have a rough hint as to what is meant by a "change of heart," and it gives us an idea of what is implied in the word "regeneration." Supposing the rich and the privileged ever awoke to a feeling of true compassion for those less fortunate than themselves; supposing the mere idea of squalor and hunger, of maimed lives and scanty opportunities, of drabness and colourlessness and discomfort, ever became intolerable to the awakened sensibilities of the better-to-do classes, so that, out of the fulness of their hearts, they should demand an instant release for their brothers and sisters from these cramping and demoralising conditions; supposing that, with this impulse, were born the willingness for spontaneous sacrifice, a readiness to share the good things of life with all around them; supposing all this were by some miracle to come about, would there be a Labour problem then? This is what is meant by regeneration, and this is what is absolutely necessary before any of our social problems can ever be truly solved. Such a change would at once sweeten the whole atmosphere in which the practical side of the problem had to be worked out. It would awaken a new idealism in the ranks of Labour. It would break down the barriers which at present exist between the manual worker and those who are working along other non-manual lines. As though by magic, the whole great world of work would become spiritualised. The ideal formulation of Society would have come into being.

* * *

IN the materialistic and rancour-charged atmosphere of to-day such a supposition will naturally be put aside as an idle dream. It offends the ingrained cynicism with which we are accustomed to regard human nature. It will be dismissed as completely Utopian. But let us not be misled. Only by a regenerative movement of this kind can the problem ever be solved. If it is beyond the compass of human nature, well and good; the problem will continue for ever. But let no one hope that simple "reconstruction," in our present mood, is going to do anything for us. This is one of the most certain prophecies that anyone can make at the present time. Put aside the hope of regeneration, and all that we now speak of as Bolshevism is an absolute certainty, which reconstruction can never hope to avert. For Bolshevism is only the breaking through of Labour, long repressed, along the line of class antagonism. It is the outcome of reaction and resistance, an effect and not a cause; and the cause lies in the inner attitude towards Society of those in whose initiative lay the one chance of solving the problem in time. Regeneration thus becomes a matter of acute practical importance. It is not so much an ideal as a necessity. It is the one alternative to chaos. Therefore, even though it seem impracticable, it is worthy of careful consideration on the part of any student of the social movement of our times.

* * *

NOW, the difference between this magazine and the majority of contemporary periodicals lies largely in the fact that it does not dismiss, as idle, these high conceptional demands upon human nature. A regenerative movement, such as we have pictured, does not seem to it to be beyond the bounds of possibility. On the contrary, it holds that the nature of man has depths which are seldom stirred in the ordinary course of things, but which are nevertheless there, capable of being stirred when the occasion arises. Man is far greater than he knows. Let him but feel the spiritual touch, let him but come into contact for a moment with the realities, and he is capable of infinite response. The spiritual history of the world shows this to be true. It is only the fact that, in recent times, there has been no such gigantic stirring, which makes us incredulous. But the HERALD OF THE STAR believes that such a time is coming. It holds that the hour is not far off when forces will be released of which we hardly dream now. The heart of the world, it is convinced, will and must be veritably renewed, because in no other way can the world-problem be solved and mankind move out of the old into the new dispensation.

THAT is our faith, and it is all contained in the word "regeneration." And so, while all the world to-day is talking of reconstruction, we wait, for we know that something else has to come first. It is possible that frantic efforts at reconstruction will continue for many years, and that men and women everywhere will sicken with the bitterness of failure. And then, when the hour strikes, the regenerative movement will begin. When the Divine Messenger, for whom we look, appears, then will the spiritual forces be released which will make that movement possible. And then, and only then, will the New Age come into being.

* * *

TO those who may regard this as a romantic fantasy, we say—let them wait and they will see. They will witness a world grappling with a problem which it has not the philosophy to solve. They will witness antagonisms growing fiercer and fiercer. They will see darkness and chaos descending on many a land. And finally when things are desperate, they will see the dawn of a new idea, brought home to the common consciousness of men by the sheer compulsion of defeat—the idea, namely, that what is wrong is not so much the external machinery of life but the inner heart of mankind. And, with the birth of that idea, will come the beginning of the new Movement, which is what we are all craving for inwardly to-day, whether we realise it or not—the Movement, not of reconstruction, but of regeneration. And then the true reconstruction will follow. For with the Rebirth of the Spirit all things will be made new.

AMERICA AND A LEAGUE OF NATIONS

By WARWICK DRAPER

(Barrister, of Lincoln's Inn)

AS the thunder and havoc of the Great War subside, President Wilson has come to Europe to include the League of Nations principles in the Peace Treaty. The other day Mr. John Masefield said at the Washington Inn in London, " If America and England agree upon it, such a League can be formed." A voice from New York says that " after all the controversies among the Allies, the German Republics may fall into a League of Nations by their own weight, no one protesting." On this side of the Atlantic public opinion is scarcely informed as to the prolonged and vigorous thinking of eminent and practical Americans upon the central ideas of the conception of a League, a Society of Free Democratic States, in which lies the only escape for the world from future war. We were startled when Dr. Page, at Plymouth, in August, 1917, said :

> Free peace-loving nations will have no more of the colossal armed and ordered pillage, and no combination of peace-loving nations can be made effective without both branches of our race. This Empire and the Great Republic must then be the main guardians of civilisation in the future—the conscious and legal guardians of the world.

The War, a very huge and costly schoolmaster, has taught whole nations of combatants and non-combatants unforgettable lessons in geography and economics. The marvellous inventions of human scientific ingenuity, which, but for the mania for world-influence of German leaders, were unmistakably accelerating a new internationalism based directly upon the existence of the separate and independent nations, have long since broken down the physical barriers of time and space which used to divide the parcels of the earth. Thus, the coming generations, tragically robbed by the war's mystery of the flower of the race, are on the threshold of a momentous new era, and mankind is faced with the task of profiting by experience and avoiding the repetition of such a vast calamity.

That man or woman is an unenviable cynic who does not see in history the advance from force to reason and the onward march of the world's conscience. That conscience is a fruitful soil, and the last four years of upheaval have stirred it deeply. In Mr. Asquith's often-quoted words :

> The war means, or it ought to mean, perhaps by a slow and gradual process, the substitution for force, for the clash of competing ambitions, for grouping and alliances and a precarious equipoise—the substitution for all these things of a real European partnership, based on the recognition of equal right and established and enforced by a common will.

These words may be measured with the statement of M. Albert Thomas that

> We French Socialists are firmly persuaded that a durable peace can only be secured by an international organisation, a Society of Nations based on the right of peoples to dispose of themselves,

and that of Mr. Balfour, who, recognising the difficulties about a League of Nations, has lately said :

> I think it is mean and cowardly *to shrink from them,* and I hope that the civilised world will take that great problem seriously in hand and see it through.

From America, before the United States, with the consummate statecraft necessitated by the millions of Germans included in the melting-pot of its population, was steered into the War to end War, President Wilson said (on May 27th, 1916) :

> Only when the great nations of the world have reached some sort of agreement as to what they hold to be fundamental to their common interest, and as to some feasible method of acting in con-

> cert when any nation or group of nations seeks to disturb those fundamental things, can we feel that civilisation is at last in a way of justifying its existence and claiming to be finally established.

And on the following day two and a half years ago—such years!—the President added:

> I feel that the world is even now upon the eve of a great consummation, when some common force will be brought into existence which shall safeguard right as the first and most fundamental interest of all peoples and all governments, when coercion shall be summoned not to the service of political ambition or selfish hostility, but to the service of a common order, a common justice and a common peace.

From the statesmen of the Central Empires, subject, at any rate in the case of Germany, to the grave distrust of leaders who have so betrayed not only public morals and political decency, but whatever is noble and purging in war itself, come similar voices which it would be folly to ignore:

> "Europe," said Count Czernin at Budapest in October, 1917, "must without doubt after this war be placed on a new basis of right, offering a guarantee of permanence. This basis of right, I believe, must essentially be fourfold: first, it must offer a security that a war of revenge cannot occur again on any side. We wish to achieve so much that we may be able to bequeath to our children's children as a legacy that they may be spared the terrors of a terrible time such as we are now passing through. No shifting of power among the belligerent States can attain this end. The only way to attain it is that mentioned—namely, by international disarmament and by the recognition of arbitration."

In Germany, in October, 1918, on the eve of the great Armistice, Professor Hans Delbrück, a veteran publicist, wrote in the *Prussische Jahrbücher:*

> All my political observations hitherto have been written subject to the traditional points of view in policy, which have held good for thousands of years—the idea that the State is Might and that its highest law is self-maintenance. As the Entente States continually proclaim that for their future and their security they must fight down Germany, we, on the German side, contemplate the impossibility of this will to destruction being realised against us either now or in the future. Opinions differ as to what is really necessary for this purpose, and I have represented the point of view that we could exist very well even with the *status quo ante*. . . .
>
> But what if after this war we enter upon a new age, in which entirely new conditions of international life will take the place of the old idea of Might? What if, by the common opinion of the peoples, a power is set up which will in future exclude warlike explosions? What if the result of this world-struggle were to be that it has made the peoples ripe for the idea that this war must have been the last of all wars? Would then all these anxious deliberations and violent debates about what must be our war aims, and what "securities" we must bring home, be superfluous and objectless?

Delbrück goes as far as to admit definitely that the idea of a great League of Nations has become "a power with which even the most reactionary Might-politician of the old type must reckon." He says that until the problem of reconciling the sovereignty of individual states with the idea of a League of Nations has been solved "the German patriot cannot do otherwise than desire to secure the Empire in the first place according to the old principles of Might-policy." But he adds: "If other prospects offer, I also shall welcome them, and I shall gladly co-operate in them."

It would be surprising if this consensus of leading opinion were the flower and fruit of seed only recently sown in the great conscience of mankind, swiftly ripened by the scorching flames of the war. It would indeed be vain and hopeless if it were so. Great moral events do not so happen by jumps. And, therefore, those who now anxiously grab for a basis of durable peace between the nations and are ardent to increase that public opinion among all people without which the machinery of a League of Nations would be ineffective and a mere curiosity, would do well to watch the early growth of this potent idea in unpromising environment, and to honour its prophets from the past.

The germ of the idea is, of course, found in the Old Testament, and it was actually practised, in a sense, by the Greek City-States. Ancient Rome, characteristically, often arbitrated *between* but not *with* other Powers. In 1306 a French barrister, Du Bois, propounded a plan for the avoidance of war and the maintenance of peace in Central and Western Europe. In

1461 a King of Bohemia and his Chancellor negotiated with other Sovereigns for the establishment of a permanent federal state to sit at Bâle. The so-called great design of Henry IV. of France, really the work of his minister, the Duc de Sully, was, in truth, no more than a plan to gain by arms for France the hegemony of Europe and not a genuine proposal of universal peace, and yet it had a very real influence in developing among later generations the idea of keeping peace between the members of the family of nations.

Modern History, the scroll of the still Living Past, is full of brave essays and experiments towards what is implicit in a League of Nations, since the day when Grotius, the Dutch lawyer in exile, wrote a book during the appalling crimes of the Thirty Years War itself, which first gave form and authority to the science of international law. The contemporary book of a Parisian monk, Émeric Crucé, argued in favour of the abolition of war as the test of disputes and the substitution of a scheme by which all sovereign powers in Europe, Asia, Africa and America should send ambassadors to some city, such as Venice, the ambassadors of disputant powers to plead before those of the others who should decide the issue, with the sanction of the combined power of arms of the third parties for enforcing the judgment.

About 1693 William Penn, taking his inspiration from the Great Design, propounded an elaborate scheme for a World Parliament; and a less-known Quaker, John Bellers, in 1710 issued a little-known pamphlet entitled :

> "*Some reasons for a European State, proposed to the Powers of Europe by a universal guarantee, and an Annual Congress, Senate, Diet or Parliament, to settle any dispute about the bounds and rights of Princes and States hereafter . . . in order to prevent broils and wars at home when foreign wars are ended.*"

Bellers fastened wisely on essentials—the permanence of the Congress, war's waste of labour and wealth, and the economic argument of avoiding war.

In 1789 and 1795 Jeremy Bentham and Emmanuel Kant published their better-known essays, and Rousseau wrote an incomplete scheme about the same time.

If, indeed, reference to these early pleas for settling disputes between states without the slaughter of their best manhood is academical, it is well to note them as comments upon the emergence of the modern world from its regulation by that single omnipotent Schoolmaster the Pope and Emperor of the Holy Roman Empire into a community of separate states. Between them international discourse was only possible if Machiavelli's doctrine of necessity justifying all methods was discarded, and mutual relations were regulated and observed in good faith according to the code of rules founded on the precepts of the laws of nature and of religion and on international usage. This, with the conviction that some restraint must be imposed on the excesses of warfare for reasons of humanity and decent civilisation, is the foundation of that living international law which Germany outraged in 1914, and which the institution of a Society or League of Free Nations is to redeem. The enthronement of Public Law, not only in Europe but throughout a globe now wholly divided and girdled with the means of rapid communication, is the only political achievement of the future which can compensate for the world-wide havoc of the war and avoid its recurrence. Just as a man who breaks his faith or commits acts of cruelty is condemned by the judgment of his fellows or banished from respectable society, so in international law we have the same sanction in public opinion.

A proof of this lies in the strenuous efforts of Germany up to 1917 to obtain the good opinion of neutral states, and especially the United States, and in the significance of the masterly strokes by which President Wilson and those associated with him steered American opinion into firm and generous co-operation with the Allies, and have more recently exposed the moral situation to the bewildered and dazed sense of the peoples of the Central Empires. The inward value of these tremendous services lies in the fact that, as acknowledged by one of our own leading international lawyers, Sir Erle Richards, K.C., K.C.S.I., the United States has ever been foremost in the development of international law, and in recent years has conceived and planned the machinery of a League of Nations with a thoroughness and insight hardly yet realised on this side of the Atlantic.

It was not vainly that on the 19th of August, 1786, Lafayette wrote to George Washington :

> Although I pretend to no peculiar information respecting commercial affairs, nor any foresight into the scenes of futurity, yet as the member of an infant Empire, as a philanthropical character, and (if I may be allowed the expression) as a citizen of the great republic of humanity at large, I cannot help turning my attention sometimes to the subject. I would be understood to mean that I cannot help reflecting with pleasure on the probable influence that commerce may hereafter have on human manners and society in general. On these occasions I consider how mankind may be connected like one great family in fraternal ties. I indulge a fond, perhaps an enthusiastic, idea that, as the world is evidently less barbarous than it has been, its amelioration must still be progressive; that nations are becoming more humanised in their policy, that the subjects of ambition and causes for hostility are daily diminishing; and, in fine, that the period is not very remote when the benefits of a liberal and free commerce will pretty generally succeed to the devastations and horrors of war.

Can it be doubted that the movement of a thought of much higher hope and courage, passing between such correspondents 130 years ago, has—like that of a pebble through a pond—been felt widely in the Great Republic of the West? Listen to yet one more expression of it, by the great soldier General Grant, writing to the Universal Peace Union of Philadelphia forty years ago. In 1870 :

> Although educated and brought up a soldier, and probably having been in as many battles as anyone else—certainly in as many as most people could have taken part in—yet there was never a time nor a day when it was not my desire that some just and fair way should be established for settling difficulties, instead of bringing innocent persons into conflict, and withdrawing from productive labour able-bodied men, who, in a large majority of cases, have no particular interest in the subject over which they are contending. I look forward to a day when there will be Courts established that shall be recognised by all nations, which will take into consideration all differences between nations, and settle by arbitration or decision of such Courts, these questions.

In these deliberate utterances and in the yet more recent voices and acts of Presidents Roosevelt, Taft and Wilson, and a score of eminent American publicists like the late Joseph Choate, Professor Charles Eliot, Mr. Elihu Root, Mr. Theodore Marburg, Mr. James Brown Scot and Professor Benjamin Ide Wheeler, the conception of a League of Nations, which is, after four years' of titanic military and naval contention, an essential element of the programme of the Paris Peace Conference, has assumed definite shape and status. What Mr. Wells has called " the great openness and simplicity of the United States in foreign relations and its freedom from the European entanglement of overlapping nationalities " and the solid, deep foundations of her own Great Supreme Court of Judicature, in which, by a great act of common sense and political foresight, she vested the entire judicial power of the American nation over its component states, have enabled the best thought of North America, aided by good counsels from Canada, to develop this beneficent idea in Europe, and our own island's matured and insular judgment and the rivalries of Continental states have kept political thought, except among scholarly students, in the shackles of mediæval and old-fashioned diplomacy. The old world has become so saturated with "the Great Power idea," that unless it can be exorcised mankind will sink in bloodshed and anarchy. The Great War, instigated as to both causes and occasions by the Central Powers, has involved whole peoples and even non-combatants in its costly toils. All men and women, by a momentous act of deliverance from mental slavery, are at liberty to face the need of an Inter-States Force for serving Peace by guarantees and safeguards, in the light of a clear and illuminating body of American thought.

