

# 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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## OUR ENDEAVOUR

*It is sometimes well to repeat, for the information of new readers, the aims and ideals for which this Magazine endeavours to stand.*

*They may be briefly expressed as follows :*

1. THE HERALD OF THE STAR believes that we are on the eve of a new civilisation, and the general unrest and upheaval in the world to-day it takes as a sign that the dawn of the New Era is not far off. For it regards all this intensity of movement as arising ultimately from the death-struggle between two Ideas—the one belonging to the past, the other to the future. These ideas it would define, respectively, as those of Competition and of Brotherhood; of the Survival of the Strongest, as against the ideal of Mutual Service and Helpfulness. Probe any of our modern problems, and this fundamental dualism will be found at its root.
2. Believing, as it does, in a great Spiritual Purpose behind all human history, THE HERALD OF THE STAR is convinced that there can be only one outcome of this gigantic struggle. The Idea of the future, it holds, must inevitably prevail; for it has the Spirit of the Age behind it. The new civilisation must come.
3. That being so, it endeavours to adapt its interpretation of our modern problems to this deeper view of the real issues. It sees that any attempt to solve those problems in terms of the older philosophy, which bred them, must be in vain. What is needed is a complete revision of our customary values, a reinterpretation of life. In other words, Regeneration must go hand in hand with Reconstruction. We need a change of heart.
4. This change of heart, it holds, is not an impossibility, but a thing which may inevitably be expected. A great Constructive Movement is the logical outcome of the present general movement of Destruction. But, in the opinion of THE HERALD OF THE STAR, it can only come in one way—and that is by a great Spiritual Revival. THE HERALD OF THE STAR confidently looks forward to such a Revival and sees in it the promise of the definite inauguration of the New Age.
5. In connection with this belief, it suggests to its readers a view which it does not ask them to accept, but merely commends to their thought; the view, namely, that this Revival is not unlikely to be associated with the appearance among men of some great Spiritual Teacher, who will give a definite form to the vast amount of inchoate idealism which is stirring in the world to-day and shape, with true spiritual wisdom, the outlines of the coming civilisation.
6. Meanwhile the business of the Magazine is to survey, so far as possible, the field of contemporary idealism; to endeavour to discriminate between what is on the true lines of the future and what is merely a continuation, under new forms, of the discarded philosophy of the past; and to bring to the notice of its readers any lines of practical work or suggestion, in the progressive world of to-day, which it conceives to be of real and permanent value.



# EDITORIAL NOTES

## *The Present Industrial Unrest*

WE have no accurate knowledge of how things are in other countries. But we in England are, at the moment of the writing of these Notes, in the throes of an epidemic of strikes. The material details of a strike—the demand for so many more shillings a week or for shorter hours—are not matters which, considered in themselves, have any universal significance. Nor is there anything really universal about organised Trades Unionism, which is, after all, a poor and limited form of organisation for those who think in terms of society as a whole. There is, however, one aspect of the present industrial unrest, which has a certain universal significance quite apart from the actual questions at issue. We do not wish to be academic upon a subject which has such a vividly human side; but we should like to make one or two suggestions along a line of thought which may help to explain something of the general disquiet to-day, and may, incidentally, indicate something of its brighter and more hopeful side.

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THE declaration of the Armistice was, from one point of view, the removal of an obstacle against which a vast amount of concentrated force had been pressing. What many people expected—namely, that with the removal of the obstacle the force itself would sink into quiescence—was, from the point of view of simple physics, an erroneous belief. When an obstacle, against which a man is exerting the whole of his strength, is suddenly removed, the man rushes forward, impelled

by the unexpended residuum of his effort. The same law holds good of concerted mental and emotional force and of non-physical obstacles. The pent-up energies of a nation at war cannot be suddenly shut off just because of a sudden cessation of hostilities. The impetus is still there. And, being there, it must carry onward the people in whom it has been generated. The only difference is that, instead of having a definite objective against which to expend itself, it now rushes blindly into the void; and, finding itself in the void, it seeks instinctively any new objective which may give it a feeling of self-realisation and effectiveness by providing an object of resistance.

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THIS is precisely what happened on November 11th, 1918. We finished the war with an unexpended residuum of force; and the present universal unrest is a visible sign of that residuum. Many people have wondered what has been wrong with them since the signing of the Armistice. They have been conscious of a vague discontent. Something of the satisfaction which they had hoped to derive from a state of peace has been lacking. The phenomenon is almost universal. Let them apply to the problem this simple formula: that there is still outgoing from them a force which has no longer a definite object. The Germans have been removed; there has been nothing to take their place. A force without an object on which to expend itself becomes a "discontented" force. Instinctively it seeks some body of resistance, for only thus can it achieve its appropriate satisfaction.



Finding none, it becomes a vague, indefinable yearning, a source of nameless disquietude. Many people have frankly confessed that they "miss the war." What this means is not that they wanted the carnage to continue, but that they want some definite object against which to direct their energies. The unfairly treated and the unprivileged have an object ready to their hands in the shape of their long-standing grievances. These grievances, quite apart from their intrinsic nature, give them precisely what they need in order to "work off" their already generated energies. The whole thing is an inevitable sequel to four and a half years of desperately concentrated national effort. As such, it was only to be expected.

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TO have finished the war with energies completely expended would have been the most direful of calamities. For it would have meant exhaustion and stagnation. It might have meant restfulness and quiet too; but those are not what we want. We need a surplus of energy in order to build up that new world of which we have been dreaming ever since the war began. All the force which is at present running riot in the world is so much potential constructive energy. The trouble is that, instead of being constructive, it has largely run into channels of destruction. Whose fault is this? It is the fault of the nations at large, in having no really constructive idealism into which to pour this reservoir of power. There has been too much procrastination—too much relegation of the constructive programme till the magic time "after the war." And now that the war has ended, the statesmen of the various nations are (or should be) becoming aware that they have no reconstructive programme ready into which these dynamic energies can be diverted.

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WHETHER it be now too late to remedy matters it is impossible to say. It is conceivable that the current of events may take a definitely destructive turn for some years to come. If this be

so, then a great opportunity has been missed. But there is one point of which readers of THE HERALD OF THE STAR should never lose sight—and that is that, whether the immediate future be one of chaos and destruction or of order and reconstruction, the ultimate (and not very distant) outcome is the same. Both methods equally serve the Eternal Plan. There are at present two possible futures before the world. One is a period of energetic reconstruction, informed by a really practical idealism, leading naturally on to a deepening of the whole process in the form of a spiritual revival. The other is a period of universal upheaval, of darkness and anarchy, leading to a veritable impasse, and thence to a profound reaction; this, in turn, ushering in a revival of the Spirit. According to all human standards, the latter is the more likely alternative. Only one thing can avert it, and that is the active intervention, in the world of men, of certain of those Messengers who may always be expected shortly before the advent of a great World-Teacher. But, in whatever way things actually fall out, it is important for readers of THE HERALD OF THE STAR, at least, to realise that all will be well, because the two possible paths both lead to one and the same goal. If there is to be a period when everything seems to be hopelessly disorganised, when society seems to be crumbling to its foundations, and when faith itself seems to be mocked, *let them hold on*, knowing that the dawn is not far off. The law of Action and Reaction is certain. Out of the extremity of Disorder must, sooner or later, be born that positive and imperative yearning for Order which is one of the heritages of the human soul. What is needed is the discerning vision, the calm realisation of the eternal law behind the clash and din of external phenomena, which are the fruits of true wisdom. The very violence of the present unrest inevitably shortens its period of duration. If we can only hold on, it will all be over in a few years' time.

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MEANWHILE, let us rejoice that the war, instead of exhausting the civilised world, has left it with sufficient



vitality wherewith to tackle its problems vigorously, even though crudely. The one deadly sign, the irrevocable postponement of reform, would have been exhaustion. Who knows—had the fighting continued another year or so—whether this might not have ensued? Let us, then, bear the discomfort, knowing that it brings us nearer to the Day.

\* \* \*

# *A Children's International League of Peace.*

WE have received from a gentleman, who does not wish his name to be published, a copy of the following letter, which he has addressed to President Wilson on the subject of an International Children's League of Peace. He has also written to the King, Mr. Lloyd George, and other notable personages :

To President WOODROW WILSON, Washington.

SIR,—I have been haunted for some time with the idea of an International Children's League of Peace.

Although I most earnestly desire that my name should under no circumstances be made public in connection with this idea, I am eager to do what I can towards its organisation, and there are surely many people who would be prepared to consecrate themselves permanently to the work that its organisation would entail, if you could only take up this idea and give it the strength of your recognised position of the World's Spiritual Leader.

I feel that the possibilities of this idea will probably appear even greater and more certain to you than they are to me. After the horrors of this war even the most hardened Prussian Militarist father would welcome the idea of a Universal Children's League of Peace, if it were only for sheer shame. It would have all the women, mothers, sisters for it. The hope that the lives of their sons would no longer be sacrificed to the Gods of War will mean joy in life for all mothers, and a new Era of Happiness would begin for every human being.

Simple-worded rules could be drafted which would have to be adopted by all existing schools, Children's Associations or Clubs (Boy Scouts, Girl Scouts, &c.), in all lands. Then, gradually, a whole literature based on peace would be created; readers, books of history, showing how the effects of Fear-Thought on human minds during the centuries of civilisation culminated in the last war; how people were afraid of educating the masses and kept them in ignorance. And these books would substitute the idea of peace and goodwill to the idea of fear and war. A list of "Paths of Service" would be drafted and children and

young men would be encouraged to volunteer for social or educational work during, say, a month every year, the proceeds of their work going to Social Betterment Schemes. Or this service could even be made compulsory, so as to replace military service. It would have the same vivifying effects that War is supposed to have, in the opinion of militarist writers. Thus through the schools the homes would be reached, until a new generation would come which would gradually develop a social, international, universal Consciousness, instead of the individual or national or class Consciousness.

There is no doubt that when this idea is developed to its full effects the thought of War on the physical plane will be gradually stamped out of the minds of the civilised world, just as many immoral ideas which were rampant at the beginning of Man's Civilisation have been banned up to now. The more advanced nations would bring the light to their less evolved brothers in less advanced countries.

Is not such a Children's League of Peace the shortest way to a lasting League of Nations?

The scheme could be put forward for adoption at the Peace Conference, along with the programme of the League of Nations.