A little detail will illustrate this :

In 1910, four years before the war broke out in Europe, the Congress of an unofficial but influential propagandist Society was at Washington given considerable addresses by a remarkable group of public men and State-servants—President Taft himself, two ex-Secretaries of State, the Presidents of three leading universities and the President-emeritus of another, an ex-Governor of Virginia, the Governor-elect of Connecticut, former members of the diplomatic service as well as the heads of three important foreign legations at Washington, present and former members of Congress and several leaders in American commerce and industry. It is as if a Conference in Westminster Hall on proposals for the Judicial Settlement of International Disputes had been addressed before the Balkan Wars and some years before the bomb at Serajevo set fire to the European conflagration, by the wisest of our leaders, Lords Bryce, Grey, Curzon and Lansdowne, Mr. Asquith and Mr. Balfour, the Chancellors or Rectors of our British Universities, Prince Lichnowsky (of Germany) and M. Paul Cambon (of France), Lords Parker and Parmoor, Professor Gilbert Murray and Vice-Chancellor Fisher, Lords Courtney, Rhondda and Shaw, Judges of the High Court and Law Officers like Sir Frederick Smith, Sir John Simon and Sir Gordon Hewart, and not least by those like Sir Willoughby Dickinson, Mr. Lowes Dickinson, Mr. Aneurin Williams and Mr. J. H. Thomas, who have devotedly tilled in difficult new ground in our country. If this had been the case, is it not possible, as a really practical speculation, that the urgent plea of Lord Grey on the fateful July 27, 1914, to the Cabinets of Paris, Berlin and Rome, that the four Powers should intervene in the dispute between Austria and Serbia and seek a means of solving the difficulties,* might have found a permanent judicial forum already in existence for their adjustment, and that a catastrophe carrying 20 millions of people to their doom or maiming, plunging the flower of the race into a holocaust of sacrifice, might have been averted? All the pages of the "White Book" of diplomatic correspondence at the opening of the war, when studied in contrast with the extraordinarily valuable but little-known transactions of the American Society for Judicial Settlement of International Disputes which preceded it for some years, show a cleavage between the main trends of public and political endeavour in the two continents which it has required the tragedy of war to bridge, and, let us hope, for ever to close. The machinery for slowly but surely securing the prevention of war by permanent Courts of Conciliation and Judgment in large or vital affairs, and Arbitration in the less dangerous cases, might have been erected to replace the hunger for armaments fed by private firms of industry. Even in a few years the irresistible strength of public and international conscience, already massed in a kind of progressive growth by the parallel forces of international finance and international labour-opinion, might thus have found an instrument for averting carnage. In Germany itself, the insane conceit of the militarists and financiers who egged the dynasty on to its doom in the name of a marvellous but overwhelming patriotism, might have been exposed and exploded. In March, 1913, in an unforgettable secret military memorandum issued from Berlin, it was stated that:

> Public opinion is being prepared for a new increase in the active Army which would ensure Germany an honourable peace and the possibility of properly ensuring her influence in the affairs of the world. Neither ridiculous shriekings for revenge by the French Chauvinists, nor the Englishmen's gnashing of teeth, nor the wild gestures of the Slavs will turn *us from our aim of protecting and extending Deutschtum (German influence) all the world over.**

And yet, simultaneously with this theatrical and calamitous nonsense, the French Minister at Munich could report from Bavaria:

> From a political point of view people are asking what is the object of the new armaments. *Recognising that no one threatens Germany*, they consider that German diplomacy had already at its disposal forces sufficiently large and alliances sufficiently powerful to protect German interests with success.†

While Europe was thus brewing trouble on the unstable equipoise of balanced Powers, American public opinion was being steadily formed and hardened on the methods for settling the disputes and natural rivalries of states. With a thoroughness worthy of but more humanistic than modern German methods of thought, it was referred to the lessons of history and to first principles. It refused to be daunted by the apparent but not real failure of the American delegation to the Second Hague Conference of 1907 towards establishing a permanent Court of Judges acting under a sense of judicial responsibility and representing the various judicial systems of the world. That delegation, authorised by Mr. Root as Secretary of State and ably conducted by Mr. Choate,* closely canvassed the problem with the first delegates of Germany, Great Britain and France, after securing the approval of the Russian Government of that day. The time was not ripe. The backing of public opinion was not yet. By an odd irony its definite proposals broke down before the fears of the delegates of other and smaller states, and now, in 1918, in the fulness of time, those smaller states have learned by bitter experience that no other way will save them from entanglement and slaughter, and the whole world is fastening on the formula of the League of Nations as an essential need of the future. Mr. Choate never despaired. He steadily contributed from his deep funds of wisdom and humour acquired as a judge, a statesman, and an ambassador, to the victory of the cause. He knew its growth was slow, but he believed in it. In 1910 he spoke of it as one of those reforms which work

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* "Diplomatic Correspondence Respecting the War," published by the French Government (Cd. 7717), p. 76.

* *Ibid.*, p. 8.

† *Ibid.*, p. 12.

> step by step, little by little, here a little and there a little, until at last the conscience of mankind is aroused in regard to them, and the object which seemed so distant at first, so almost impossible to its critics, is at last, and sooner than was expected, accomplished.†

To the end he co-operated with Mr. Root, who has survived him and has lately said :

> The democracies of the world are gathered about the last stronghold of autocracy. . . . No one knows how soon the end will come or what dreadful suffering and sacrifice may stand between; but the progress of the great world movement that has doomed autocracy cannot be turned back or defeated.—*Miscellaneous Addresses.*

The services of such men to mankind are immeasureable, and claim the gratitude of us all. They have sent the legions of American soldiers and sailors to Europe, because isolation became impossible for America in the struggle for the moral aims of the Allies. They nurtured and fortified the free opinion of the American democracy, and that a very singular democracy of mixed races, which has found that flower of its expression in President Wilson's recent words :

> In order to gauge the precise contribution of America to the present prestige of the League of Nations idea, that idea wants to be clearly stated. It is immaterial to weigh the differences between the American League to enforce peace, the English League of Nations Society, which is entitled to the credit of fostering the plant in difficult insular soil, and the more recent League of Free Nations Association, which has now made proper union with the Society.

The objects of such a League are thus in fact stated :

> 1. That a Treaty shall be made as soon as possible whereby as many States as are willing shall form a League binding themselves to use peaceful methods for dealing with all disputes arising among them.
>
> 2. That such methods shall be as follows :
>
> (*a*) All disputes arising out of questions of international law of the interpretation of Treaties shall be referred to the Hague Court of Arbitration, or some other Judicial Tribunal, whose decision shall be final, and shall be carried into effect by the parties concerned.
>
> (*b*) All other disputes shall be referred to and investigated and reported upon by a Council of Inquiry and Conciliation Council to be representative of the States which form the League.
>
> 3. That the States which are members of the League shall unite in any action necessary for ensuring that every member shall abide by the terms of the Treaty; and, in particular, shall jointly use forthwith both their economic and military forces against any one of their number that goes to war, or commits acts of hostility against another, before any question arising shall be submitted as provided in the foregoing Articles.
>
> 4. That the States which are members of the League shall make provision for mutual defence—diplomatic, economic and military—in the event of any of them being attacked by a State, not a member of the League, which refuses to submit the case to an appropriate Tribunal or Council.

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* See his illuminating account of what happened in the *Transactions* of the American Society for Judicial Settlement of International Disputes, 1910, p. 343-348.

† *Transactions*, 1910, p. 343.

5. That conferences between the members of the League shall be held from time to time to consider international matters of a general character, and to formulate and codify rules of international law, which, unless some member shall signify its dissent within a stated period, shall thereafter govern in the decisions of the Judicial Tribunal mentioned in Article 2 (*a*).

6. That any civilised State desiring to join the League shall be admitted to membership.

Mr. Wells* has tersely stated the urgent reasons for adopting such a programme :

1. The increasing destructiveness of modern scientific war, of which this war—make no mistake about it—is only an improvised sample.
2. The impossibility of controlling armaments and securing a world disarmament without a properly empowered supernational authority.
3. The impossibility of relieving the economic struggle in the world by a mere network of treaties, tariffs, and dealings without a world authority.
4. The impossibility of achieving any satisfactory settlement of the problems of tropical and derelict countries—Africa and Mesopotamia, *e.g.*—without a world authority.
5. The impossibility of developing the rich and splendid promise of air traffic in anything but a belligerent direction without a world authority.

American opinion, free from Europe's complications and prejudices, could point to two different object lessons : first, the solid fact that along a 5,000-mile line of undefended border separating Canada from the United States mutual trust and confidence had obviated all need of fortresses, warships or guns; secondly, the monumental but working institution of the Supreme Court of the United States, founded and operating for the express purpose of settling inter-state disputes affecting boundaries, commerce and even honour itself. Thus, at the close of the nineteenth century, the United States of America remained immune from the military tempers and standing armaments which had brought Europe to a condition of bankruptcy, armed to the teeth, bound—in Gambetta's phrase—to end in the final climax of " a beggar crouching by a barrack door."

America, then, fortified her conviction that war is an unprofitable servant, " a great ogre " as Bastiat said, " devouring as much when he is asleep as when he is awake," or, as an American economist has put it, " imposing taxes without which man could have his house free, were the money to be used in such a fashion."*

America has been thoroughly satisfied with the working of its Supreme Court. A modern writer on the American Constitution† says :

> In all cases where the common law of the States is not in agreement or adequate, the Supreme Court asserts its right to apply principles, drawn either from federal or international law, and thus to build up what may properly be termed an " Inter-state Common Law."

In 1912 Mr. Attorney-General Wickersham, in an address which gave an illuminating account of the Court's working, urged that :

> Surely it is humanly possible to establish and maintain a tribunal of equal merit for the purpose of deciding questions arising between sovereignties less closely united than the States of the American Union.‡

In the same address he pleaded the great advantage of a permanent Judicial Court, constantly engaged in together hearing and determining controversies of great importance, over an arbitrator summoned *ad hoc* and anxious to please both parties; and he pointed to the similar work of the political Committee of the Privy Council sitting in London for the determination of British Empire cases.

It is increasingly worth while at this grave crisis of international affairs to study this American model of judicature, remembering the estimates of it by great jurists. " In the nations of Europe, the courts of justice are only called upon to try the controversies of private individuals; but the Supreme Court of the United States summons sovereign powers to its bar." Sir Henry Maine described it as " a virtually unique creation of the founders of the Constitution." Lord Brougham deemed it " the very greatest refinement of social policy to which any age has ever given birth." John Stuart Mill saw in it " the first example of what is now one of the most prominent wants of civilised society, a real International Tribunal."

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* In the *Times* for June 29, 1918.

* Jordan in *Transactions*, 1910, p. 234.

† Willoughby " on the Constitution," *Sec.* 605, p. 4,052.

‡ *Transactions*, 1913, p. 40.

Modern facilities of telegraphy and swift trans-oceanic communication have abolished the hindrances of distance and rendered possible the close and prompt investigation of disputes between States.

Before the personnel and engines of war need be summoned, statesmanship and wisdom can be brought into play, and henceforward all wise statesmen, as well as the general folk to whom they are or should be ultimately responsible, are aware that at every cost of trouble and good faith the final arbitrament of the mechanical and chemical methods of destruction, substituted for the championship of Marathon, Agincourt or Waterloo, must be avoided. In this conviction in 1914 the American and British Governments signed an open treaty for the reference of all disputes, including those of honour and vital interest, to a permanent commission of investigation, the two parties undertaking not to declare war or begin hostilities until a report had been received. Similar treaties now also exist between America and France and with several other countries. This great step towards a League of Nations was an active stroke towards the abolition of war. It may well have alarmed the Hohenzollerns and Hertlings and Ballins of Prussia into a desperate large gamble.

During the war the tentative American Draft Convention drawn up by Dr. Marburg's Private Committee, and the Scheme of Organising a League of Nations prepared by Sir Willoughby Dickinson's English Sub-Committee,* are careful documents which our statesmen and ourselves are bound to study. They deal, within clearly defined scopes, with the machinery of the proposed Courts, the choice of Judges, the vital questions of sanction, military, economic, moral. They agree on all substantial points such as the need of permanent really judicial Tribunals, working by rules of settled but plastic law, inspiring a confidence not given by temporary arbitrators or a single empire. They are avowedly intended to allow that new and genuine international freedom the notes of which were nobly sounded by Mr. Root at Rio de Janeiro in July, 1906, when he said:

> We wish for no victories but those of peace, for no territory except our own, for no sovereignty except the sovereignty over ourselves. We deem the independence and equal right of the smallest and weakest member of the family of nations entitled to as much respect as those of the greatest empire, and we deem the observance of that respect the chief guarantee of the weak against the oppression of the strong. We neither claim nor desire any rights or privileges, or powers that we do not freely concede to every American Republic. We wish to increase our prosperity, to expand our trade, to grow in wealth, in wisdom and in spirit; but our conception of the true way to accomplish this is not to pull down others and profit by their ruin—(this was spoken in 1906 before Germany's final plot for imposing Deutschtum on an indignant world)—but to help all friends to a common prosperity and a common growth, that we may all become greater and stronger together.

This noble avowal and the like remarkable statement of the fundamental rights and duties of nations agreed in 1916 by the American Institute of International Law are both printed* in a most valuable small book, entitled "The Basis of Durable Peace," published in 1917 in New York by Scribner's firm by an author of eminence, perhaps President Wilson, styling himself Cosmos. They rank worthily with Mr. Wilson's great oration of May 28th, 1916, when he offered America as a mediator before she became a belligerent. They will rank with Lord Grey's clear and welcome speech in October, 1918, at Westminster, as establishing the case for a League of Nations to ensure the Peace of the World.

Remembering that after all militarism is, whether in Germany or in any other country, a state of mind, and that the Great War has definitely proved the necessity of abolishing war, and that to pray for peace and advocate war is a mockery of the Most High God, we see the momentous need of fixing the scheme of a League of Nations well and wisely, and not with the failure of attempting too much all at once, into the social fabric of the human race in concluding this war. The strain upon the machinery will be great. The calls upon the fidelity and forbearance of that public opinion of a released democracy, without which the machinery must be idle, will be severe. The scheme will be tested at every turn—in helping to lay the foundations of future safety; in watching Germany lead the way down the slippery slope of armaments up which she has led modern Europe; in requiring Governments to keep the manufacture of and trade in war-material in their own hands, and in safeguarding the future economic conditions of the world, based on present changes of the map. The Courts of the League, whatever its formula, will be charged with keeping the Atlas which the Treaty of Paris must edit and publish—Belgium restored to absolute independence, with Antwerp an open port; Italia Irredenta recovered to Italy, with the best practicable adjustment of Latin and Slav claims on the borders; all that is really French in Alsace-Lorraine restored to France—Serbs, Croats and Slovenes confirmed in one sovereignty with a free Adriatic seaboard; Greece, under Venizelos (may he live long enough!), increased into the solid nationality of a maritime republic worthy of the land to whose ancestry the world owes the noblest debts in liberty and knowledge and art; Roumania restored to the status of which Bulgarian duplicity robbed her; Denmark to recover the purely Danish part of North Slesvig; Finland to keep its own independence in the Baltic; Poland, after a century and a half of injustice, to have a free people of 20 millions, free from the Baltic to the Carpathians; Bohemia and Ireland each restored to nationality, under the control of the best organised and educated of their respective races; in Austria-Hungary some federal substitute for the Hapsburg Monarchy; Turkey, expelled from political power in Europe, Armenia, and Palestine, as well as from all her old bad ways, free to develop as a national State in Anatolia; Constantinople a police centre of the League of Nations, until or unless she can be a capital city of an honourable Balkan Federation; Russia, rescued from Bolshevism and German influence, autonomous and working out her own salvation in federal terms; Germany, after forfeiting her captured colonies, free, if her disillusioned people in good faith and sanity keep honourably within the League as their interest will dictate, to enter large free-trade spheres in Asia and Africa controlled by some Associated Management guaranteed by the League; India and Egypt gradually liberated into the self-government and self-determination of their own destinies, if indeed they wish, which is doubtful, to shake off all that is best in the liberal British Colonial policy.

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* *Publications* Nos. 30 and 42 of the League of Nations Society.

* Pp. 54, 67; *see* also p. 92.

To this stupendous task, associating a sense of moral obligations with the power of statecraft, the conception of a League of Nations is now moving. It will not bring us swiftly to Utopia, but being founded in Justice, which is Truth in action, it will settle all men and women of the peoples in a busy and eager condition of enterprise and faith, free from the dread of their children being reared to slaughter and mutilation in future wars. It will engender not a cosmopolitan confusion but a healthy internationalism, composed of nations keeping their own character, like a noble city that is composed of sturdy families. Let us be proud of our own race, which can claim to have led civilisation along this road—Britons and Americans, Americans and Britons—the Anglo-Saxon stock, with whatever admixture; the race that has begotten them that were recently training in their bands at Winchester all round the image of King Alfred, the first hero of the race, where the banners of Great Britain and the United States hung together across the chancel screen in the great cathedral house of memory, worship and prayer.

WARWICK DRAPER

THE AIMS OF THE EDUCATIONAL COMMITTEE OF THE LEAGUE OF NATIONS UNION

THE war has turned many minds in our country to questions of education, and we feel that no apology is needed for our submitting the following considerations to your attention.

We belong to a Society which has for its aim the formation of a League of Nations: and we claim your assent to the proposition that the time has come to present to the rising generation an interpretation of History and Politics which will encourage the growth of international sympathies rather than the insularity of sentiment which has hitherto characterised our teaching.

Since the patriotism of the young is not unlikely to be of a somewhat narrow and intolerant character, it is the more incumbent on teachers to offer such a presentation of facts as may help to create a sane and sober judgment in the grown man.

Such a presentation has not hitherto been made on any wide scale with conviction or perseverance. The large majority of the school history books give a picture of mankind in which England figures as the one really important nation. *Her* interests are always of supreme concern; *her* policy towards foreigners has always been just, wise, and successful. Other nations are only mentioned when their development has conflicted with ours. Little or nothing is said of any intellectual or other debt we may owe to any of them. The pressure of cataclysmic forces is teaching us that no nation either develops or thrives independently of others: that the conception of the English as the one chosen race, and as the only heirs of the ages, is unwarranted, profoundly mischievous, and plainly contradictory to the principles which are taught in all schools.

It is unthinkable that the fundamental moral laws which govern the relations between one individual and another, one family and another, and, as we are at last learning, one class of society and another, should be permanently ruled out as inapplicable between nations. For instance, History records how the principle "Do as you would be done by" has been gradually extended from the stage of independent family groups, represented by the Cyclops in Homer's "Odyssey," over increasingly wide and complex associations of human beings. Men have hesitated at each advance, fearing lest the larger unselfishness might injure the narrower unit. But the contrary is now known to happen. In a family of brothers the most unselfish of them develops his own personality to a fuller stature than the one who always thinks first of his own interests and enters least into the lives of the others. So we are theoretically sure it must be between nations. Has not the time come to translate theory into practice?

If we are tempted to shut our eyes to our We are called on to lift the minds of the young to a brotherly view of other nations, just as we have long tried to train each individual child to a brotherly view of other individual children. The summons is not new, but it has remained almost unheard till it was re-enforced by the disclosure of German nationalism in all its nakedness in 1914. The unspeakable horrors we have been witnessing are only an instalment of what must befall mankind if the atomic principle of "all against all" does not give way to that of fellowship and co-operation.

The call is most clearly addressed to us Britons. As Seeley used to teach, our imperial position gave us the opportunity of reconciling the discordant ideals of other peoples: the ideals of Eastern and Western civilisation, and geographically, of the new world and the old. To-day we find ourselves sympathising alike with the international hopes expressed by President Wilson, and with the traditional nationalism which is, apparently, more congenial to our European Allies. Between these divergent influences we and we alone can mediate. On us it may depend to which ideal the foremost nations are to commit themselves.

If we are tempted to shut our eyes to our responsibility, we may gather warning not only from Germany, but from other nations, each of which in its own measure has been entrusted with a message for all mankind. Too often in this fact they have seen an excuse for national pride, instead of a summons to give of their best to foreigners, to form relations with them free of all exclusiveness and presumption: and so to be true to their own national character. Similarly we have to recognise that it is not our power and prestige, but the grandeur of our opportunity as an Imperial people that ought to fill the breast of every young Briton with something far nobler than national pride, with "holy hope and high humility," with steadfast resolve to give all he has to this new movement towards concord amongst the nations of the earth.

We venture, therefore, to urge that a new spirit in our teaching, especially of History, Geography, and Modern Languages, is demanded of our schools.

In regard to the latter, Schoolmasters are aware that in the last fifty years English boys have come to survey a wider horizon than their forefathers did. They do not start, as many of our adults started, with scorn for everything foreign; they will actually take pains to acquire a fair French accent. But an immense deal remains to be done. We are hoping that in future the learning of modern languages may be pursued, not for any narrow or disputable reason, but mainly because—among Britons more than any other people—it is required for the encouragement of a sound international spirit.

We have no wish to intrude on your province, and suggest practical changes; but we would point out that it is not a question of adding to the time to be devoted to these subjects, but of the kindling of a new desire, the fostering of a wider aspiration for the future of the world. Once let the teachers be touched with this spirit, and almost every subject they handle will quicken international hopes, so that boys and girls will be prompted to a generous concern for the welfare of distant countries, with whose progress they will discern that our welfare is more and more intertwined. They may also be brought to see that to this ideal of fellowship and co-operation there is no alternative possible except a suicidal rivalry of ambitions and armaments.

We can hardly be in doubt as to our immediate duty in the schools. It is that, recognising the unreality of any sharp distinction between sacred and secular subjects, we should secure that the same ethical impulse be given by all alike—an impulse towards conciliation, not division; brotherliness, not condescension; knowledge, in place of ignorance.

E. Lyttelton,
Chairman Educational Auxiliary Committee.
League of Nations Union,
1, Central Buildings,
Westminster, S.W. 1.

We reprint also the following extract from a Prospectus which has been sent to us.

THE LEAGUE FOR THE COMMONWEAL: ITS ORIGIN AND OBJECTS

THE LEAGUE FOR THE COMMONWEAL owes its existence to a recognition of the fact that in order to secure Social and Industrial Reconstruction in the fullest sense it is not sufficient that co-operating effort should be confined to particular classes of the community. It is not too much to say that the whole future of the country depends on a re-adjustment of industrial relationships as between employers and employed. While the actual basis for that re-adjustment can only finally be brought about by Capital and Labour, through joint action on the part of their representatives, it is obvious that such a great task cannot be accomplished with complete success unless there is created that vital atmosphere of goodwill, unity and national comradeship, by means of a concentration of public opinion, and by the efforts of thousands of individuals throughout the country, all pledged to common aims and a common organisation.

* * * *

The objects of the League are:—

(1) To create a unity of citizenship by combating all influences which work for class antagonism and social disruption.

(2) To oppose bad conditions of employment and social environment, and by bringing different sections of society into active co-operation, create the necessary atmosphere of goodwill and confidence by which employers and employed will be able to work together for their mutual benefit and the goodwill of the community.

(3) To solve by national united effort, rather than by means of party politics, problems of social amelioration such as (*a*) Housing; (*b*) Education; (*c*) National Minimum Wage; (*d*) Status of Women in Industry; (*e*) the Just Treatment of Sailors, Soldiers and War-Workers; (*f*) all matters of Industrial and Social Welfare which require the co-operation of employers and employed, and men and women of all classes working together for the Commonweal.

(4) To support all efforts directed to building up a happy and secure standard of national life.

Each member is required to sign a Certificate of Membership accepting the central principle of the League, that men and women of all classes should unite in a spirit of comradeship to improve conditions of social and industrial life, and pledging himself or herself to render every possible service to further the objects of the League.

Any group of twenty-five or more Members may form themselves into a Lodge, and a Branch of the League consists of representatives of all Lodges within an area. In turn the Central Council is constituted of representatives from each Branch with a proportion of co-opted Members.

There are infinite possibilities behind an organisation having Lodges and Branches in every part of the Kingdom—all pledged to the cause of the Commonweal. By such means men and women who are determined that the national spirit shall be one of unity can save all that is best in civilisation and advance the great cause of humanity.

All communications to be addressed to the
General Secretary,
League for the Commonweal,
64, Victoria Street,
London, S.W.1.

THE PATHS OF THE LORD

By the Rt. Rev. J. I. WEDGWOOD

[*An Address given to the Order of the Star in the East, at Sydney, N.S.W., on Sunday October 20, 1918.*]

THERE is one use of the plural which we may regard as significant, even if perhaps in the original it was not intended so to be significant—in the words attributed to John the Baptist : " Prepare ye the way of the Lord; make straight His *paths.*" If we try to forecast the work that the Lord will have to do when He revisits the earth and comes to reshape our modern civilisation, one is struck with the bewildering diversity that confronts us. There are, indeed, many paths to be made straight, so many different departments of human thought and activity, and one sees the grave need that exists for reconstruction along almost every one of these several paths. Very close to our hearts is the work of reconstruction in our social and economic relations. That stands at the very foundation of prosperity and public welfare. Another line of thought and activity which is also fundamental is the line of religion.

Religion is an instinct which lies at the very heart of humanity. It is that influence in the man's life which is intended to lift him up towards the things of the spirit, and it is evident, therefore, that the work of reconstruction in religion must play a very important part in the future. I have taken this particular subject because there are certain lines of thought which suggest themselves which will be of interest to us perhaps, and along which we may direct our thoughts in the little work which we are each of us doing to help to prepare the way of the Teacher who is to come.

Now if there is one thought which is suggested by the study of Theosophy, it is that our view of life must necessarily be most inadequate, so long as we only take into consideration the physical plane and adopt the ordinary physical plane habits of thought and outlook. If through ignorance of the higher worlds—through ignorance of those teachings which are given to us in the Theosophical philosophy about the higher planes or the super-physical worlds, if through ignorance of all that branch of study and thought, we shape our policy in life purely from the physical plane standpoint, that policy will be hopelessly inadequate. It is very much as though we were trying to put together a picture puzzle from which the more important pieces were missing. That must inevitably be so, because in practically ignoring the higher worlds, as is done in popular thought, we are ignoring those worlds whence originate the causes of things. Any religion which leaves out of account those higher worlds must be inadequate and unable to cope with the varied demands of human nature, and it is largely because our modern civilisation and that of the precedent centuries have gradually passed out of touch with the life-springs from the higher worlds, that things have both in religion and elsewhere become so distorted.

In every branch of life practically the truest methods of thought and action are those which endeavour to reproduce in terms of physical life the archetype of the higher worlds. Let us take an illustration which will serve to explain what I mean. Take architecture : those who possess the inner vision know that beautiful thought and feeling or aspiration produce in the higher worlds beautiful forms. That was known and recognised in the older days, and the architecture of those older periods was based upon the forms in the higher worlds. The spires, domes, minarets, pinnacles of churches are endeavours to reproduce in physical architecture the super-physical forms produced by the highest types of thought and feeling. "Where there is no vision the people perish," says a writer in the Book of Proverbs. When people no longer saw in the higher worlds, the architecture naturally tended to change, and even the tradition tends to become changed, the forms being debased. Those forms then become increasingly inadequate for the purpose of uplifting the mind and as a vehicle for the spiritual forces which they are intended to express or transmit. That is another point which will need careful consideration. The closer we keep to our archetypes the more will our physical life be flooded with the influence of the spirit. Those forms themselves inherently act as a vehicle for spiritual influences from the higher worlds. Ignoring the great value of beauty, the people in these modern days erect cities the architecture of which is shaped almost entirely and purely by utilitarian considerations. It may be an advantage, from one point of view, to run up a building of the most efficient type at the least cost without any reference to beauty of structure, of form, of outline; but to do so is a very grave disadvantage from another and far more important point of view, for where a city reflects ugliness the type of egos drawn into that city will necessarily be lower—the egos who come will be of the more dissatisfied type, and inevitably economic disturbance will be the result of that. There will be strikes, class warfare, economic unrest, all those things which tend to inflate prices, so in the long run what is saved by leaving out the element of beauty has to be paid for in other directions.

We can see by observing the field of architecture how important it is that in all our departments of life we should endeavour to keep true to type. The same thing applies to the great study of religion. If we invent fancy religions from our own physical plane point of view they are likely to be inadequate. There are certain great laws operating throughout all the worlds of Nature, and it is only by taking into consideration those laws that we can arrive at a religious polity adequate for the requirements of humanity. Looking through the ages, and taking these religious systems which have come down to us from the wisdom of the past, those which have been given to the world by the Great Teachers, we can see that they embody certain features, and in any reshaping of the religious polity of the future it is essential and imperative that those features shall be retained. I suppose we can lay down as a first axiom that all religion is intended primarily not for the helping of the few people who take part in its worship, but for the helping of the world at large. Church worship is not intended primarily to minister to the few people who take part in it, though that is one very important side of its use, but it is designed to distribute spiritual power over the particular locality in which the church is situated. It must be planned on certain lines and according to certain principles, which will best make for the distribution of that spiritual power on the higher planes in the spiritual worlds. One essential feature of such a system of worship must be the unification, the bringing together, the making one, of those who are taking part in the worship. You find, in most of the systems of worship in vogue among us, that there is practically no scientific attempt to bring that about.

Not long ago I was speaking in a New Thought Church in America to some six hundred people. When one went into the building and began to speak there were practically six hundred different vibrating centres, and it was quite a Herculean task, to endeavour by one's almost unaided effort to ensure that by the time one had finished there should not remain six hundred separate vibrating centres. The more scientific system of worship would have endeavoured at the beginning of the proceedings to unify the people, to blend them together, to reduce them as far as possible to the lowest common multiple, and to see that their thought and feeling were harmonised so far as was possible. Certain definite and distinct types of thought and feeling should be laid down so that the congregation may become a body corporate, a collective unity, acting as one body. Every thought and sentiment suggested in the liturgy should be reflected from the congregation as from one body and not from six hundred different vibrating centres.

That is just one feature that may be suggested, and it serves to illustrate the point that there are certain scientific principles on which public worship ought to be based, and no doubt in the religious reconstruction of the future these principles and others will be taken duly into consideration. At present people think that one form of worship is just as good and effective as another, and that forms should be shaped simply according to differences of temperament. In ancient Greece great stress was laid upon the Trinity of the Good, the Beautiful, and the True. In that Trinity you have represented three quite fundamental aspects of religion. The True represents—shall we say—the philosophical side of religion. It is extremely important that religion should explain to us why we are here, whence we come, whither we go; what is the purpose of life; that it should outline the plan of our work; that it should enable us to understand exactly where we stand in life and what we are intended to do. If you take the Christian religion you find that that philosophy is summed up in the traditional Creeds. Those represent the earliest formulation on the part of the Christian Church of the teaching of the great Master Himself, and are intended to be a philosophical exposition for the intellectual instruction and development of those who take part in the worship. Each one of these clauses of the Creeds is intended to suggest a certain line of teaching, and when you approach the clause from that point of view you find it is a very remarkable summary of Christian philosophy. I know it is the custom to scoff at Creeds, because the ideas have been misunderstood—because the ideas have been enforced by authority from without rather than by a process of inner illumination. That does not alter the fact that the Creeds represent the original teaching of the Christ Himself, and do, when properly understood, constitute a very magnificent system of philosophical thought.

The Good is the Second Person of the Greek Trinity. That, of course, stands for what we now call moral or ethical teaching. Again it is exceedingly important that religion should explain to its adherents the principles of conduct that they should follow. We find in all religions certain ethical teachings, and those teachings, we also find, are common to all the great religions of the world. For example, the teaching of the Sermon on the Mount was anticipated by some five hundred years in the Buddhist scriptures, and those ideas are found also in other religious representations. These moral precepts are given to humanity by those who stand higher than the average —by the great Teachers, the Founders of Religion. They constitute, as it were, a kind of map of conduct. They are in relation to human conduct just what a map is to a traveller in a strange country, given to him by those who have travelled the way, who have explored the country. The teachings represent the accumulated wisdom of those who have gone before us; that being true only, of course, of the fundamental precepts of morality and ethics and not of those particular features which are purely local and geographical or which appertain to a particular period in history.

Unfortunately in the Churches, with the gradual ebbing away of the life, just as the clauses of the Creeds have become crystallised and have lost their original life and meaning and purpose, so also the moral teachings have largely become crystallised and people have become rather weary of moral precepts—of being told, to put it colloquially, that they must be good without having it explained to them why they should be good, or—still more important—how they are to achieve that desirable goal.

A larger conception of religious teaching would explain the necessity for the moral endeavour—for the treading of the path, the future that lies ahead of each one of us, the particular way that we are taking, the spiritual development that each one of us can make, and would give us explicit and scientific instruction as to just how this mastery and development of the character is to be achieved and accomplished.

Then we turn to the third principle of this Greek Trinity—the Beautiful, and there we have represented a side of things which has in modern times been very sadly ignored. There has been little recognition of the value of beauty in the unfoldment of human character. It may be said that, if you can teach a man to be beautiful in himself, there is no particular necessity to teach him to be good, because that will already have been brought about along this other line of effort. In some of the older religions of antiquity, particularly those of Greece and Egypt, great stress was laid on beauty. To mirror within oneself the beauty that was without, to shape one's whole nature according to the ideals of beauty that were laid before one—therein lay much of the effort of those older religions. There arose in mediæval Christian times a body of Puritans who protested against this use of beauty in connection with worship, and did their best to eject it from Christian churches, and it is only within quite recent times that this element of beauty has been restored among the more popular forms of worship. It has always existed in connection with the Roman Catholic and the Greek Churches, but in the Protestant Churches beauty has been at a discount. It is particularly noticeable in California, and in those parts of America where the new Subrace is springing up, that there is a kind of Greek renaissance taking place. There is even emerging in California a new type of architecture, somewhat different from anything which has gone before, characterised by simplicity but by great beauty of line and curve—not so elaborate as some architecture of the past, having its own distinctive characteristics, just as the Gothic was a development from the basilica-like structures which preceded it. Thus we may look for a newer architecture which will in itself be a development from the Gothic. The Gothic represented the aspiration of human thought and feeling, the loftiness of the arches all tending to uplift the mind and emotions, but now that we have progressed further in the direction of idealism of thought and feeling and are capable of more intense activity at these higher levels, instead of the arches being pinched in at the top we may look rather for the upward soaring pinnacle or spire to be surmounted by a dome, representing the expansion of thought at these higher levels, which previously had been inaccessible to the less developed thought and feeling.

We can well realise that each age has its own architecture and its own music. Both the architecture and the music of the Sixth Subrace will surely differ widely from anything that has gone before, and most certainly the element of beauty will enter far more largely into our worship in the future. We shall understand that to be beautiful, as I said just now, is in itself to be good. That if you can lift a man's aspiration up towards things of beauty, you necessarily tend to lift up his ideals of conduct, his standards of action, and so on. There are a great many people who are more interested in and moved by ideals of beauty than by principles of morality, which have been so largely held up to us in the past.

These are just a few thoughts suggested by a consideration of the need for reconstruction in religion. It is important that we should have definite and clear-cut ideas as to what we want to do, and how we may be useful in this great work of preparation to which we are putting our hands.

J. I. Wedgwood

REALITY

By E. V. HAYES

"From the Unreal, lead me to the Real"

THERE are some dreams more real than daybreak. Maybe this is such a dream. A man once became conscious of the nearness of a Presence hitherto unsuspected. He did not fall asleep; he did not pass into any form of mystic or occult trance. He just became aware. This presence was benignant; in light and colour purely radiant; from It breathed a benediction and a grace which thrilled. Trained along Christian lines of thought, the man's mind conceived It as an Angel.

"You called me," said the Heavenly Messenger.

The man was not inclined to argue, because this Presence did not permit of it. Yet he could not remember calling upon any spiritual force or intelligence at all. He had lived a simple, uneventful life. He had followed tamely along the normal Christian path, untroubled by dogma, either for its assertion or its denial. But the words of Christ had touched him so often with their beauty, that his soul was afire with the Sermon on the Mount, and the Gospel of St. John. The terrible teachings implied in them—terrible, that is, to the conventional churchgoer and respectable member of Society—he had sought always to practise. Yet hardly sought to practise, since they became as second nature to him, inevitable to the fulfilment of his life's purpose.

"All your life," the Angel seemed to explain, "you have sought for reality. In consequence you have been condemned as a visionary and a fantastic dreamer by your fellow men. I will show you a few realities which may encourage you to continue building your castles in the air. The building of castles in the air shall no more be a reproach to you. You shall see why it is that those lost dreamers of earth, whose empty souls can never rise beyond some petty lust or avarice, why they despise you; why they are as the Foolish Virgins who bore no oil in their lamps for a long journey, thinking that life was but a fleeting hour and no night, and that the voice of the Imperial Bridegroom would never sound. Come with me."