There is no doubt that the World is now ready for this idea, and coming from you it would surely be adopted by the Governments of all Nations. The Peace Conference will be the best opportunity that will ever present itself to the leaders of humanity to obtain almost at a stroke results which are stupendous in their importance. The self-filled persons whose interests lie in New Wars would most probably scorn the effects of such an idealistic scheme, and would consider it a good policy not to oppose it immediately, intending to do so later on. But the idea being genuinely concerned with the upliftment of humanity, would provoke no opposition. On the contrary, it is sure to receive the blessing of all sincere people who have been through the distress occasioned by the present War. Thus the seed will be sown, and its fruits are almost incalculable in the benefits that will be conferred upon Mankind. The beneficent influence which such work of organisation would have upon the men and women themselves who would work at it, is almost as far-reaching as the results of their work. By following what is going on at schools, parents would gradually see their own thoughts change, and they would adopt a cosmic, broad point of view. Thus children would react on their fathers and mothers, who would come to see in them the real hope of the World.

The whole thing is so pregnant with possibilities that its discussion will bring good to whoever becomes interested in it: Teachers, Labour or Trade Union Committees, Old Pupils' Clubs, Business Men's Associations, Women's Associations, Church Armies, religious groups of all sects and denominations in all countries; Theosophists, New Thinkers, Newspapers, &c., all will be sure to contribute heartily to the scheme, which will always grow and improve.



It is a thing which ought to excite everybody's imagination and quicken the most noble human faculties. I am filled with the hope that it will grip your imagination as it has gripped mine. The few friends or strangers from whom I have sought advice on the surest way to approach you quickly have all been impressed with the extraordinary importance of such an idea at the present time. The idea is so vital, so powerful, that it will sweep all opposition in all minds.

I beg you to give it your earnest consideration and I write to you in good faith, knowing that it now lies in your power to do whatever you deem wise with this idea, which is now yours, and thus help us all in the swiftest change of mentality which will ever be possible to Mankind.

\* \* \* \*

The Rt. Hon. DAVID LLOYD GEORGE,  
10, Downing Street.

SIR,—I enclose a copy of a letter which has been forwarded to President Wilson, and which I beg you to read in an earnest and helpful spirit. This letter has a direct and most important bearing on the future of the League of Nations.

The Victory of the Allies which is coming makes it a matter of the very utmost urgency that the scheme for a Children's League of Peace, which is set forth in this letter, should be taken up vigorously now. If it be true that the Cause of the Allies is to make the World safe for democracy, that their ideal is Right—then to-day the right moment has come, an opportunity which is unique presents itself to make these ideals permanent by giving them to the keeping of the Children all the World over. Up to now things have been greater than men, creatures greater than their creators. If we all want to create nobler ideals from now on, is there a shorter way than this—that men shall make little children build more beautiful worlds, better worlds, by simply helping them to think the right thoughts?

The aims of this letter are absolutely disinterested. If I had the power to organise such a Children's League of Peace alone, I would do so. But only those in power can enforce it, and you as the Head of the British Government are in the fortunate position to have this matter taken up here, and also to recommend it to the urgent consideration of President Wilson. This is the supreme crisis in the World's History, and you can help to reshape the destinies of Humanity. Will you hold back?

Although you are the busiest man in the world, I beseech you to give your full and sympathetic consideration to this vital proposal. Its results will recompense you a thousandfold for any time you may spend in thinking of this idea, until it is embodied into a series of practical Resolutions, to be adopted at the Conference Table by all the Powers represented there.—Yours, sincerely,

(Signature).

IT is a little difficult to comment on a scheme like this without creating a false impression. That THE HERALD OF THE STAR is in sympathy with the writer's ideals and commends his warm-hearted enthusiasm, goes without saying. At the same time, we must candidly state our opinion that the scheme seems to us to bear the signs of a certain kind of idealism which, though familiar enough, is really off the lines of what the world requires nowadays. The idealism to which we refer we may define as being of that vast, out-flooding type, whose usefulness is wasted because of its lack of boundary and proportion. It is obvious that the writer of the letter to President Wilson dreams of a world regenerated by the pure-hearted generosity of the world's children; also that he thinks of these children in the mass—in their hundreds of millions. All this, though impeccable from the point of view of pure idealism, belongs to what the Theosophist would call the "higher mental plane." It is beautiful, but it is not operative. The real difficulties of the scheme would begin precisely at the point which would mark the beginning of its real usefulness—the point, namely, where it first contacted the world of physical realities. At that lower level (if ever reached) it would speedily become plain, first of all, that children necessarily, by reason of their tender age, reflect their elders, and that any initiative along the line suggested by the writer would thus have to come from the senior generation; consequently, that the first effort should logically be to convert the "grown ups" of the world *en masse* to an idealistic enthusiasm for Peace. In the second place, it would also become evident that the real obstacle to Peace in the world is not men's love of war—everybody, almost, hates war—but the existence of certain conditions—international, social, and economic—which of their own nature raise problems which war alone can solve.