The man followed those flame-shod feet, his eyes on the primrose light of the Angel's hair. And very swiftly, all the scene changed.

He saw a group of people who seemed to keep some festival, yet were far from happy. Their faces were lined and marked with anxiety and care; their hearts, which seemed to stand out from their bodies, like the symbolic Hearts of Jesus and Mary in Catholic imagery, were hideous in colour, quite different from the Heart of the Angel leading him on, for that Heart was glowing with intense fire and beauty. That was how his physical brain registered the superphysical vision. Perhaps they were the chakras in the astral body of which occultists speak, seen by him as human hearts. It matters not. A spear of gold was pierced through these hearts, draining them of their life. They pulsated feebly, and presently would surely stop altogether. Listlessly and painfully this group kept festival to some unseen deity. They poured out a tuneless, unmerry song; they danced a gaunt, unsteady measure. One of their number seemed to act as High Priest for them. His misery was greater than theirs, and in his hands he held vials, or rather chalices. One chalice seemed filled with red wine and the other with clear water; he presented these chalices to the unseen deity, as a priest offers the Blood of Christ in the Mass. As he offered them, the agony of the worshippers seemed more poignant. The features of the High Priest seemed familiar to the man who watched at the side of his Angel.

" Who are these men ? " he asked.

" They are keeping their quarterly festival," replied the Angel. " St. Dividend's Day. The only festival they ever keep in reality. The chalices which their Chief Priest offers to Saint Dividend contain, one, human blood, the other human tears. On earth you speak about some imbecile travesty of the Christian Rite, and shudder at its supposed sacrilege. This is the real Black Mass. The hosts offered are the broken bodies of human beings, and the Chalice of Cursing is mingled blood and tears. In Unreality, that is on your earth, you have no horror for this."

The man passed on, following the Angel. They made to pass a certain man whom the dreamer knew quite well, or thought he so knew. He went to speak with him, but to his utter astonishment, the other man broke into the most foul blasphemy. Heavy clouds of black smoke and flashes of lurid angry flame seemed to pour from this man's heart.

" You thought you knew this man ? " queried the Angel, as they went on.

" I do know him. We were schoolmates together, young friends together. Worked in the same office. A more pleasant, gentle chap you could never wish to meet. What has taken possession of him ? "

" You are mistaken," replied the Messenger. " You never knew this man in Reality. You knew his human figure, the sound of his voice, the shape of his human features. He is one of the worst of blasphemers. He takes the Name of the Lord his God in vain a thousand times a day."

" Impossible ! " said the man. " Our only difference of opinion rose over his somewhat narrow-minded view of religion and my more liberal interpretation. I never knew him to use a bad word all his life. I have used many. While he went to chapel regularly twice on Sundays, I used to often spend my Sabbath hours digging the garden or getting a breath of fresh air in the country. He was a sidesman at the local chapel. . . ."

" In Unreality all this may be true," said the Angel. " But this is Reality. All the work he did was slop work. That which brought him money or notoriety he did just sufficiently well to justify the reward. He would have shuddered at the easy ' Mon Dieu ' of the Frenchman or the ' Jesumaria ' of the Italian. The rough oaths of a soldier shedding his blood for his fatherland would have made his flesh creep. We smile at those things in Reality. It is offering to God or to Humanity your second best, which constitutes real blasphemy, and this man did nothing else. The flowers he brought to God's Altar were stale and faded, no longer fit for selling in the world's market-places."

The man went sadly on. Borne to his ears came the sound of bitter strife. Drawing nearer, he saw a crowd who fought each other cruelly. Their quarrelling was too reminiscent of a vulgar street brawl for the man's liking, only that he again recognised people he had known. It astonished him, because these were people of whose impeccable respectability there had never been any doubt. What surprised him even more was the fact that they were people he had greatly admired because they espoused causes and ideals he himself thought worth while. One he recalled as a leader of an anti-vivisection crusade; another as a protagonist of Social Purity; a third was a well-known Parliamentary figure devoted to the betterment of the race. Why then this brawling and this unseemly battle ?

The Angel enlightened him.

" In your world these men stood in the vanguard of all that makes for racial evolution. The causes they defended and upheld were worthy. More than worthy. Essential to the development of the world. Yet in Reality they cut so sorry a figure — because they ruined these sacred causes by lying, by misrepresentation, by exaggeration, by intolerance. It is permissible to lie and to mislead in an evil cause. That is part of the cause. But to lie in defence of a holy thing is worse than the profanation of a sacrament. Yet hundreds do it, thinking they render God a service, forgetting that to bear false witness in the Name of Truth, to smirch one's honour in a supposed defence of Purity, to inflict pain in the name of Brotherhood, makes you become an enemy of the very Cause you seek to protect."

Again the Angel led.

A mighty throng began to pass away across the path the man and the Angel were treading. They seemed countless, though they spoke little, and their marching was quiet and restrained. Nearer to these passing battalions drew the Angel and the man. These cohorts of simply clad, happy people spoke to each other not very often but very softly and musically. Their tramping feet made little sound. It was as though they walked on emerald grass with bare, light feet. Somehow the man wished they would speak louder and more frequently. For the low murmur of their conversation fascinated him. Still they passed, multitudes unreckoned, of every race, of every colour, and of varying types.

"Look behind you," commanded the Angel.

The man looked. Across the path along which he had travelled there passed another procession. Their talk was loud, raucous, and unceasing. Their tramp was heavy as though rougly-shod feet stumbled as noisily as possible over cobbled roads. They seemed to pass very quickly; the man could hear the noise of their broken marching in the distance, and still the sound of their loud-mouthed conversation came to him after they were lost to sight. He turned his head back again; still the battalions of the Silent Ones went, unbrokenly on.

"Who are these people?" he asked.

"The Armies of the Good, the Brave, the Clean, the Noble, the Gentle," explained the Messenger. "The others who passed behind you are the sad, disordered remnants of the Army of Evil, Cowardice, Impurity, the Mean-hearted, and the Cruel."

The man was perplexed.

"But I always understood that evil was rampant and its followers numerous and powerful. That the disciples of Good were few and insignificant."

"In your world—in Unreality—that is so," responded the Angel. "In your world you judge things by the noise they make, the flare of their lights, their constant seeking of advertisement. The Regiments of the Renegades of Evolution are small but noisy. The Armies of the Good Folk quiet, unostentatious, seeking retirement. So you fancy, and many of your prophets tell you, that the world is very evil, that man is vile, that all the earth is steeped in wickedness, that the number of the Lost far exceeds the number of the Elect. In Reality we know differently. In his essence man is divine, and by an overwhelming majority of human souls, he realises that. But he does not stand on a housetop and shriek for all the beings on earth, under the earth, and above it, to witness. The laggards, the men who set Evil before them saying: 'Evil, be thou my God!' are few, but turbulent. They stand forth proclaiming their sin; clad in their scarlet and their flashing ornaments, painted, and with ever newly devised methods of announcement, they cry in their folly: 'Behold us! See how evil we are! See how like lords on earth we live!' And you wring your hands over them. That is what they seek. Laugh at them, and half the pleasure of their ill-doing is gone. Ignore them, and evil becomes distasteful as ashes in their mouths. You think that God either spends His time cursing and excommunicating these creatures, or that He suffers spiritual and divine agony over their delinquencies. He does neither. He laughs at them, at the colossal folly that believes that the childish, silly makebelieve of evil which man hugs to himself can ever injure the Divine Plan. 'He that sitteth in the heavens, laughs.' And at His laughter, man's House of Sin falls about man's own ears like a sand castle built by children on a seashore."

And the man pondered for a while.

"Cannot you go back to Unreality, glad at heart, a lesson well learned?" said the Angel. "Go back more sternly vowed to the work you have set your hand to do? Cannot you afford to ignore those who keep St. Dividend's Day, knowing how wretched they are in Reality? They who would bind you to the observance of a Sabbath or a new moon, of a religious convention which is a hindrance, while they cheat God even at His Service, cannot you afford to smile at their frenzied denouncings of you? Since in Reality they are such hopeless blasphemers, can you not afford to cut from your companionship those who would try to bolster up the truth by lying? Yes, denounce the greatest apologist of your dearest cause, when he misrepresents! Is there no happiness for you, now that you know that in Reality Good is more powerful than Evil, though Evil makes the most noise? And cannot you find opportunity for laughter in the antics of that painted Jezebel you call Sin, since in Reality you know that the lovely Goddess of Goodness and Purity laughs with you? You will save more sinners by laughing at them, than you ever will by weeping over them. Go back to Unreality and test it for yourself."

The man has been testing this advice ever since, and he knows that the Angelic utterance was true.

E. V. Hayes

THE TOPMOST HILL

Have you ever stood on the topmost hill
    And watched for the dawn of day?
Have you seen the beams of the rising sun
    Drive the trembling night away?
Oh! then you have thought the wonderful thought
    That another day has come,
Another chance has been given to do
    The things you have left undone.

Have you ever stood on the topmost hill
    In the twilight's magic glow?
As the twinkling lights are born one by one
    In the shadowed world below.
Oh! then you have known the heavenly peace
    That soothes each earthly pain,
And so much as your work has cleansed your soul
    The day was not born in vain!

Cecil R. Bernard

THE "RECONSTRUCTION" OF POWER

By DAVID J. WILLIAMS

IT has often been maintained that the Great War was a war in which ideas were locked in conflict. The idea of Right came out victoriously; the idea of Might and therefore of Wrong has been vanquished and utterly disgraced. The War of Ideas is, however, not at an end, nor will be for some length of time.

In the coming reconstruction, ideas will again engage in battle. The successful reorganising and rebuilding of our social and economic systems will largely depend upon the issue of this very "far-flung" battle-front of ideas and ideals.

Perhaps it will not be uninstructive and unimportant to consider what ideas will engage themselves in this warfare. Fundamentally, it may be that the opposing camps are arranged on the side of selfishness, in some form or another, and on the side of unselfishness; another expression, perhaps, of the long, long struggle of the basic human emotions of love and hate.

Almost innumerable, of course, are the forms in which these two primary emotions have expressed themselves in human history and evolution. And for a long time to come the student will endeavour to trace the origin of a particular emotional quality or characteristic in human nature back either to these primal sources of love or hate.

The emotion quality which we describe as "love of power" is one that requires some study. It would, indeed, be a fascinating study from a purely theoretical point of view, and one that would prove very fruitful. But "there is a war" in process, and this idea of power, based upon the desire-emotion of power, is one of the chief combatants. And we would rather consider it as such!

The storming of the fortress of power in social and national life will undoubtedly be one of the main tasks of future as well as of present reconstructionists. For many a century it has been stormed and won—and occupied. That may not have been a great evil in the past. However, the standards of the past were of the past. Not so in the future. Kings, barons, and nobles long wielded the sceptre symbolic of the "force of temporal power." Later came parliaments and governments "duly elected by the people," with "parties" and "classes" holding sway under a guise of democratic representation. Today the toilers and the masses are bidding for power, and very many people look forward, either with dismay or elation, to the advent of a "Labour Government."

Incidentally, we learn from certain schools of Socialist thought that economic power precedes political power, meaning thereby that the controlling of the processes of wealth-production is the governing factor in all things political. This view also tends to show that, without the obtaining of control by the workers over the industrial processes that produce the essentials of physical existence, and also over the "wealth," and the power and influence which wealth implies, their obtaining of political power will not entitle them to power in any large and effective degree; for they will be unable, without the obtaining of "economic power," to release themselves from the bondage of class-servitude and of wage-slavery.

Thus the storming of the fortress of power—for occupation and advantage—goes on. Who will say that the fighting and the struggling are not necessary and legitimate? Who will suggest, if he knows anything of industrial history and history in general, if he knows how the worker looks at history, if he can read it with human eyes and understand with a human heart, that the worker's fight for power, and hence for freedom, is not one that may fitly carry a banner upon which "Right" is inscribed? Neither can he who knows how millions live and toil to-day have the hardihood to deny them sympathy and encouragement.

Nevertheless, the storming and the holding of the fortress of national power belong to the past. The future, if we are to have Reconstruction really worthy of the name, must have no fortress to storm and occupy.

Just now men accustomed to the idea of "ordered freedom" and the sanction and authority of Parliamentary government, are bewildered by the prospect of the loss of control over the executive power of Parliament. On all sides subsidiary powers, more or less menacing to the central authority of Parliament, have sprung into existence. We have the power of Press combines, manufacturing interests, and amalgamations of huge Trade Unions, each section or interest wielding enormous power, and each seeking not so much to be heard by the Government, but to control its will and resist its authority when occasion demands. Hence political life is a chaos, and the prospects of effective parliamentary government for the future are not such as to raise great hopes.

Whither is all this going to lead us? Where is the solution to be found of this great problem? Is a reconciliation of "interests" and parties and classes possible? It is of no use burking the issue or putting the question "on one side." It is a problem that must be faced, and why not now?

At present a reconciliation may not be possible, even if, on terms of compromise, it were highly desirable. Like disease, these ills and humours of the body politic must work themselves out. Whatever be our sympathies and predispositions for this or that form of power-desire waging war in the national life, we should be wary, it seems, lest in the conflict we should lose sight of the goal. The resolution of these difficulties is, needless to say, a matter of time. Neither one form nor the other of the present expression of the desire-emotion of power, manifested as it may be in larger or smaller social groups, can last indefinitely. In time all desires and emotions will be transmuted into higher and nobler expressions, giving birth not to ideas of power and influence, but to service and co-operation.

It will be rather obvious from the foregoing that there is something fundamentally wrong with our present system of government; it is also pretty clear that the average view of the function of government is wrong. We may elaborately theorise and speculate on the basic principles of statecraft, weave very plausible arguments concerning the "general will" and "consent" or "assent" of popular opinion from which proceeds the power and authority of the State. We may even assume that the State has succeeded kingship in the "divine right" of ruling and governing nations. But all such arguments and glorifications are shown by present events and tendencies to be rather specious and hollow. There is hardly any need in these days to challenge the idea of the "divine right" of the State, nor to prove the falsity of the theory of the "general will" underlying it, much less to disprove the validity of the "moral sanctions" in the "metaphysical theory" relating to it. Its authority is being undermined and its erstwhile dignity seriously imperilled. The discerning may long have seen through the shallow claims made in justification of State power and authority, and not a few have pictured an ideal of "non-governmental society" as a way out. The arguments and ideals of philosophic anarchism, however, need not detain us; anarchist aims and theories are, and, from the nature of things, most probably will remain, negative and inapplicable to any society of people as we know them.

Government of some kind will always be necessary; its source of power must, however, be different in different ages. Its motive and function must change with changing times. The form it takes need not concern us very much; "for forms of government let fools contest!" What will be the fount of power in future government? What will be its motive in operation and practice? What will be the principle upon which it will rest? These are important questions and demand the most careful attention.

There is no shadow of doubt that a new attitude of thought is required in regard to the problem of government. The past is rapidly strewing its ruins on the floor of the present; its ideas and methods and structures are tumbling about our heads. And this applies to present modes and ideas of government and power—as well as to many other things. We need a revolution in our thinking! One of the imperious needs of the hour is for reconstruction in thought and ideas, and also a boldness and sweep in the envisaging and grasping of the problems of the future. We need "audacity," as Mr. Lloyd George suggested, in building the new world.

While our view must be large and comprehensive, and our efforts bold and courageous, our insight and intuitive perception must be equally keen and clear. The loud demands of the hour should not make us deaf to the still small voice of wisdom urging upon us the realities of the future. And it does seem as if the future were quietly but insistently pressing home to us the truth that power in the future will mean the absence of power, as we know it to-day, in social and national life.

It will be a colossal task to break down and destroy our citadel of power. The very suggestion sounds like the subversion of all authority; it seems like a modern equivalent of "treason" of older days! Really, it is no more revolutionary and iconoclastic than the precept that "the meek shall inherit the earth." Power to-day proceeds from many motives, from fear of losing possessions or "rights" of property, or from fear of damage to such or to one's person; it proceeds from greed and selfishness, from envy and jealousy, from pride, and many other things. The fount being impure, how can the stream be clear and pure?

Power in the future must proceed from an unostentatious but deep love of the people and a truly disinterested regard for their welfare, physically, morally, and spiritually. It must proceed from sacrifice of self, from a strong impelling motive of service. It will spring from humility, and will be used for the common good without suggestion of ulterior motive. Coercion will be foreign to it, and the language of coercion will not be found in its edicts or expressions, written or spoken. It will know that the true function of government and power is not to over-awe or punish, but to seek to obtain obedience and "to bind people together" by law, not to secure order by force, but to awaken and foster a spirit of trust and benevolence, and even reverence. It will seek, not to "govern" people, but to teach and help each individual, in his varying degree of power and capacity, to govern himself. And in governing himself the individual will learn how best to express himself, thus enriching both himself and his community. Rather than spend time in making complicated deterrent laws for "criminals," it will seek to devise ways and means to educate them in the most kindly and suitable way both for their own welfare and that of the nation. The source of power being pure and springing from the best in the human heart, the stream must flow with healing and blessing wheresoever it goes.

Of this nature and character, though very inadequately portrayed, is the reconstruction needed in our ideas of power. Government in the future should aim at being something like the "self-controlled man" of Lao-Tzü, who, if he "desires to exalt the people, in his speech he must take a lowly place; if he desires to put the people first, he must place himself after them. Thus, though he dwell above them, the people are not burdened by him; though he is placed before them the people are not obstructed by him.

> "Therefore men serve him gladly,
> They do not tire in serving him.
> Because he does not strive,
> No one in the world can strive against
> him."

David J. Williams

HUMAN NATURE AND SYSTEMS

By W. J. WILLIAMS

IN the September number of the Herald of the Star Mr. Radnor H. Hodgson traverses a statement made by "A. G. G." recently in the *Daily News*, that "the source of trouble in industry (as also in the world) is not in human nature but in the system that prevails." Your contributor says: "A change of system, in itself, is not sufficient to bring about that better and harmonious social order that we aim at, and it is important that this truth should be understood now."