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A LITTLE practical thought upon the matter will throw us, then, back on the conclusion that the best of all ways



to end war is to abolish, or to minimise, the conditions likely to produce war. And this is what we hope President Wilson and his colleagues at the Peace Conference are honestly endeavouring to do for us. They may not wholly succeed, from a perfectionist point of view. That is to say, they may do very little, if anything, to effect a radical change in human nature. But at least we expect them to erect an elaborate series of barriers, against which human nature, even if roused to a state of primitive passion, will beat itself in vain. This is the most that we can expect of any purely political body. But it has this virtue—that it is practical and that it is beginning at the right end. From the particular to the universal is the only practical process in concrete human reform. We make a number of specified readjustments, in order that a certain general result may ensue. The man who starts at the other end and elaborates his universal, without really thinking out how it is to be embodied in particulars, may be a finely disinterested character, but he is not really helping the world—at least, not as the world desires to be helped nowadays. Helping the world is, if properly understood, just as sternly practical and as scientific a matter as doctoring. We do not choose our physician because he indulges in golden dreams of a World Made Healthy. We choose him because he knows how to deal with measles, small-pox, whooping cough, and the thousand other natural ills that the flesh is heir to. The same principle may be usefully applied to Reformers. The real intellectual fault of Bolshevism, for example, is to be found in its method of attacking its problem. The Bolshevik has a vague dream of some kind of regenerated world. His ferocity, when confronted with the hard facts of life as it is, is partly, if not largely, due to his consciousness of his impotence in the face of those facts. Idealism only becomes desperate when it is fundamentally unpractical; and what ultimately causes its despair is the fact that it finds itself contending, not with man-made conditions merely, but with the irresistible forces of Nature.

WE fear that we may seem unkind to a man who is obviously in love with a very fine ideal. Let us hasten to say most emphatically that this is very far from being our intention. But *THE HERALD OF THE STAR* has a task to perform. It is not a “fancy” magazine, playing with idealistic dreams. It is a magazine with a deeply practical purpose. It has to prepare for what, when it occurs, will be the supremely great Reconstructionist Movement of the age. How, precisely, that movement will shape itself, when it comes into being, it cannot say; for the simple reason that the Force at the back of the movement will be altogether beyond normal human experience. But at least it can study, and discriminate between, methods. What is, more than anything else, needed nowadays is a *right method* of Idealism. Useless Idealism, mischievous Idealism, we have with us in plenty. A wise Idealism is still to seek. Grandiose plans, which have to be thought of in terms of millions, do not, in the opinion of *THE HERALD OF THE STAR*, represent a truly wise form of Idealism. To employ an expressive vulgarism, they “bite off more than they can chew.” We do not in the least deny the right of a Spiritual Power, sufficiently great for the task, to think in terms of the whole human race. But we very seriously doubt the usefulness of such inflated thinking in the case of the ordinary man and woman. We could, for example, propose a more difficult task to the writer of the letter which we have quoted than the thinking out of a scheme for a world-wide International Children’s League of Peace. It would be the task of taking half-a-dozen selected children (two would be enough) and training them into the habit of mind which his scheme would demand of the children of the entire human race.

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THE real fault in all these matters lies not in any defect of temperament, but in simple lack of experience. Every idealist, at the outset of his career, dreams great dreams of universal regeneration. His first lesson—invariably a painful one—comes when he is compelled to recognise his limitations. A dream, with limitations,



is for many not a dream at all. It loses its inspiring force. It becomes dulled and tarnished with the dross of earth. The true Idealist—the one who is destined to achieve—is he who can retain all the original driving force, while recognising that only one thousandth part of his youthful dream is capable of realisation. The hero—the one golden soul in a thousand—is he who can dream just as generously and whole-heartedly, and work just as keenly, when it seems that his vision is absolutely impracticable. But a spirit of this temper has always one distinguishing mark. It works, with all the concentrated energy of its being, at the particular. The more it is thwarted the more it narrows down its aim; and with each narrowing down the pressure of concentrated force becomes greater. The touchstone of true greatness is not the capacity for large ideas, it is the capacity for retaining largeness of idea while narrowing down its action. The Greatest Idealist of all—He who is the Divine Life of the Universe—lives just as fully, as vividly, and as powerfully in the grain of dust as in the Archangel. This is the last lesson of Earth's idealists, the sorest lesson of all. To be veritably and in fact the saviour of one human soul is a more difficult task than to be the originator of a plan for the salvation of mankind as a whole. Idealism only becomes useful in so far as it can be "pressed home." And this is just the part of the task which the ordinary idealist is often only too anxious to shirk.

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LET us once more disclaim any idea of decrying a noble impulse. It would distress us very seriously if we felt that we had done anything to discourage a fine and inspiring idea. We hope, therefore, that the writer of the letter to President Wilson will not take our comments amiss. They are, when all is said and done, criticisms not of his plan but of his method. If he can start at the other end and, working outwards from a small beginning, form a concrete nucleus of the kind of organisation of which he is dreaming, we shall be only too delighted, in some future issue, to acclaim his achieve-

ment. For he should remember that the truly practical idealist is he who is prepared, *in his own person*, to turn the first sods in the field which he desires cultivated. To proclaim a plan for others to carry out is a second-hand kind of idealism which seldom bears fruit. If our friend can write another letter to President Wilson in five years' time, saying, "This have I done myself by my own unaided efforts; help me to extend the work," he may be sure of an interested and respectful hearing and of a greater volume of help being forthcoming for his scheme.