We may fully agree that a change of system is not the only thing needful, and also with the truth that we need a new and better social morality. Further, we may be in complete agreement with the generalisation that the "system" is the true expression of contemporary social consciousness and character. Again, we may not be inclined to dispute the fact that the real source of trouble is the self-seeking spirit that generally prevails; nor yet, again, with the fact that this self-seeking spirit is not confined to employers and capitalists, but that it obtains among the general workers. As one of these latter, I can quite recognise the truth of a sentence in Mr. G. D. H. Cole's *World of Labour* which says: "It is a matter of accident that injustice is on the side of the employer, and justice on the side of the worker."

It seems to me, however, that Mr. Hodgson may have overlooked the importance of one or two things in regard to this question of "human nature and systems." If, as he says, our success in the realisation of a better social order will be exactly proportionate to the measure in which the individual recognises the truth of his just relationship to his fellows and to his community, and this in spite of the generally prevailing self-seeking spirit, there is, one is bound to admit, very little, and that poor, ground indeed upon which to build the slightest hope for reconstruction. It may be metaphorically objected that bricks cannot be made without straw; but here it cannot be too strongly urged that the process which *we* call reconstruction is not an exclusively human undertaking. The reconstituting and re-ordering of social life is not an artificial process, as brick-making would be; it is a perfectly natural process in every respect. At best man does but feebly, and in many instances perhaps unconsciously, co-operate with Nature. And if, as philosopher and historian, he has ascribed to physical surroundings, economic structures and conditions, and environment generally, certain reflex influences of a formative or modifying character, in so far as social life is concerned, to this extent, one thinks, he has recognised, if not acknowledged, the part Nature plays in social evolution. The insistent and passionate idealism of the reformer, too, seems to be inexplicable, if it be not true that he intuitively reaches forward and attempts to grasp the purpose and glimpse the "next step" Life proposes to take, as it were, along the road of social progress. This intuitive glimpse becomes his ideal, which he more or less anxiously wishes to translate into the practical terms and conditions of life; hence his impatience at obstacles and characteristic belittling of difficulties. He may be almost despairingly aware of the failings and weaknesses of ordinary human nature; may be fully alive to the huge drags on the wheel of progress; but whence comes his vision and optimism and splendid faith?

If we take the view that Life has a purpose within and behind it, and that "forms" (of organisation as any other) are the temporary instruments of this purpose, then we may more readily come to the conclusion that every man's part in the re-ordering of things, though absolutely necessary, is exceedingly and necessarily small. There is much in this view that may perhaps act as a corrective of human presumption!

There may be a few people—they must be very few—who hold the idea that a change of system, in itself, will make things right. In Nature's method and economy, however, even this idea, together with the few who hold it, may find a not unimportant part to play. That the idea may be a fallacy from other points of view does not seem so very important from this one, and really does not matter. This "idea" may or may not ignore the possibly dangerous effects of a rapid change in our social and economic systems, and also the need of the moral and spiritual uplift of the people; but if it may not have ignored these things, and still holds its own, then it strips itself of the guise of "fallacy." It sees itself becoming a minute part of the Play; a minor actor on the stage of Reconstruction!

Of course, merely to change a system will certainly not remedy the abuses in view. The word "remedy" may be somewhat unfortunate; it may be taken to mean either a palliative effect or a cure, in the sense of removal of causes. But, taken in either or both senses, its meaning is difficult of application when concerned with a process of growth and adaptation. Abuses and evils in social life are primarily matters of moral and spiritual growth and expression. The main thing to consider is not whether these abuses and evils can immediately be remedied by a change of system, but whether we may, as a result of such a change, give an opportunity for a fuller growth and a better expression of human and social qualities. To many it would appear that the removal of the many things in our social and industrial systems, or what we please to call such, which inhibit the expression of finer human qualities and largely help to hinder the emergence of the spirit of Brotherhood, is in itself something eminently desirable and worthy of every effort available. There may be, on the other hand, some amount of truth in the idea of "reaction to environment." A stimulus may perhaps be provided by a proper social and economic environment, as well as by ideal educational and artistic conditions, to the greater expression of such socially desirable feelings and impulses. Slumdom and economic squalor tend to produce unbeautiful souls as well as bodies. Have not beauty, leisure, space, and comfort any moral and spiritual influence, reflexive or otherwise, upon our character? What then of bright and humane conditions of life and labour?

If we think of social arrangements, as they have existed up to the present moment, as having had a certain evolutionary value, *e.g.,* in the direction of cultivating individuality, does it not appear equally reasonable to expect a step forward in another direction, *e.g.,* in the cultivation by very gradual stages of the social and altruistic side of our nature; and this, *inter alia,* with the aid of another and more suitable "system"? We may believe that all things subserve the evolution of the soul, the expression of the Divine within, by means of the working of the Evolutionary Law, but it does not follow that the instruments of that Law and Purpose, and the help they extend, are always recognised and appreciated. And we need hardly remind ourselves that "examples" in the past, whether as prophets, saviours, or reformers, have had to suffer many things, even death, and what is perhaps worse, utter indifference, the fate of being contemptuously ignored. God's instruments suffer this fate in every age—but it is also true, though in a lesser degree of importance, that what applies to man as regards indifference and lack of appreciation, applies also to other instruments of God's purpose, including the much-derided and much-lauded "system."

We may be sure that when the Lord of Life and Love builds the House He will not overlook the help and co-operation of any of His servants and "instruments," human and otherwise. All will share in the work and shine in the reflected glory of achievement.

W. J. Williams

TWO LITTLE STORIES FOR CHILDREN

By CECILY M. RUTLEY

I.—SUNNY SMILE

SUNNY SMILE was of the tribe of Happy Hearts, and of the Land of Joy. She was only a simple peasant maiden, but none out of all her nation lived up more truly to their name, and wherever she went she carried joy and gladness with her.

Just behind her home rose a range of high mountains, but what lay upon the other side not even the wisest knew. And although Sunny Smile had often climbed a long way up, she had never got anywhere near the top.

One evening there came a loud knock upon her father's door, and Sunny Smile ran to open it. Outside stood a man, the like of whom she had never seen before. He was clad in a long dark cloak, a black hood was drawn tightly over his ears, and —strangest sight of all in the Land of Joy —his face was sullen and frowning.

"Who are you, stranger?" asked Sunny Smile, striving to hide her fear.

"I am of the tribe of Glum Faces, and I hail from the Land of Gloom," he replied. "I pray you give me shelter for the night."

As the Happy Hearts never refused hospitality to anyone, the stranger was made welcome. After he had supped he grew talkative, and Sunny Smile listened eagerly as he told of his journey over the mountains, and of his home upon the other side.

"No one has ever smiled in our land," he said. "We live in the shadow of a great gloom, and laughter and happiness are unknown."

As he talked, Sunny Smile was filled with a great pity for the Glum Faces, and the next morning, when the stranger had departed, she said:

"Dearest father! Will you let me go across the mountains, and show those poor folk yonder how to laugh and be glad?"

"Nonsense, child!" said her father, and went to his work. But the more Sunny Smile thought, the more determined she grew, and at last she persuaded her parents to let her go.

It was a long weary climb, but at last she reached the mountain top, and for the first time in her life looked down upon the other side. Stretched out at her feet lay a country utterly unlike her own. The houses were small and ugly, and packed so closely together that the inhabitants seemed scarcely to have room to breathe. The few tiny gardens were untidy and ill-kept, and even the flowers looked sad and full of gloom. From the midst of the houses rose a huge building of solid stone. Most of the windows were barred and shuttered, and it looked more like a prison than what it really was—the palace of the king. Such was the outer appearance of the Land of Gloom.

As Sunny Smile hastened downwards she sang lustily for fear even her own happiness should go; and the Glum Faces whom she passed working in the fields looked up in amazement on hearing the strange sound.

"She must be mad!" exclaimed one.

"She is a stranger!" cried another.

"Let us capture her!" said a third.

"Whence do you come, maiden?" asked one, who seemed more friendly disposed.

"I come from the Land of Joy," replied Sunny Smile.

"And your name?"

"My name is Sunny Smile."

"This is marvellous!" cried the man. "Nay! Harm her not. We will take her to the King."

The King was seated on a great black throne in a large gloomy hall, and ugly frowns covered his naturally handsome face.

" What is all this commotion? " he exclaimed angrily as the little group entered.

" A stranger, your Majesty! " replied the chief of the labourers. " A Happy Heart from the Land of Joy! "

" Leave her with me! " commanded the King, and the people returned to their work.

As Sunny Smile gazed upon the King her first fear changed to pity. He looked so terribly sad and glum.

" What troubles you, O King? " she asked, in her sweet, gentle voice.

" Everything! " replied the King. " It rains, and I wish to go hunting. Yesterday the sun shone, and I had planned to stop indoors. My people are discontented. They work badly, and the whole country is going to ruin through lack of proper care." In peevish tones he recited an endless number of complaints, while Sunny Smile stood by a window, humming a tune.

" What are you doing, maiden? " asked the King, pausing in his grumblings.

" Singing! " replied Sunny Smile, " like the birds! "

" But why? "

" Because I am happy, that is all."

" Happiness! What is that? " asked the King.

" See! " cried Sunny Smile, turning towards him a face rippling in sunshine. " See how gratefully your corn lifts up its drooping head to receive the rain, and how the birds are rejoicing in a bath. Yesterday they were revelling in the sunshine. Your people need more play. They are working far too hard; therefore they are discontented, and discontent leads to idleness and decay. Go out, and smile on them, O King! Make your laws lighter, and their tasks easier. Let us go now and tell them that to-day shall be a holiday throughout the land."

The King allowed Sunny Smile to lead him out on to the balcony. Then she blew a loud blast upon the trumpet that was hanging by his side.

Immediately all the Glum Faces left their work, and flocked into the courtyard of the palace.

Then Sunny Smile whispered to the King, and, raising his voice so that all could hear, he said:

" I have a new law to give you, my people! A part of each day shall henceforth be devoted to recreation, and certain days shall always be kept as holidays throughout the land. And, whether at work or at play, we will always be happy, and—*smile!* "

Imitating his little friend's expression the King's gloomy face suddenly burst into a great beaming smile. So kind and handsome did it make him look that all the people cheered lustily.

" Now do as I do! " cried the King, and all his subjects began to smile. From smiling they quickly passed to laughing, until the whole countryside echoed with the joyous peals. It was a delicious sensation. How delicious, only he who had never laughed before could tell. It made everyone feel so happy and so glad, so fit and eager for their work, and, above all, so strangely kind and loving towards each other.

" Long live the King! " shouted his subjects, as they dispersed to celebrate their first holiday.

" And long live Sunny Smile! " cried the King.

Such good use did the people make of their new-found possession that they were tired out with laughing long before the holiday was over, and all went home and to bed. They slept so soundly and so peacefully that next morning they awoke feeling strangely fresh and ready for work. The result was that such a good day's work had never before been accomplished in the Land of Gloom.

Before Sunny Smile went home the entire appearance of the land had changed. The ugly houses were pulled down, and cheerful, airy ones put up in their place; the gardens were made larger; and a new palace was built, and the name of the country was changed to the Land of Gladness. The people called themselves the Smiling Faces in honour of Sunny Smile, and they never regretted having altered their nature and their name.

II.—THE STORY OF THE PRIMROSE

GERMAN children have a beautiful little story about the primrose. It shows us that everything which comes from Germany is not bad, and in these days that is something very good to know. This is how the story goes.

It was springtime. Out of doors the birds were singing, the trees were bursting into bud and blossom, and the fields and woods were gay with flowers. Some of these little Elisabeth was gathering for her mother, who was ill, and the little girl hoped that the sight and scent of them would help to make her better, in place of the nourishing food which she had no money to buy.

Presently Elisabeth saw a maiden coming towards her—a tall and beautiful maiden, with a sweet smile upon her face, and with garlands of primroses on her head and dress. She was the Fairy of the Spring.

"How is your mother, Elisabeth?" the Fairy asked, and Elisabeth was surprised to find that the Fairy knew all about her mother, and how she was ill and poor.

"Little Elisabeth," continued the Fairy, "I will help you to help your mother, for I love to help people who are not thinking of themselves. Here is a primrose. It will unlock the castle doors. Follow the primroses, and they will bring you to the Treasure Castle on the hill." And when Elisabeth would have thanked the Fairy she had gone.

The ground was yellow with primroses which stretched onwards, ever on. Elisabeth followed them, and presently she saw a castle perched high upon a hill. Up the hill the primroses were growing, and up the hill Elisabeth followed them to the very top.

The great doors of the castle were fast shut, and for a moment Elisabeth wondered how she could get in. Then she remembered the primrose that the Fairy had given her, and placed it in the lock. Next moment the heavy doors swung open wide, and Elisabeth was about to enter, when she paused. For what she saw before her filled her with wonder and a great surprise.

The great hall of the castle was filled with primroses. Primroses were strewn upon the floor, primroses hung from walls and roof, and on big tables all down the centre of the hall primroses were piled up high. And every blossom was perfect, fresh and sweet.

"It is beautiful, isn't it, Elisabeth? I am glad you like it, too!" And Elisabeth found the Fairy standing by her side. But how had she come up the hill? A moment before, and she had not been in sight!

"Now let us go in," said the Fairy, and, taking Elisabeth by the hand, she led her into the hall.

"You said it was a Treasure Castle," said Elisabeth. "But I see only primroses, everywhere!"

"And the treasure is here, too," said the Fairy. Going to one of the tables she lifted up a mass of the yellow flowers. Beneath them was a chest which sprang open at the Fairy's touch.

"Come, see what is inside," said the Fairy. And when Elisabeth looked her eyes sparkled with delight. For never before had she seen, all together, so many beautiful jewels and precious stones.

"You may take as many as you like," said the Fairy. "And when you want some more you may come again. But you must never take any of these primroses from the castle, and any that you move away to find the chests you must always put back just where you found them before you leave."

Again Elisabeth began to thank the Fairy. But again the Fairy had gone.

Elisabeth filled her pockets with a number of the beautiful jewels. She shut the chest, and carefully put back the primroses on the top. Then, going out of the castle, she ran quickly down the hill, and home.

"See, mother, dear!" she cried, "what the Spring Fairy has given me from the Treasure Castle on the hill!" And she emptied her glittering treasure on to the floor. "We will sell them, and with the good things that I will buy you will soon get well and strong."

It would be difficult to say who was the happier—the sick mother or her little girl.

Elisabeth and her mother were now no longer poor. But they did not spend all their riches upon themselves. Many a friend and neighbour, sick or poor, did they gladly help. And many times Elisabeth climbed up to the Treasure Castle and brought away more jewels, for the big doors always swung open when she held a primrose to the lock. And that is why the primrose is called "Die Schlüssel Blume" (The Key Flower) in Germany to this day.

There are no Treasure Castles like Elisabeth's whose locks the magic Key-Flower will unlock for us to-day. But there are other castles of a different kind containing treasures of far greater worth, treasures which cannot be bought for any amount of gold or precious stones. For when we go out into the fields and woods in the springtime do we not seem to enter into a new land—or castle, if you like—of joy, and health, and love; and is it not the primroses that unlock the door and let us in?

Cecily M. Rutley

LOVE IN A DESERT

My breast burns wildly like a desert lonely
Beneath the cruel sun-rays of desire;
That scorch its herbless sands like glowing fire . . .
And thou, O strange belovéd, art the only
Only traveller that treads the desert of my breast,
Leaving soft footprints on its sands to rest.
Thine is the only tent of Love that stands
In tranquil splendour on its glowing sands,
Where thou, O stranger, like a king dost dwell,
And drinkest crystal water from its well,
And riding on the camel of desire,
Wakest my silence with the tinkle of its bell . . .

When the red, passionate sun of longing sets to rest,
Thy face, thou turnest towards Love's dreamy West,
And prayest on the desert of my breast!

Harindranath Chattopadhyay

"JOAN AND PETER" AND MODERN EDUCATION

By THEODORA MACGREGOR, M.A.

THIS novel is of the class written to catch the popular interest of the moment, and is therefore a sign of the generally awakened anxiety about education. An attempt is made to show all the conflicting currents of thought which have been playing on children between the years 1893 and 1914, and the total inability of our educational systems even to begin to grapple with the essential problems. But in reality, more progress than is indicated has been made during the last few years.

Mr. H. G. Wells pleads for greater co-ordination between school and life, and for the setting-up of a definite aim on which all educational efforts may be made to converge. The book contains many true psychological touches, and often hits the point exactly; but the tone of criticism is bitter, and there is a kind of irony and cynicism which is regrettable.

Peter and Joan have been early left orphans under the guardianship of three aunts and an uncle. Two of the former are "new women," while the third is an early Victorian of the most uncompromising type. The uncle is an ex-Navy V.C. who has done much pioneer work in Africa, and is very much awake to the responsibility which the British Empire has assumed and must discharge. He makes a thorough study of English education with a view to getting the best training possible for the children, and his groans, shouts, and lamentations on the subject make a kind of chorus. Are we making mentality in our schools to solve the Irish riddle? Are we preparing any outlook for India here? How do we train the children for discussion and reflection about God, the State, and sex? The general impression left on one's mind, after reading the book, is that the system (if such it can be called) is absolutely futile, and those who administer it very unintelligent. The author shows no light anywhere, holding up to ridicule what is new and condemning the old without mitigation. One could imagine an anxious parent being almost distracted by the perusal of this book.

At first Peter and Joan lived with the advanced aunts, who wore pre-Raphaelite costumes of Morris patterns, and felt they had a mission towards the children. One of them was always writing "little wise poetical books about education, about the tremendousness of children, chiefly out of her inner consciousness." The wards were not baptised at the usual time, and were given no religion of any kind; but the third aunt, a formidable Anglican, kidnapped them when they were four or five, and had them surreptitiously baptised. Then a maid, pitying their heathen condition, taught them a prayer. Peter was charmed with this, especially with the ending, "For Jesus Krice Sake, Amen," and constantly interrupted his games to repeat it.