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#### *The 'New Child.'*

PROPOS of children, Mrs. Ransom, who contributes the admirable series of articles on "Schools of To-morrow" to this magazine, has informed us of some interesting features which she notes in the type of child, to-day, who is to be found at most of these forward-looking and progressive schools. Wherever she goes, she finds, it seems, a certain set of well-defined characteristics; so much so that she really believes that she is on the track of that special section of the new generation which is destined to be the active power in the great rebuilding of the near future. The typical child of this kind, she says, is quite different from his predecessors of a few years ago. He has no shyness; on the contrary, he is extraordinarily self-possessed. He has no fear of his elders, as elders. So far from being disturbed from his poise in your presence, he will look you squarely in the face with steady, appraising eyes. It is not you who sit in judgment upon him; it is he who sums you up and "places" you. Together with these qualities goes a remarkably developed power of will. It is impossible to control a child of this type by force. The only thing to which he will yield is love. In loving hands he is extraordinarily malleable; in the face of harshness or lack of sympathy he is inflexible.

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IF all this be true—and Mrs. Ransom has had very wide experience—it is exceedingly interesting. Anyone who



believes in a great Plan behind human events will be ready to believe that the actual peopling of the world, at a time of great crisis, must be part of that Plan. Believers in the doctrine of Reincarnation will find it, perhaps, easier to admit this than those who hold that every human being is a soul created *de novo* at the time of birth. The Reincarnationist, holding as he does that the long life of the soul through a series of progressive earth-lives is all under higher supervision and direction, can well believe that, when special work has to be done, those souls, or egos, will be drawn into earth-life, who have acquired the requisite experience and developed the appropriate qualities in the past. Particularly will this be so at a time when a new type of civilisation has to be inaugurated. Obviously, here, a first essential will be the importation into the world's life of a host of egos through whom the new type of civilisation may readily manifest itself; those, in other words, in whom the distinctive qualities of the new dispensation are already more or less in evidence. In the light of such a belief as this, Mrs. Ransom's observations have no little significance. For if one were to ask oneself the abstract question as to what qualities will be especially needed in those who will be called upon to scrap the old world of individualism and to build up a new world of brotherhood and co-operation, the answer could hardly fail to be "Independence of spirit and a loving nature"; the first to enable them to break away from the old, the second to enable them to respond intuitively to the distinctive note of the new.

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THE emergence of such a new type of child, if definitely established, is one of the strongest arguments in favour of educational reform, and is undoubtedly exerting its silent pressure, even now, in that direction. The last argument in favour of reform is success, and success is only another word for "suitability." The fact that the new idealism, which is so active in the non-official educational world to-day, is being proved successful in meeting the needs of the child of the hour, is the strongest of all its credentials and

the firmest guarantee of future development. Not without significance, in this connection, is the essentially modern doctrine, which may be summed up as "Let the child unfold himself"—a necessary doctrine when you are dealing with a new and strongly marked type with a considerable amount of self-directive power. Possibly the doctrine would have been hardly so applicable to the typical child of fifty years ago. It may conceivably be scarcely appropriate to the child of a hundred years hence. We cannot, of course, tell. At any rate it seems to be certainly the right thing for the present moment, and there is no doubt that it is on the main stream of the typically modern educational movement.

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#### *Spiritualism as a Commentary on After-Death Conditions.*

A WRITER in the *English Review* for January has the following vigorous remarks about the state of the dead, as apparently revealed by modern Spiritualism:—

To be decently dead and decently buried and there an end is simple, but it is at least not ignoble. But to be condemned to a continued existence, hovering round the places and people you loved when on this earth, like spiritual area-sneaks, spiritual bar-loafers, spiritual Weary-Willies, cadging and pestering and whining for notice and recognition, perpetually being challenged and perpetually debarred from giving the illuminating pass-word, unable to be of any use to any mortal, though the lifting of a ghostly finger would stop this war as surely as the last trumpet—is not this to damn every spirit, good or evil, to the combined tortures of Tantalus, Sisyphus and the Danaides? And all these tortures are to be rendered more excruciating still, as we must at all costs be up-to-date, and therefore they must be thoroughly and indecently advertised and analysed and dissected and discussed. Torture is not enough—we must add shame. *We* must waste our time and *they* their eternity in these futile inanities. What Hell imagined by Dante can surpass this?

No assurances of the poor bedevilled spirit that he is happy would reassure me. If he can be happy under such conditions, he must be mad, and a Heaven—or Hell—the world is immaterial—peopled with madmen is not, one would think, the highest ideal to which we can attain. The cant phrase in spiritualist circles is: "They have passed on." But that is exactly what *they* have not done; they still encumber us, and need a spiritual policeman to tell them



to "Pass along, please." They play mad games of "Russian Scandal" or "Cross Questions and Crooked Answers;" they are thimble-riggers, confidence-trick men and card-sharpers. Sludge and Jeremy Diddler, Codlin and Short, Jingle and Fagin, and Pistol and Parolles are their cronies and boon companions. The shades are a little too shady."

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IF we set aside the *penchant* for phrase-making, which weakens rather than strengthens this criticism, it is fairly easy to detect what is troubling Mr. Bernard Sickert, the writer of the above passage. He finds the hints given at spiritualistic séances as to the conditions of after-death life impossible to square with any dignified conception of Eternal Life; and finding this, he is faced by a dilemma. Either the phenomena of Spiritualism are fraudulent—a belief difficult to entertain in face of the available evidence—or good-bye to all our ideals as to the life beyond the grave. We do not know which of the two alternatives Mr. Sickert is himself inclined to accept, but we appreciate the difficulty with which he is confronted sufficiently to dwell for a few moments on this very important subject.

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WE feel sure that half of the difficulty would disappear if it could be proved that the conditions to which he refers are (if true) temporary merely, and not continuous. That this can be proved to the satisfaction of a normally sceptical mind is, however, unlikely, for the simple reason that it is quite possible that the majority of those who, immediately after death, find themselves in the conditions referred to, have no knowledge that these conditions are temporary nor any realisation of what lies beyond. Nor can direct information be expected from those who have passed on to what may be called "a higher sphere," again for the simple reason that the very act of thus "passing on" would put them out of touch with the earth-dwellers with whom it would be necessary to communicate. This being so—if, as would seem to be reasonable, we do not dismiss the overwhelming evidence furnished by Spiritualism as the product of simple fraud and chicanery—we are driven back on alternative theories, and have to decide matters,

as best we can, on the basis of what would seem in the abstract to be most reasonable. This is not at all a bad standard of reference in dealing with questions of this type. Let us appeal to it in connection with the matter in hand.

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WE would suggest to Mr. Sickert that, even though there be a state of blessedness and perfection awaiting each soul on the other side of death—a belief which is deeply rooted in the human spirit and almost universally held—it does not follow that the soul passes into that state at the instant of physical death. It is, as a matter of fact, far more reasonable to suppose that the "passing" is a gradual process, attended by some kind of purgation—that there must be an interval between physical dissolution and that state of ultimate fruition. The basis of this supposition is to be found in the obvious fact that very few persons, at the moment of death, are free from imperfections. Most of them are cumbered with earthly passions of one kind or another; nearly all have earthly ties, ranging from ties of an undesirable sort right up to the highest human love. To imagine that such imperfections can be changed to perfection by the mere fact of death, or that all such ties can cease to be operative in consequence of the simple laying aside of the physical body, is surely not, on the face of it, reasonable. Far more likely is it that both perish for a time, and that the period necessary for their complete disappearance depends logically upon their strength and number.

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SO long as they persist—and this we must hold of imperfections as well as of definite emotional links—they must, in a certain sense, bind the individual soul concerned to earth. Thus there will always be, amongst the recently dead, numbers who are temporarily "earth-bound" by unexpended desires, often of a degrading nature. The spiritual "bar-loafer" referred to by Mr. Sickert is an obvious possibility from this point of view. So, too, is the "torture of Tantalus"; for it is clear that the whole purgative process, involved in being earth-bound



by desire, must consist in the temporary survival of the desire without the possibility of affording it the gratification for which it craves. The purgation here will be, from one point of view, a purgation by suffering; but it will at the same time be a process of release. For the desire will, as it were, burn itself out through this very denial of satisfaction, and the soul will thereby be made free to pass on towards its true home.

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SO much for the more obvious kind of "purgation." It is rather unfair, as Mr. Sickert seems to do, to class with the "spiritual bar-loafers" and "spiritual Weary Willies" those who are temporarily linked to the life which they have left by some strong tie of love. To our mind, it is a more beautiful thing that this tie should persist after death than that it should be irrevocably broken. We have every sympathy, too, with the desire of the dead to keep in active touch with those whom they have loved—even though this be a desire which, in the nature of things, must eventually yield to the pressure of the force which is all the time drawing the discarnate spirit away from earth. As a matter of fact, it is reasonable to suppose that a strong tie of love can never be broken. All that can happen to it is that its more concrete methods of manifesting itself must eventually give place to other more spiritual, and probably far fuller, means of satisfaction. We think that Mr. Sickert, in his passion of distaste for the normal quality of "spiritualistic phenomena," has allowed himself to be a little hard and unfeeling here. Let us now come to closer quarters with this "phenomena" aspect of the question and try to see how matters stand.

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MR. SICKERT is obviously disgusted with the triviality of most spirit communications, as well as with the triviality of the means which are ordinarily used for thus communicating with earth. With regard to the

first point, we are cordially in agreement with him—with the reservation that, for purposes of verification, of "belief-inducing," a trivial communication is often more convincing than one of higher intrinsic dignity. Apart from this, however, the reason why many spirit communications are of a trivial nature, and contain no spice of revelation, is to be found in the postulate from which we started—namely, that the dead person enters the next world with his imperfections and limitations still upon him, and is, therefore, no more likely to be the mouthpiece of prophetic utterances than he was when he was still in physical life. Moreover, he is obviously a newcomer into the non-physical regions in which he now finds himself, and knows practically nothing about them. He is probably just as ignorant of the fact that he is involved in a definite spiritual process as he was during his earth-life—earth-life being necessarily just as much a part of the process in question, if there be such a process at all. Small wonder, then, that he cannot, in Mr. Sickert's words, give "the illuminating password." Unless there are special reasons to the contrary, it is unlikely that he will be in a position to give that "password" until he has passed far beyond the reach of earth. Finally, we have to remember that, in the light of our argument, the dead person carries with him into the next world the emotional and mental equipment of his earth-life. These constitute the spectacles through which he will naturally look out on his new surroundings, and it may be some time before a truer vision and a higher order of sense- and cognition-apparatus begin to awaken within him. When we add to all this the fact that (similarly *ex hypothesi*) it is only during this initial period that earth-dwellers can communicate with him—i.e., while he is still "within reach"—then, we think, we have ample explanation of the unsatisfactory nature of so many spirit communications. It would be surprising if they were more satisfactory. The mistake lies on our side, in expecting more than we can get, owing to our habit of idealising even the most recently "dead."