Miss Murgatroyd was their first schoolmistress. Her place was in the van. She did not mind much where the van was going so long as she was in it. She epitomised the movements of the time. A love disappointment caused her to have a passion for the plastic affections of children, and she gave herself wholly to the creation of a new sort of school embodying "all the best ideals of the time."

She furnished it in art colours and Morris patterns, with green and perforated woodwork, and bright symbolical prints. The children wore djibbahs and sandals, ran about a great deal bare-headed in the open air, and had open-air classes. Miss Murgatroyd was indiscriminately receptive of educational ideas, and went off every summer to educational conferences, congresses, and summer schools to get some more. She had the temperament of a sensational editor, and her school was a vehicle for booms, now a loyalty to the Empire boom with pageants, then a Shakespeare boom, then handicrafts, and so on.

She tried to build up the characters of her pupils by moral talks, of which two are given in full—one on "Truth," and one on the "Wickedness of Fighting." In the latter case she had caught Peter and another small boy in the act, whereupon she had summoned the school, and put on either side of her the culprits, still flustered, unrepentant, and full of the ardour of combat, while she delivered her harangue.

The children were healthy and full of physical happiness, but the teaching and mental training was of a lower quality. The headmistress had no professional training, and it was only by a hard struggle that Peter escaped having his mind ruined for life by the "serpentine" muddle-headedness of Miss Mills, the assistant. It appears, also, that Joan almost escaped, but not quite.

The picture ends with a scene in which Miss Murgatroyd is expatiating to the mother of a prospective pupil on the desirability of co-education, when "a nice-looking boy of ten (Peter) and a well-grown girl of thirteen" pass in close conversation. The mother is being told that the girls refine the boys, and the whole atmosphere is just a *family* atmosphere. The children's conversation is then quoted. It ends, "Oh! I love spooning. 'Member when I kissed you before?"

It will be apparent that the author has caricatured the modern type of school in the most extravagant way. He seizes on outside appearances, such as hygienic dress and mode of life and art furnishing, which are known to be thoroughly characteristic, and makes them lend conviction to criticisms of the invisible and more spiritual aspects, of which the man in the street cannot judge. He ridicules Aunt Phœbe for drawing her educational ideas from her inner consciousness, and is still more severe on Miss Murgatroyd for her attendance at conferences. Now, if it be absurd to get ideas from our own minds, and also to get them from conferences, what are poor teachers to do?

There may be heads as chaotic as that of Miss Mills, but the advance movement in education has not the monopoly of them, and this is not a representative type of the progressive teacher.

The "spooning" scene is the only reference to school co-education in the book, and though, in the infinite variety of human nature, an isolated case of this kind might occur, it gives a thoroughly false impression of the real state of matters in co-educational schools. The writer can assert this categorically, having been educated along with boys from the age of five till graduation, and possessing, besides, eleven years of co-educational experience in teaching.

Yeats said:

> The Light of Lights
> Looks ever on the motive, not the deed,
> The Shadow of Shadows on the deed alone.

The latter is exactly what the author has done. He has left entirely out of account the ideals which are the very *raison d'être* of the new schools. The only "progressive" teachers he shows have no idea of the meaning of earnestness. When Miss Murgatroyd gives her talk on truth she appears to have no understanding of the principle of truth. In fact, no principle of any kind is apparently realised.

The cloud-tower adumbrations of decadents, and the mawkish sentimentality of uneducated, devitalised women are suggested as the foundation of the reform movement in education.

When the children were about ten, Aunt Charlotte kidnapped them again, and got her solicitor to find for Peter a school where he would get proper religious and political ideas. She was one who cared more to have children branded in a certain way than whether they lived or died.

In the description of Mr. Mainwearing, Peter's new headmaster, there are no extravagant touches. He is certainly not much below the average. He had a University education, and, after having squandered most of his money by card-playing, came to the conclusion that as he was good at games he had better turn teacher. He had no training, and no ideas about education at all. He had no social philosophy. He taught as he had been taught. Certain school-books existed, and the classes were taken through them. The results were periodically checked by examinations because the parents wanted examinations. No work was done which did not lead to them, and if they had not existed no work would have been done at all.

The staff consisted of three colourless nonentities who lived a life which could not have been endured by anyone with the least independence of spirit or self-respect. Their footing in the school was intolerable, and they were simply crushed. What inducement was there for them to do good work? One of them had failed to qualify as an elementary assistant-schoolmaster, "and so had strayed into the unchartered and uncertified ways of a private school."

The whole place was ugly, dingy, dusty, and untidy. The boys loafed about the playground a great deal with nothing in particular to do, the big bullied the small, and poor Peter was given a bad time because he had not learnt to be submissive. But he put up a good fight and held his own remarkably well. One day Mr. Mainwearing addressed him in a flippant way, calling him by a nickname; Peter thereupon disobeyed and defied him point blank, for which he received a severe beating and an outrageous imposition. He then laid careful plans, ran away, and succeeded in regaining home.

Stray hints appear as to how the school stood regarding sex hygiene. It was in a bad way. The periods of bored loafing in the playground which forced boys of all ages into close proximity, and the fact that boys of all ages were sent early to bed without adequate supervision of the dormitories, caused a degree of corruption which did Peter abiding harm.

Again we are tempted to ask, What course the author would advise us to pursue, if co-education leads to "spooning," and segregation of the sexes to vile conversation and unspeakable habits?

Meantime, Joan has been placed with a morbid widow who talks to her all day in a whining monotone about cancers, tumours, and horrible diseases suffered by all the invalids she has ever known. The idea is that Joan shall learn her real position in life, and shall become correspondingly humble. She is illegitimate, and if she were permitted to grow up as Peter's sister, the whole fabric of society would be shaken to its foundations. But the plan is frustrated. She catches measles, and Aunt Charlotte is forced by legal threats to disclose her whereabouts. She is rescued and brought home, hollow-eyed and pale, having lost for the time all her natural exuberance of spirits.

At this point the uncle, Oswald, starting off from the Board of Education, proceeds to scour England in search of suitable schools for his wards. He interviews Principals of every type, and bombards them with questions about why they teach this, why that. What is their aim? What sort of boy are they trying to turn out? How will he differ in imagination from an uneducated boy? Oswald has fearful quarrels with the exasperated, overworked and under-exercised Principals. One calls after him, "I wouldn't have the little nigger at any price!"

The majority of these men were well-meaning, but unintelligent. They hoped they were turning out clean English gentlemen. They did not train their boys specially to any end at all, but left it to the boys themselves to give their contribution of service to the Empire.

"No arguments, no apologetics, stayed the deepening of Oswald's conviction that education in the public schools of Great Britain was not a forward process but a habit and a tradition. The classics were, for the most part, being slackly, tediously, and altogether badly taught to boys who found no element of interest in them. The boys were, as a class, acquiring a distaste and contempt for learning thus presented, and a subtle, wide demoralisation ensued. They found a justification for cribs and every possible device for shirking work, in the utter remoteness and uselessness of these main subjects; the extravagant interest they took in games was very largely a direct consequence of their intense boredom in school hours. To his eye these great schools, architecturally so fine, so happy in their out-of-doors aspect, so pleasant socially, became more and more visibly whirlpools into which the living curiosity and happy energy of the nation's youth were drawn and caught, and fatigued, thwarted, and wasted."

At first Oswald had been more concerned about the education of Peter than of Joan, but "as he watched British affairs more closely he came to measure the mischief that feminine illiteracy can do in the world. In no country do the lunch and dinner-party, the country-house and personal acquaintance play so large a part in politics as they do in Great Britain. The atmosphere of the inner world of influence is an atmosphere made by women who are for the most part untrained and unread. At the existing colleges there is no room for a tithe of the girls of the influential classes." The others are educated with the utmost care by "totally illiterate governesses of gentle birth."

Meantime, Peter and Joan were growing up into fine specimens of humanity. At Cambridge Peter took to biology and Joan to moral philosophy, but the main part of their real culture was to be found in the affairs of life. The outer world was in a turmoil of clashing and conflicting ideas, and both took the greatest interest in all the movements of the time. Peter had his love affairs and Joan her excursions into the Bohemian world, and they had many bitter experiences before they fully realised that they were not really brother and sister. Eventually, after Peter had been wounded in the war, they were happily married.

THEODORA MACGREGOR, M.A.

SONNET

We shall not meet in fear, nor love and part.
Our love would perish and our dreams grow poor. . . .
Life would turn bitter to the very core,
O Love! my heart would soon forget your heart.
We shall not meet in fear, nor love and part.
I fain would love you more and more and more
Until my soul knock whitely at your door
To claim your soul that wept so long apart.

Over the earth's dead margin we shall rise
On great white wings towards our shining goal. . . .
We shall not yearn to see through earthly eyes,
But love like lightning flying from pole to pole
Will light our lives, till all the earth and skies
Ring with clear marriage-bells of soul to soul.

HARINDRANATH CHATTOPADHYAY

SCHOOLS OF TO-MORROW IN ENGLAND

XI.—THE YORKE-TROTTER SCHOOL OF MUSIC

By JOSEPHINE RANSOM

A TALK with Dr. Yorke-Trotter is a delightful experience. His quick sympathy with the thought that lies behind a question, his sensitive response to a view expressed, made conversation turn at once on a deep and even spiritual pivot. It soon becomes clear that music to him is a profound self-expression, a revelation of the real inner life.

Dr. Yorke-Trotter has behind him years of musical study and teaching. He grew dissatisfied with the musical training in vogue some years ago. To him it appeared that, if art is an expression of the inner nature, of that deepest self in us, it is not then through a mere study of facts that one becomes an artist, a musician, but that because the self needs expression is a musician made. It is the way in which the inner flows out to expression. Mere knowledge of notes is not enough. The first thing in music is to put the child in the way of self-discovery, to make his own tunes; the next thing is that everything shall be expressed in the idiom of music—that it shall have meaning.

It is here that Dr. Yorke-Trotter, despite his silvery hair, is delicately alive to the *flair* of youth for the discovery of its own mode of expression. He is with every modern educator, who stretches out his welcome to the future, when he advocates the discovery of musical truth by each child for himself or herself. By way of illustration he cited how a girl was asked to interpret a minuet. She could not; said she had no talent for composition. But, demurred Dr. Yorke-Trotter, that was like saying that one should study literature and yet not have the power to use literary knowledge for writing a letter. For years he tried to teach older people, and then it came to him to try and teach children what he had discovered. From that time onwards he has never looked back; he has himself "learnt everything from children." His work with them did not proceed very fast at first, but their remarkable response has never ceased to interest him.

It was in his work with children that Dr. Yorke-Trotter realised most fully that Art is the outcome of the individual nature of the performer, and he saw that, by contrast, Science is knowledge of rules and regulations, not expression of feeling. It astounded him; more, it left him in fear and trembling, lest he should not do full justice to the "wealth of power that lies latent in a child."

"The first law is to appeal to the emotions, not to the intellect, to arouse the sub-conscious, the inner, and then add to that what you have to teach."

Here the great difficulty is to get the teachers, accustomed to the ordinary methods of teaching, not to give facts—they do not realise the necessity of the first law, the arousing of the musical feeling; they want to make a science and not an art of music, hence their desire to make their first appeal to the intellect. To feel the rhythm, the "hang of the music," is the first need.

The second law is to think in musical phrases and not in single notes, went on Dr. Yorke-Trotter. Hence, he gives even to the veriest beginner a phrase, or rather, half a phrase, and expects the child to complete it. But the child must complete it quickly, must feel and not think it out. Feeling is the "great way" in his training of his pupils. In a class of twelve or more each pupil will give a different completion and each will be right. From the way of finishing a phrase he understands what the child is.

Of course, with this goes a whole course in psychology for teachers, who are to remain the guides of the musical powers of their pupils, not to be instructors only. Dr. Yorke-Trotter showed how singing an answer was easier to a child than writing it down. Singing is an immediate expression of the feelings, while writing demands the use of the intellect, and at first it hampers expression. Later on, writing becomes easy and some prefer it. His object is to help his pupils to know what they are about, and frequently at first they know much more than they can play. The mechanism of playing they acquire and master. Anyone who has watched music lessons given after the manner advocated by Dr. Yorke-Trotter will know how eager the children are about it, how keenly interested and anxious to tackle the problems set, and how true a perception of tone and rhythm it helps them to acquire.

"What of the future of your system?" I asked.

"Well," said Dr. Yorke-Trotter with a gentle smile, "those whose opinion I value are impressed with what I have accomplished, but discourage me about the future. They point out, and truly, how strong the present tendency still is towards mechanical education, which misses the essential. They think that my system, too, will settle down into something cut and dried, because teachers and pupils will come to want set lessons. But I hope this will not happen. My hope is in the children now growing up. I love to listen to them. I trust the children will want to keep the system fluidic, to let it grow with them, and therefore be a means of expressing the changes that take place, the powers they develop and the tendencies of the world in which they live. I hope it will remain alive."

"Let me illustrate what I mean," he went on. "I have two pupils who are quite different in temperament. One loves the French atmosphere, is mobile, vivid; the other loves a slow serious style—like Brahms. Here one must satisfy both types, to see that they find true satisfaction for and expression of that which is in them.

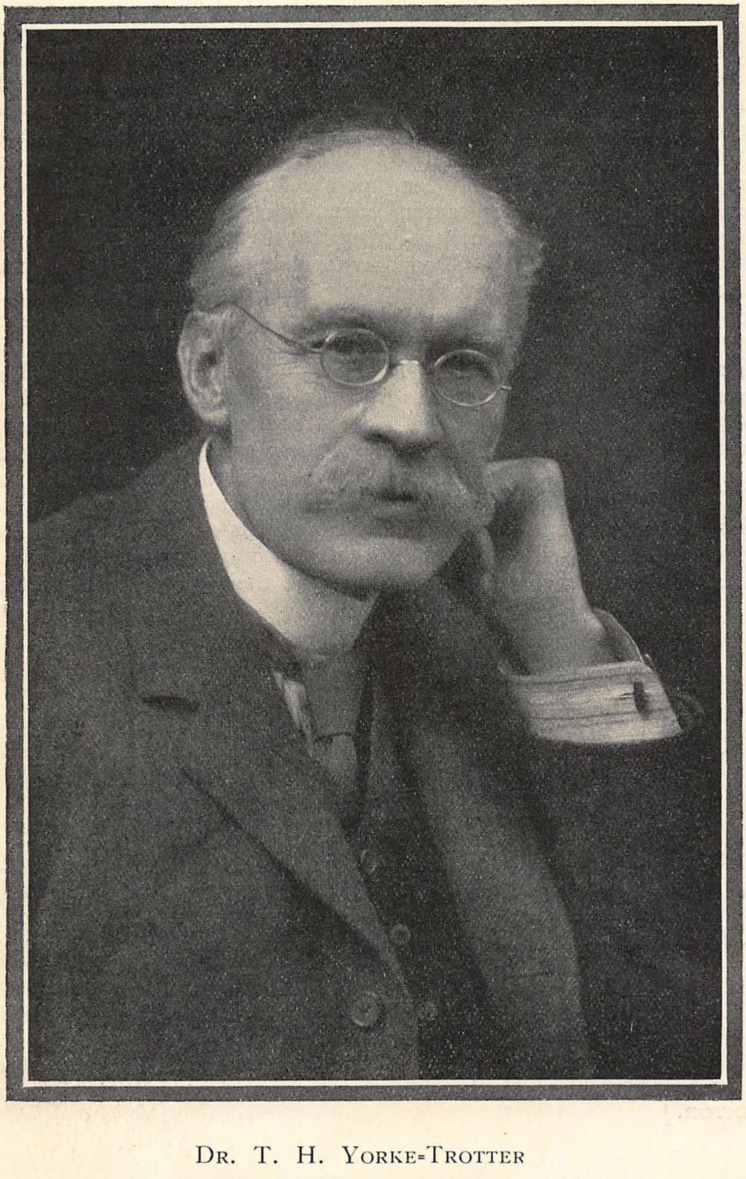
"When I first began this work I still had an idea that I ought to give music to my pupils of a kind they did not respond to, and could not appreciate, by way of an exercise in control. But I soon saw that there was nothing in it and stopped it. In fact, I still thought it my duty to be technical. Then I add where necessary various exercises which we call 'tortures' to eliminate defects. The pupils fully appreciate the reason for them, so we try always to have their willing co-operation."

In response to a question, Dr. Yorke-Trotter explained that the crux of Western music is harmony, and that this should be given from the beginning. The child then forms associations from the first, for he is given combined sounds at the first lesson. Harmony is thus brought at once into the earliest efforts in composition. Some years ago the London County Council sent some inspectors to report on the system taught in the London Academy of Music (which is the title of the Institution in Princes Street), and reported so favourably that some pupils were sent on to the Institution. Now there is a regular attendance of about 70 sent by the L.C.C.

Some of the great musicians have been deeply interested in his work, said Dr. Yorke-Trotter—for example, Sir Hubert Parry; others, again, have objected. His methods are not attacked, but disparaged.

All sorts and types of children attend his classes, drawn from all classes of society, and with all alike the method seems attractive and interesting. Indeed, judging by their progress, they love this means of gaining musical knowledge and expression.

Dr. Yorke-Trotter reveals himself as in touch with the rising current of feeling and opinion about hard and fast examinations. He believes in testing a pupil's musical progress, but not in passing formal judgment on his performances at a given moment and in accordance with plans strictly and severely laid down. He



Dr. T. H. Yorke-Trotter
Principal of the London Academy of Music

protests against teachers of music who have no experience behind them, but set up as teachers on the strength of diplomas and letters to follow their names. A teacher, he avers, requires to study children and their ways before proceeding to train them; a teacher must be responsive to the individuality of each pupil and must help that individuality to ripest performance, and not only impart a method or system of interpretation which the pupil is expected to imitate.