WE now pass to the triviality to be found in the ordinary *methods* of spiritualistic communication. Here, we think, Mr. Sickert confuses the means with the end. There is nothing very dignified in putting in and pulling out pegs, or in ringing bells. Yet these happen to be essential to the act of telephoning. We estimate the dignity of the telephone, not by the material means involved in the process, but by the human purposes which it subserves. Similarly there is nothing dignified in the employment of dots and dashes, in the case of one who has the whole language of Shakespeare at his disposal; only this happens to be an integral part of certain methods of mechanical inter-communication between human beings. The method in question may give the order for a gigantic battle on which the fate of civilisation depends; yet it is still, from the crudely material point of view, nothing but an affair of dots and dashes. Mr. Sickert, in his highly-coloured sentence about thimble-rigging, etc., seems to take up precisely this attitude towards the apparatus of spirit communication. The truth is that, in the absence of direct methods of communication (which in this case would only be open to the trained clairvoyant), round-about means have necessarily to be employed. Whether those means be automatic writing, or table-rapping, or the temporary obsession of a medium, is a matter of indifference. The point is that they subserve the end in view—which is the bridging over of the gulf between “death” and “life.”

WE have no space to examine Mr. Sickert's remarks in detail. Let us briefly conclude by reminding him of one very important point; and that is that Spiritualism has done what no amount of abstract argument could ever have done equally well—it has convinced thousands of sceptics that life does persist after the death of the physical body. In view of the profound significance of this revelation, the question of the ways and means of communication dwindles into insignificance. The “triviality” seems, indeed, to lie rather on the side of the individual who carps at these. We are willing to concede to Mr. Sickert a great deal of what he says as to the character of much of the information thus received—also as to the character of very many of the informing entities. We agree that a great deal of modern Spiritualism is due to mere sensation-mongering, that in many ways it is unhealthy both for the dead and the living. But against all this we set the indubitable fact that it has done a very great deal to bring hope and comfort to those for whom life had lost its meaning and its zest, that it has softened the pangs of separation for thousands of bereaved hearts, and that it has been potent in reviving, in souls which had long lost every kind of religious belief, a deep and sudden conviction that life is a greater and a more wonderful thing than they had ever imagined. With this to its credit, Spiritualism, with all its dangers and its faults (which none know better than students of occultism), may justly claim to have been of service to the world. Let us be generous enough to leave it at that.

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# WHAT ATTRACTED ME TO BUDDHISM

By BHIKKU SILICARA

*[The special interest of this article lies in the fact that the writer belongs by birth to the Western world, being of half-English, half-Scottish parentage. He tells us here what were the special features in Buddhism which appealed to a mind trained on typically Western lines, and which induced him to throw up everything in order to be ordained a priest of that great Religion. Broad-minded readers will find the article of striking interest.]*

IF an iron filing endowed with the powers of hearing and speech were to be asked what attracted him to the magnet, his probable reply would be: "I am made of iron. Magnets attract iron. So I was attracted." In somewhat similar fashion, when the Editor of this magazine invites me to tell his readers what attracted me to Buddhism, I can only reply, something like my suppositive iron filing: "I am a being largely compounded of a love of the reasonable, the rational. Buddhism is a religion in which the reasonable, the rational, plays a prominent part. So it attracted me, inevitably, irresistibly, so soon as I came to know it."

Yes, I think it was the strongly rational feature in the fundamental doctrines of Buddhism which attracted me to it in the first place. We Britons—with my body that is of Scoto-Yorkshire origin, I cannot well say 'We Scots,' nor yet 'We English'—we Britons have always been noted for our great interest in the living of life and our comparative indifference to views about the living of life. We are and always have been much more concerned to know how a man behaves himself than to learn what his particular theory about behaviour may be. That theory may be what it chooses, but it is his practice that commands our keenest interest. In short: We are all practical moralists first, and anything else only afterwards—often only a long way after.

So my primary interest in Buddhism was a desire to know how it met the

practical question of conduct; and here I was delighted to find that it did so from a perfectly rational, perfectly intelligible standpoint. It did not make any assertion about sin being displeasing to some great being about whom neither I nor anyone I knew had any definite knowledge. Statements of this kind obviously leave the door open to considerable debate. Or perhaps one ought rather to say that they leave no room at all for discussion. For they are statements with which not much else can be done but briefly to accept or reject them. They are not susceptible of any definite proof, any clear demonstration of their truth, one way or another.