There is a quality in Dr. Yorke-Trotter which I am coming to recognise in greater or lesser degree in the educational reformers in many departments with whom it has been my privilege to meet during the time since this series of articles began. It is a quality that upon analysis seems to yield a blend of seer and practical common-sense. "Crank" is sometimes the word used to describe them, but this is not a fair label. A "Crank" should be a visionary lacking the power of application. Dr. Yorke-Trotter and his kind are visionaries with an intensely practical power of applying their visions for the raising towards a higher level that phase of human development with which they are most concerned. There is one more thing which marks them for me as belonging to the future, the To-morrow of the world, more than any other quality they display. I sometimes wonder if they realise they possess it. *They are all children at heart.* By that I mean they have that liquid golden unspoiled quality which is at once the all-conquering charm and the beauty of youth. The world and their experiences never destroy, overcome, or spoil it. Thugh they may be middle-aged or old in body, they are in soul and spirit the keen adventurous youth still, with ideals glowing, with adaptability unimpaired, with magnetic attraction for children. Children are at one with them and yet respect their greater experience and knowledge; children willingly yield to the guidance of such, for in them the fount of life flows in full vigour. In them lies the mystery of a rich treasure which draws irresistibly, not an arid desert from which childhood instinctively recoils. Because of this quality of youth in them, the real youth of the world walks securely through their hearts to the future.

JOSEPHINE RANSOM

OUR PRIZE COMPETITIONS

[*We omitted to announce in our last number that the quotation from Emerson, which won the first prize for the best quotation embodying the belief and ideals of the Order of the Star in the East, was also sent in by Miss J. F. Forbes, of Davidshill, Dalry, Ayrshire, to whom a prize of one guinea has consequently been awarded.*

We take this opportunity of drawing the attention of subscribers who may not have seen our announcement in the January "Herald of the Star," to the prize of ten pounds which we are offering for the best set of twenty-five Aphorisms on the Spiritual Life. The closing date for this Competition has been postponed till June 15th, in order to allow plenty of time to competitors in distant parts of the world.—EDITOR.]

TWO PATHS IN EDUCATION

By E. SHARWOOD SMITH

I AM told that some of the readers of the HERALD OF THE STAR may be interested by the story of two educational activities in a school with which I am connected. I have chosen the word " activities " rather than " experiments," because I cannot claim that there is anything really experimental, in the proper sense of the word. There is nothing very novel or very daring about what I describe—I have no doubt that similar work has been carried out more successfully in many other schools, and the last thing I desire is to assume any sort of originality or distinction about these two " paths." A description of them may, however, be of some slight value to those who are working in the same direction. Teachers may all learn something from one another, if it be only what to avoid.

We lay a good deal of stress, then, first of all, on the dramatic instinct which seems to be the birthright of all children. There is no doubt about this universal love of " acting." In a teaching career, which extends over many years, I have never met a child—or " young person " within the meaning of the Education Act—who was not at times strongly possessed with the desire to represent somebody else—somebody, or shall we say some character utterly and completely different from the actor himself? To dress up, to make up, to *be* another—have we not all in our golden youth felt the thrill and been visited by the ambition? Even when the glow of youth has died away the passion never wholly quits the mind—deep down in our ashes live the wonted fires! All the world's a stage and we are actors all. It used to be a complete puzzle to me to understand this passion, but I think the explanation is comparatively simple. There is, first of all, the innate " sympathy " in the literal meaning of the word which binds together with its golden cord all human life. Nature, by its sovereign touch, has made us all akin. Each of us is potentially everyone else, and the yearning to become another, or all others, is never very far away from any one of us. We must at times break down our narrow party walls, and transcend the limitations with which fortune and circumstance have hedged us in. The soul in its descent into matter has cribbed and confined itself all too strictly, but it never really forgets the time when it was, in a sense, the whole universe. It is always beating against the bars and struggling to get out. Acting, to the imprisoned spirit, affords one way of escape. It is good, no doubt, for children to see others act, particularly if the representation is sincere, and the play desirable; but, at best, to watch the acting of others is a vicarious outlet for the pent-up emotion. It cannot, at any rate for the child, be a sufficient substitute for the " drama "—the " doing " which must be its own. And the more limited and unenlightened the child, the greater need for acting. It is my experience that boys who, at first sight, are as stolid and unimaginative as one could well find, often astonish audiences, and most of all themselves, by the fire and passion of their display. Of course, it depends naturally on the patience and sympathy which is shown them. Most children, though no doubt they " trail clouds of glory with them," have been fenced round during their growth with all sorts of " taboos " and inhibitions. This is particularly the case with those brought up in too " pious " households. They have been straightly guarded and sheltered from the world, the life force has been confined to too narrow a channel. Sometimes it seems blocked up altogether, with alas! most devastating consequences at some future time, as every educator knows. For the current must free itself somehow, and as it is charged with a high explosive force, it may, if the natural outlets are blocked, make channels for itself which are to the last degree disastrous. Now, " acting " offers an excellent safety valve. It is a great liberating power; it provides a means for carrying off many products which would be harmful if they remained in the *ego;* it breaks down senseless " taboos," and allows the self to expand and take possession of its appropriate inheritance. Particularly is this so, I believe, during the stormy period of adolescence, when all kinds of convulsions and disturbances are caused by the awakening of the spirit and its fierce struggle against the senses. It is then that " taboos " are shown to be so futile and so wrong. For the essence of a " taboo," as I conceive it, is that it is fastened on the immature personality merely as a safeguard of convention and respectability. It is imposed by others, and accepted, if accepted, blindly, without reason and without conviction. It is a matter of opinion and not of knowledge. So " taboos," like the statue of Daedalus in Socrates' famous apologue, are liable, even if they be sound and healthy, to run away and leave their despairing possessor bankrupt of any principle of life.

However that may be, whether my reasons be true or not, I have utilised very largely this dramatic power. Every winter we have a performance of one of Shakespeare's plays. This term—imagine our audacity—we are presenting " Hamlet," and, whatever the shortcomings, I feel certain the performance will be well worth the doing. It is most inspiring to watch how, during the rehearsals, little by little the meaning of the lines steals into the young actor's mind, how his voice gradually takes on a firmer utterance, how his bearing becomes more and more resolute, and his whole " aura " or atmosphere more subtle and refined, how at last—usually only just before the actual performance — the genuine " thrill " is evoked, and the young actor momentarily becomes possessed by his new character and *is* what he represents himself to be. The " demon "—the divine superhuman power—has captured him, and the chains of time and space and circumstance drop off him completely. Of course this does not always happen; I do not wish to exaggerate, but far more often than one would expect one gets that undefinable raising of the atmosphere—that " tension " which transports one almost to another world.

But even if this did not happen—and some may possibly think it a dangerous thing to meddle with this tremendous force—I could justify the play on other grounds. The appreciation of Shakespeare is immeasurably increased by the acting of his plays, and surely that is no small thing. After all, the plays were written to be acted, not to be read and commented on and examined on by dull " examiners."

Then in the summer term a Greek tragedy in an English translation is performed. This takes place in the open air, and we have already presented the " Electra " of Sophocles, the " Iphigenia in Tauris " (twice), the " Electra," the " Iphigenia in Aulis " of Euripedes, and the " Libation-bearers " of Æschylus. The odes are set to music by the school music-master, and the chorus trained usually by one of the staff. Obviously, all the conventions of the Greek stage are not preserved, but I make bold to maintain that the Greek spirit is there, living and strong and delightful, as it was two thousand years ago. To one spectator who watched the " Iphigenia of Tauris " last July it seemed that even the austere spirit of Euripides would have given a gracious benediction to the performance. The beautiful odes in Gilbert Murray's translation were this time " said," instead of being sung, and the change was all for the better. Every word in the play was distinctly heard over the whole of a spacious lawn, and the action of the drama from start to finish was followed with absorbing interest by the spectators. Truly, the great works of art, however distant their date, are never dead if treated with grace and reverence and the spirit of beauty. The roses that bloomed so divinely in the old pagan world are unwithered yet.

But, it will be said, all this takes time away from the proper school work. So it does, if the proper school work is the hearing and doing of formal lessons, but even then not so very much. Most of the rehearsals take place out of school hours. The great thing is not to spend too long at a time on the rehearsing, and I have found half an hour a day for the principal actors, and about two to three hours a week for the chorus, continued for about nine weeks, quite ample. But if it all came out of what is called " school time," so much the better. For what is education but the deliverance of the spirit? So much for the two great plays—the main events of the school year —and they are really more important and more intensely looked forward to and looked back on than even the big struggles with our adversaries at cricket or football. They are the summer and winter flowering of the school, and we have amassed by now many very charming memories of these two seasons of our year.

But all through the year in the various forms, " scenes " and " episodes " are acted, sometimes only in the privacy of the particular form room, sometimes for the benefit of the whole school. This year we have *started* the teaching of French with the acting of a simple play—no grammar was learnt, no vocabulary, no syntax. The master simply read over each speech, translated it, and saw that the proper pronunciation was acquired, and then it was acted. It is possible that many of the pupils cannot as yet conjugate " avoir " and " être," but they have imbibed something of the French spirit, and acquired an interest in the language which it would take some years of formal teaching to destroy. " Avoir " and " être " and all the irregular verbs will come in their due time, and be all the better known for the postponement of their claims.

Such is the practice of the school. I am bound to say it does not help very much to the passing of examinations as at present conducted, and inspectors are not disposed to bless it. But so much the worse for examinations—and inspectors.

As for the other activity of which I spoke, it is confined to the Sixth Form, the average age of the members being about seventeen years. A very brief description of it will suffice. We spend from one to two hours a week—that is all —in discussions on the various religions of the world. We read, explain, contrast and criticise and try to see the "unifying " principle that runs through all, and we sometimes find it. The boys in the form are familiar with the main outlines, at any rate, of Zoroastrianism, Buddhism, Confucianism, Stoicism, and the chief principles in their simpler form of the teaching of Plato and Socrates. And I am inclined to believe that as a result they understand what Christianity means at least as well as those who are brought up solely on the Bible. The freest possible discussion is encouraged; the boys talk as much as they like within the time limit; no opinions are repressed, however heretical; and essays are written (and criticised) on the various aspects of the various religions. There is a good library, the books of which are well used. But this, I am often told, is to unsettle religious convictions, to lead astray, to encourage heresy and schism, and to undermine the securest foundations of faith. It needs no argument to show that the exact contrary is the result, and indeed it were to argue the most extraordinary distrust in the divine governance of the world to hold so strange an opinion. All religions have the same aim. To one this, to another that, makes its strong appeal; to everyone, unless there is something very seriously amiss, there is a religion to satisfy his immediate needs. And in the final analysis they are all one, just as we are all one, and there does not seem any real reason why the adolescent boy or girl should not be helped to see this rather sooner than later, rather in the ordinary smooth course of education, with sympathy and encouragement, than with explosions and unsettlements and disgust. For though the divine is never very far from any one of us, our eyes may be blinded and our ears stopped up by teaching that maintains the exclusive claims of any particular revelation of the Infinite. And that seems to me very like a sin against the Holy Spirit.

E. Sharwood Smith

EDUCATIONAL NOTES

[In view of the importance of Education to the present World Reconstruction that proceeds apace on every side and heralds the new age, we have decided to include information on educational topics likely to be of interest to all readers. As we desire to make this information international in value, we shall welcome contributions from all parts of the world, which should be addressed to the Educational Sub-Editor, "Herald of the Star," 6, Tavistock Square, London, W.C. 1.]

GLEANINGS FROM THE CONFERENCE OF EDUCATIONAL ASSOCIATIONS

THE Seventh Annual Conference of Educational Associations took place at University College, London, from 1st to 11th January inclusive, and thirty-nine societies were represented. Nineteen publishers sent exhibits of books and apparatus, and many lecturettes were given by their staff on the use of the latter.

It has been necessary to choose a few out of many topics, and as psychology and eugenics were emphasised in the autumn reports of the New Ideals Conference and of the Summer School of Eugenics and Civics, little mention will be made of them here. Accounts of the Uplands Association, the Parents' National Educational Union, and the National Home Reading Union are likely to be interesting and useful to readers, and it has been thought advisable to leave them over for fuller treatment in a future issue.

The Conference was unanimous in declaring that the ultimate end of education is the perfect unfoldment of all powers, intellectual, æsthetic, and moral, of the child. The world is to be rebuilt, and in order to become a worthy citizen the child must have freedom to grow at his own rate and in accordance with the laws of his own being. The only hope of the future is an enlightened democracy which knows how to live, has high aims, and can judge everything from the world point of view.

The principal concern of the Conference was as to how the best use could be made of the new Education Act, especially in connection with continuation schools.

Continuation Schools

FOUR kinds of people will have their say about the new day continuation schools: (1) Organised Labour, (2) Educationists, (3) Employers, (4) The young people who come under the Act.

* * *

VIEW OF ORGANISED LABOUR

THE views of Labour have been expressed in no uncertain way by the Workers' Educational Association. Labour realises, as can no other part of the population, what have been the disabilities of the working-classes in the past owing to lack of education, in what environment their children are growing up, and what are the exact causes of the very unsatisfactory condition of the latter. During the war the eyes of many thousands have been opened to the monstrous injustice of our system, under which a large proportion of the citizens of our country never have the least chance of developing what is in them. The verdict of the W.E.A. is that the continuation schools must be purely cultural, that they must help the young men and women to a better life, must enrich, strengthen, refine, and ennoble individuality and character. The teaching must take place altogether away from the workshops, and the subjects taught must be entirely unconnected with them. The Trade Unions will not permit vocational training at the expense of the State to produce experts who will be used as a means of keeping down wages.

VIEW OF TEACHERS

THE educational world is at one with Labour in its desire to give cultural training. It concentrates less on the effect of housing conditions, long hours of work, monotony, lack of fresh air and recreation on educative capacity, and more on the actual educational problems with which it has to deal. It repudiates the utility motive with equal scorn, asserts the necessity of considering only the worth of personality, and desires the means of giving it free scope.

Teachers are appalled by the difficulty of the task with which they are confronted. They see that innumerable types of schools will be needed to suit the infinite variety of stages at which the pupils will be. An adolescent cannot be treated like a child of five, and will revolt violently if he feels any attempt at dominating him. The 20 per cent. of young people who already attend classes present no difficulty. The question is how are the remaining 80 per cent. to be tackled. To begin with, two-thirds are extremely ignorant, not having been able to go through the elementary school course through poverty, ill-health, and neglect. These need most attention, but are least interested in their own mental and spiritual welfare. Then the nature of the occupation must be taken into account. Those who spend their days at purely mechanical work such as minding a machine while it turns out $\frac{1}{80}$ of a boot, must get into an absolutely different atmosphere in the classes. But some kinds of work are in themselves educative—for example, cabinet-making, engineering, house-building, carpentry. It is true that those who follow these trades will be the better workmen the more they can get of a purely disinterested culture, but it has to be remembered that in this class the children who learn easily by words will mostly have gone to central or secondary schools, and those left will be of the type which learns best through creative handwork, and does not gain much by study of the abstract and invisible. Their manual skill must be made the starting point of their training, but it must be harnessed, according to their natural bent, either to art (*e.g.*, statuary, painting, pottery, wood-carving) or to science. Handwork and science must be correlated and taught by the same person. The science must be simple and informal, and the pupils should have access to a room containing tools and also scientific instruments. They might make sundials, sextants, simple wireless installations and electric apparatus. They must go their own way with a little personal guidance, perhaps studying the debt of modern civilisation to science and art, and the history of the science or art in which they are specially interested. The teachers' work would be to guide reading and lead popular discussions.

Teachers (and Labour equally) have very strong views as to the kind of people who will be capable of carrying on this kind of work. They are not to be benevolent persons without qualifications willing to attend a few hours daily for nothing, or people who have got tired of day-schools.

They must be thoroughly competent teachers with wide academic culture, and they must be trained in general teaching method. They must be well equipped, well paid, well pensioned, and must regard continuation school teaching as their life work. There must be no room for day-school teachers anxious to eke out meagre salaries. Teachers should be in training now or a serious shortage will make all efforts vain when the Act comes into operation.

Suitable buildings should be prepared, as nothing enrages young men and women so much as to be asked to sit in tiny desks surrounded by mural decorations savouring of the infant room, especially as such places are associated in their minds with the payment by results system of education. The only hope of success lies in getting quite away from the atmosphere of the day-school. Teachers wish very much to know whether boys and girls are to be taught together, in the same building, or in separate buildings.

* * *

VIEW OF EMPLOYERS

EMPLOYERS fall into three categories. Some are really enlightened and are anxious to give their workpeople every facility. Not only have they the welfare of the latter at heart, but they are sufficiently intelligent to see that a better educated man is a better workman. This kind of employer says that young people leave school to-day with a smattering of everything and no accurate knowledge or mastery of anything. In particular are they backward in speaking and writing the English language, which is an absolute necessity for prosperity in life. He wishes the study of English to be given the foremost place.

A second class has not thought of the matter at all; the owner of a large factory in London had not heard of Mr. Fisher or his Act, when visited to see what he was prepared to do about it.

A third and very large class is actively hostile and is determined to resist the Act, or at least to do everything possible to ensure its failure. The agricultural employers as a whole are worst. Large numbers of them have very little education themselves, and sincerely believe that education is bad for working people. They wish to take children away from school to work in the fields at the age of twelve, are very much averse to letting them stay till they are fourteen, and are furious at the bare idea of any extension of their education.

* * *

THE BOYS AND GIRLS CONCERNED

THE ordinary slum and rural-labouring product is extremely resentful at having to go back to school, and feels that he is being treated with the greatest injustice. He is at the age when his sense of independence is most easily hurt, and the compulsion element is gall and wormwood to him. This is the type which usually enters monotonous occupations, and either his mind is dulled, or both mind and body are in a state of violent reaction. He will need much physical training, and his education must start from the social side on club lines. He must be treated very gently and wooed by slow degrees to things of the mind. Free choice of subjects must be given him, and the teachers must be very friendly, ready to take him as they find him and to carry him along with them in willing co-operation.

If he has had any chance at all of developing his individuality, the adolescent is at the most promising stage for purposes of education. The social consciousness is at its strongest, and also the hero-worshipping element. Idealism and disinterestedness are more predominant than at any other stage. Ambition is easily aroused, and the desire to get on first forms a strong motive in the life. This is normally a spiritual aspiration, and should be made the basis of high teaching, not disparaged.

* * *

The Place of the School in Society

ANYONE who goes into an elementary school on prize-giving day will be impressed by the pleasant manners of the children. These leave school and plunge into the gross materialism of industrial life. Six months later they are unrecognisable; they have retained nothing of their school ways or culture. School gave them no preparation for their work in life, so that they had to begin to adapt themselves to an entirely different environment. No solution of the problem is in sight because the conditions into which they come are incompatible with the ideals of an enlightened democracy.

Labour demands equal educational opportunities for all. Nursery schools must be established for children up to six, universal full-time education till sixteen, adequate maintenance allowance must be provided, employment out of school hours prohibited, all fees for secondary schools abolished, and salaries of teachers raised to attract the best people. The primary motive of education must be to strengthen character, physique, and intelligence. Adequate provision must be made for physical training, organised games, playing fields, and for dental and medical treatment.

If teachers know very little of housing and factory conditions how can they prepare the children for life? What pictures are being built up in the minds of the latter?

It is extremely difficult to get the truth about anything, on account of the misrepresentation of facts in politics and in the daily journals. Teachers should not accept the popular definitions of such terms as Socialist, Pacifist, Bolshevik, but quite irrespective of what their own private opinions are, should show the etymological meanings, and explain impartially what the words have meant at different periods to different sections of the population.

Labour gets its information from those in all countries who bear the burden of society. Working-men send documentary evidence of what they are trying to do and how far the authorities respond. Much has been learnt from the Danish folk-schools which were begun when Denmark was a conquered country with Schleswig torn away. The first was opened on the boundary of the lost province, and kept up communication with the Danes there. Danish continuation schools have been entirely cultural, and the results have been so wonderful that the attention of the whole educational world is to-day concentrated on Denmark.

With regard to sex-teaching, working-class mothers long for the co-operation of teachers. They feel helpless, have never been properly taught themselves, cannot cope with the fearful problem of preparing to send children out into the workshops where the conditions of impurity are sometimes beyond description. The latter must be taught about sex long before puberty. They learn all the facts in any case but in the vilest way, and they need the safeguard of previous instruction. Bad habits arise, in the first instance, from lack of cleanliness; secretiveness and nastiness are later developments. Many thousands of children never have any privacy at all.

It would be very helpful if teachers made an effort to understand the Labour point of view.

* * *

Education and the League of Nations

AT the end of each war comes a chance of rebuilding the world, but it comes just at the moment of greatest exhaustion, when the nations have no energy left for further action. Formerly all that happened was attributed to the finger of God; now science delivers to us the message of despair that, owing to the fighting instincts of human nature, wars must continue to recur.

Every instinct has its value in evolution, but a time comes when it must either change or die. The fighting instinct has reached a point when it must be transformed. It will be as necessary as ever, for peace, too, has its conquests; but it must change its direction or the whole human race will be destroyed. We have no choice between Utopia and Hell. Preparations for the next war must be on such a scale that they will become the central motive of life, must drain away the wealth which ought to be used for reconstruction, bring to nought the whole of human progress from the beginning of the world, and make an end to the sojourn of mankind upon earth.

In the past history has taught the traditional point of view that humanity is divided up into different species, not all equally human. The children of each nation have been allowed to infer that their own side is always right, and that they are necessarily superior to all others. This produces a sense of separateness and antagonism which continually makes for war. We must learn the point of view of other nations, and must study the causes of present conditions. The basis of life must be service instead of competition. Each nation has something to do for humanity which can be done by no other nation. Only by performing this natural inalienable function does it justify its existence.

Every nation must be as ready to receive as to give. For example, Britain has been too ready to assume that because it is politically more advanced its function is to give to India and Egypt and theirs to receive, forgetting that philosophically its peoples are children in the presence of these nations.

At present we are hesitating between two worlds, one dead and the other powerless to be born.

* * *

IN ancient and mediæval times a certain simplicity existed with regard to educational ideals; this disappeared at the Renaissance and Reformation when the individual emerged with his infinite variety of type. Spartan education aimed at producing the warrior (Leonidas), that of

Athens the politician, that of Rome the administrator (Julius Cæsar), that of the Middle Ages the theologian (Thomas Aquinas). To be complete we must combine the communal ideal with that of developing the individual type. It has been shown that the whole course of history may be changed in one or two generations by the persistent preaching of any one given ideal. (Japan, Germany.) Therefore the teacher must ask himself what general result he wishes to follow from his teaching. His responsibility is very heavy.

National and International Ideals in the Teaching of History

Nationality is the basis of Internationalism, which differs from cosmopolitanism where national characteristics are lost.

To-day people are bound together in nations as they formerly were in clans; therefore the nation must be the basis of teaching history. Enlargement must come by a much deeper understanding of our own characteristics and ideals and of those of other nations, and this means continually extending sympathies.

The starting point must be our common humanity. If children become acquainted first of all with the lives and achievements of great men and women irrespective of nationality, if they are told stories of heroic and noble deeds done in all parts of the world, before continuous teaching of national history begins, if the errors of our own past are shown as readily as those of other nations, and if the object is to make clear what has been the contribution of each country to society as a whole, then a narrow insularity of outlook can be avoided.

It has been found helpful to teach continuously the history of France to children who have been once through that of England.

The Catholic Church was the great international body of the Middle Ages, and its disruption was followed by the rigid prejudiced nationality of the 17th, 18th, and 19th centuries, which constantly created wars. This attitude has been no longer practicable, even from a business point of view, since the use of steam, electricity and radium increased international communication to such an extent that we cannot get on together even badly unless all nations acquire the world point of view. It is the greatest mistake to think this can be got by the preaching of a vague backboneless cosmopolitanism. Each nation is a living organism which has its own psychology and traits, as persons have, and it would gain nothing by losing the will to live its own individual life. The way of progress lies in the growth of interest in and sympathy with all national characteristics. Real tolerance is based on understanding and knowledge.

History is so important and its range so vast that a danger exists of hurry, and of imposing on immature minds ideas which need the full powers of adults. A child cannot understand another nationality until he first has some degree of understanding of his own, but the study of local history in all its aspects, and of social life in general, would be within his grasp when quite young. Later, the study of his own race, of the constitution, and the comparison of different systems of government at different times in different countries, must take the place of the present one-sided military and diplomatic history.

By British people all the races of the British Isles must be studied, and stress must be laid on those movements in any country from which can be deduced principles for future guidance.

* * *

Civics in the Army

EVEN in France the ordinary soldier is out of touch with social and political affairs to an extent which it is difficult for us here to realise, but in Egypt and Palestine almost nothing is known of what is going on. The Censor is extremely strict. We are in danger of having among us a huge body of very ignorant men, and these the most vigorous part of the population. The Y.M.C.A. has been trying to combat this danger since the beginning of the war, and last year spent £30,000, appointed 210 organising secretaries, and sent 130,000 text-books to the front. The military authorities are now getting into working order a vast scheme for education in the Army, for which the Y.M.C.A. work has paved the way.

The soldier is amazed at the resources of the country shown in the last four years. Why should there be so much poverty if the nation can go on so long spending £6,000,000 a day unproductively? He has seen how the organisation of the Army differs from the chaos of industrial life, and he asks why we do not organise for peace as we do for war. He glories in the life of service, sees individualism to be anarchy, and is horrified at the mean, pettifogging corruption in politics at home. It is important that he should not lose the value of Army training, of working with others, and the tradition of sacrifice.

The soldier has realised for the first time what it means to be a citizen of a great Empire. He sees that the Turk makes desolate every country he governs, and asks what is the effect of the British government on subject peoples. He studies the causes of the fall of ancient Empires in Mesopotamia, and is inclined to trace the working of the same disintegrating forces at home.

Educated Indians have often been asked to speak to hundreds of white soldiers from all quarters of the world, and when the latter have seen his superiority in culture and in striving after righteousness, and have heard from him something of what is the heritage of Indians, they have "sat at his feet," and will never again be so ready to speak contemptuously of "niggers." A distinguished Indian doctor lectured to Australians, who are not open-minded with regard to colour. They were delighted, and invited him to go to Australia. His reply to the effect that he would not be allowed to land there must have caused them some embarrassment.

In all cases where the conditions of life are so hard as in the trenches the tendency is for the different races to rub each other the wrong way, and to get each to hate and despise the others on account of trifling offences of individuals. Tommy face to face with the poilu will tend to lose sight of the greatness of the soul of France, and *vice versa*. The Y.M.C.A. carries out a policy of reconciliation by trying to make each nationality see the best in every other. Many Europeans have believed every Asiatic to be a liar and a rogue, and it is good for them to hear that the Chinese labourers in Assam are so honest that they lay down their tools wherever they happen to be working, incapable of the suspicion that anyone would dream of taking them. Indians nearly always see the worst of European civilisation when they come across, and are inclined to believe that the West is sunk in irredeemable materialism. When they arrive in Marseilles they are surrounded by women of the demi-monde trying to seduce them, and they are horrified at the prevailing laxity with regard to drinking. The Y.M.C.A. shows the other side of the West, points out the actual contributions to the work of the world. The Army is very much in sympathy with the League of Nations movement, and all over the world the ideal of Brotherhood is being realised as never before.

Attempts are made to give young boys ambition for a clean and full life. They are taught about the influence of environment and prenatal care. During these years the men have hungered for home which has been the centre of their best thinking, and they will listen for any length of time to lectures on reform of education, and on fatherhood and its duties.

In the teaching of sex-hygiene individual military commanders have heartily supported the Y.M.C.A., but in general a vast abysm of ignorance with regard to sex prevails in the Army. Many military commanders give poisonous advice to young men through sheer lack of knowing the truth. The only way to destroy intemperance and impurity is to give wider interests socially and educationally. The organising of a good dance deals a deathblow at the social evil. Nothing but good has come of the association of soldiers and "Waacs." The men long for the sight of a woman, sometimes have not seen one for nine months, and they must have the company of women of one kind or another at all costs. Narrow Church teaching which makes believe that innocent social amusements are wrong, does more harm than anything else.

* * *

Re-education of Disabled Soldiers

AT Chailey, Sussex, a school (formerly described in these columns) has existed for many years in order to prepare armless and legless boys and girls to earn their own living. A scheme to apply the same training to maimed soldiers was begun within a fortnight of the outbreak of war. The cripple boys built huts for themselves, left the school buildings for the use of the soldiers, and shared teachers and work with them. The combination of Montessori babies, raid-shocked children, cripple boys, and soldiers, gave quite a family feeling to the place. An atmosphere of work and joy was established, and the children actually conspired to make the soldiers try to be useful, for at first they were often so depressed that they had no heart to do anything. They soon learned to perform feats as astonishing as those done by the boys. Each wounded man has a small orderly similarly handicapped to himself. If he has one arm the orderly has one arm, if one leg the orderly has one leg. The babies are a great comfort to the men.

* * *

Music takes a very important place in the training. The men form the village choir, learn songs and glees of many kinds, and give entertainments all round the neighbourhood. Many delightful views were shown of men working on the land, in the piggery, in the conservatory, gardening, making baskets, rabbit-hutches, embroidery, repairing boots, and at school writing with their toes.

An unwritten law has grown up to the effect that no billiards or games may be played till after tea. Strenuous industry throughout the day greatly increases the joy of the games, but certainly, to judge by the happy faces in the pictures, the work seemed to give almost as much pleasure.

Drawing as a Means of Self-expression

MENTAL deformities are far more common than physical, because the laws of the body are much better known than those of the mind. Certain physical laws can be seen to extend to mind, or at least an analogy exists between bodily and mental structure. Hunger and appetite are to the body as curiosity and interest to the mind. Food is digested, ideas are combined into complex forms. Digestion is impossible without exercise, as is mental progress without self-expression. What fresh air is to the body, novelty and movement are to the mind.

Drawing is of paramount importance in education as the earliest and easiest way in which the child can express himself. He can draw long before he can read or write and often before he can speak.

The Royal Drawing Society (50, Queen Anne's Gate, Westminster, S.W. 1) has done invaluable educational work for years by spreading rational methods in the teaching of drawing. It has instituted simple periodical tests, in which the children draw from memory and from objects placed before them. They learn to draw by drawing, and correct themselves by reference to the original. The Society has now collected thousands of examples of what children can do by their own efforts at different ages. Lantern slides were shown of work done from the beginning right up to the end of school life, from sets of wavering spirals intended to represent umbrellas, to real works of art depicting a locomotive, a man-of-war, cottage and garden, and other things, drawn from memory with much detail which seemed correct to an outsider. The results of teaching drawing in this way seem analogous to those obtained in the teaching of music by the Yorke-Trotter system.

A full report of the Conference will be published soon at 4s., and is obtainable from the Conference Secretary, 9, Brunswick Square, W.C. 1.

THE WOMAN'S OBSERVATORY

By "FEMINA"

(Under this heading we give each month a survey of leading events in the world of women.)

THE Peace star still eclipses every other on the woman's horizon, and her chief interest is still fixed on the clouds and storm-signals occasionally threatening its rising. At the time when these notes are read the Conference will be definitely in being. It is unfortunate, from our point of view, that no woman should sit at the Peace table: the sex which has done so much to win the war, as we have urged before in these pages, is entitled to its share in winning the peace. However, events in the woman's world have marched with such bewildering rapidity that we are, perhaps, inclined to expect too much in the way of the break-up of old conventions and traditions. And, in any case, there is a fair prospect at the time of writing that the question of supreme interest to women—that of the stability of the peace arranged—will be satisfactorily settled. Considerable antagonism may be apprehended to certain aspects of the Washington peace policy (the historic "Fourteen Points"); but there is at present every hope that it may be overcome by President Wilson's masterly diplomacy, aided by his sincere desire to avert from the future the calamity of the past. The "leader of the world's democracy," as he has been well called, has before now earned the thanks of women, first by his memorable declaration of sympathy with American women in their struggle for full citizen rights; then, and still more notably, by the great part he played in bringing about the end of the war. If he should also prove able to secure the peace, by the definite embodiment of his Fourteen Points in a League of Nations Treaty, he will incidentally establish a third and even stronger claim to the lasting gratitude of womanhood.

* * *

The extraordinary interest in the housing question manifested by the women of these islands at the General Election of last December proved—what many candidates had before professed to doubt—that the average woman is sufficiently alive to her own interests to care about "politics of the home." Certainly the difficulty of housing the population adequately has reached an acute stage, and woman's practical common-sense makes her particularly impatient of any "red-tape" obstacles in the path of a solution. "Houses not fit for cattle" were recently reported at the Rural District Council of Northants, where a recent inspection showed only 28 houses really habitable! Village after village was found to be in a similar state of house-famine, and the same tale comes from all sides. Women (with their children) are the chief sufferers, and must be the prime movers in the matter accordingly. Certainly their enthusiasm when the election was in progress left little to be desired.

* * *

The question of domestic dwellings leads naturally to that of domestic service—another of the urgent problems of the woman of to-day. It is good news that the members of the Women's Industrial Council are playing so active a part in this matter. They have been wise enough to make use of existing machinery for their scheme for the standardisation of domestic work (the machinery of the Ministry of Labour, through which they hope to work the plan in connection with the Employment Exchanges)—an admirable arrangement, which proves in itself woman's insight and grasp of detail in matters of administration. The Sub-Committee on Daily Domestic Service seems likely to do a work equally useful to mistresses and maids, and profoundly necessary to both. Its composition guarantees breadth of view, domestic workers and the various bodies which have been organised for their help (such as the Association for Befriending Young Servants) being alike represented. Hours, wages and conditions for the domestic help should all be improved considerably as a result of this committee's labours; and it is expected that many girls and women to whom " service " is now an impossible career will accept it under standardised conditions.

* * *

The plucky protest of the two girl " Waacs," who declined to sleep in dirty and verminous beds (previously occupied by girls suffering from scabies !) a few weeks ago, was happily effectual, as many of us will remember. Their sisters of the services, whether Army "Waacs," Navy "Wrens," or " Penguins " of the Air Force, owe them gratitude for calling attention to an intolerable scandal which, it is to be feared, still exists in some districts. Like the soldiers quartered in empty houses, these girls who have volunteered for their country's service are not rewarded by unthinkable and unnecessary hardships. Many companies, of girls as of men, are well cared for in every way, but that does not remove the disgrace, to us as a country, of the not infrequent exceptions.

* * *

The future of those munition-girls not strong enough for land work has exercised the minds of many interested in girl welfare. One solution seems to lie in the Household Orderly Corps, which makes an equal appeal to employer and employed. For an annual two-guinea subscription (plus, of course, payment of workers engaged at the Corps' fixed rate), the mistress receives help guaranteed efficient; while the " orderly " gets a minimum wage of 30s. a week, living out and boarding herself. Orderlies wear, like nurses, a special uniform—an excellent means of raising the status of the domestic profession from its pre-war degradation of " slaveydom." Fixed hours of work, with the living-out system, guarantee their freedom, and with it the enjoyment of home life to girls whose homes are near their work, just as the mistress's requirements are guaranteed by the test in cooking and general housework which the girl " orderly " must pass. The experiment seems to carry in itself the elements of success.

* * *

More feminine (and Feminist) triumphs! The recently-announced appointment of Fräulein Rosika Schwimmer as Hungary's Minister Plenipotentiary at Berne, is a tribute to woman's diplomatic gifts and powers long overdue. An active adherent of the Feminist cause, Fräulein Schwimmer is the first woman diplomatist.

" FEMINA "

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