To my pleasure and satisfaction I found nothing of this kind in Buddhism. Instead, I found something like this said: "Killing and stealing and impurity and lying and the using of intoxicants or stupefying drugs entail evil, that is, hurtful consequences upon yourself and others; therefore it is advisable not to do these things. On the other hand: To abstain from doing these things entails good consequences, that is, consequences which promote the benefit, advantage, well-being of yourself and others; hence it is advisable to practise abstinence from such deeds." I at once thought this a most sensible way of setting forth ethical principles. I could see nothing in it to which I could object. I was not told that I *must* do this, that, or any other thing. No *Thou shalt*, or, *Thou shalt not*, thrust its irritating barrier in my way. I seemed to be told that I might do what



I pleased, but that the consequences of my doing, of whatever kind it might be, were sure and certain; and this, not by the arbitrary decree of any arbitrary power, but just by the nature of things as they have come to be; and that, seeing that this is the case, it would be sensible of me to regulate my conduct accordingly. I also found that I was not told to believe this on the authority of any book or person whatsoever, but was simply invited to take a good look round me and see if it was not so.

I am, or, rather, I at one time was, of a very controversial nature, and dearly loved an argument about anything or nothing for pure argument's sake. But in this simple setting forth of a moral code I found nothing on which I could lay any hold to dispute; and I thought within myself: "Well, if this is Buddhism, anybody can be a Buddhist, for all they need to do to believe this is just to use their common-sense."

And, of course, this was Buddhism so far as it went. But I soon found that Buddhism did not by any means stop at the purveying on rational grounds of ethical commonplaces, as the critical might call this morality. I found that it went on to much deeper depths; and it was these deeper depths which, I think, constituted for my mind the second great attraction of Buddhism.

If I see my own nature clear, I have always had a strong bent towards philosophical thinking, even as a child. Children—some children, at least—philosophise a great deal more than their elders ever give them credit for. And they do it very much better, in much cleaner, more straightforward fashion than commonly do these elders (when these do it at all), because they have so much less to unlearn, they have so much less to get rid of—very often nothing—in the way of roused, active self-interest and all that this implies of vitiating influence upon clear and honest thinking. At any rate, I distinctly remember, when I was between eight and nine years old, one day suddenly sitting down on the floor of the room in which I was playing alone and

earnestly asking myself the tremendous question: "Why is there any anything? If there wasn't, then there wouldn't ever be any trouble." I cannot recollect at all what it was that moved me to ask myself such a question; perhaps I had lately been punished for something and was resenting it. At least I did ask the question; but I did not find any answer to it at that time, nor for many a day thereafter. I did not find an answer indeed until the day when I took my first deep plunge into Buddhist philosophy. There I found something like an answer to it. For all philosophies are only so many attempts to answer that odd child's question of mine as to why things in general should be in existence at all, just as all exact science is the endeavour to solve the problem of how some one or other *particular* thing has come to be.

In Buddhist philosophy, then, I found myself told that the reason why there was anything at all was because my mind had made all these things. And since my mind had made them, I was further told my mind could also unmake them, cause them to cease to be; and, with that, all trouble also would be unmade, would be made to cease. And the ethics which had interested me as a practical solution of the practical question as to how men can live their lives so as to cause the least possible annoyance or pain to themselves and others, I now found was at the same time—being followed out in actual practice—a first step in the other practical business of getting control of this mind of mine that was always making the world and all the trouble in it, and of so getting control of it that I could make it do away with that trouble.

This seemed to me very satisfactory indeed and a promising beginning at telling me all that I had most wanted to know on these matters. And my satisfaction was further and considerably increased when I found that a system of training for the mind was drawn up, through following which one might make definite progress towards the goal pointed out. And my dawning confidence that this system was a reliable one,



and likely to do what it promised, was strengthened by my reading; in some of the Buddhist books, one of the most detailed and intricate analyses of human psychological functioning that I had ever imagined could exist or was possible..

Needless to say, I could not, and cannot now, either verify or confute many of the statements made in these analyses. Candour compels me to say that at times I am not very sure if I have yet rightly seized the exact signification of some of their terms, as these terms are used. And yet with it all, so far as my powers of judging and testing extend, they bear a very considerable air of probability. Moreover, other records contained in other parts of the Buddhist Writings seem to show that more than one individual in the past, as a result of following up in practice this particular psychological science—practising the art corresponding to the science—has actually obtained that complete control of his mind which it is the object of the practical training to bestow upon him; has truly attained to “the Deliverance of the Mind that comes through Wisdom,” as the Books phrase this achievement. And so, finding it to be in possession of a satisfying philosophy of the mind, a definite system of mental training, and a clearly defined goal to be reached as outcome of that training, Buddhism came to have for me another very powerful attraction.

A third thing which attracted me powerfully to Buddhism was the fact that circumstances so brought it about that I came to live in a Buddhist country and to realise speedily the striking difference between the general psychical atmosphere of such a country and that of any non-Buddhist country. I do not know that I can put this any better than by saying that a Buddhist country—at any rate, the Buddhist country in which I have the good fortune to live—has a generally prevailing atmosphere of geniality and happiness which in non-Buddhist lands seems replaced by a feeling in the air of fret and harassment and unease, of inability properly to “take comfort.”

The main cause of this easily to be felt difference is, I suspect, that a Buddhist's present lifetime is to him only one of a long series of similar lifetimes; it is only one day in a succession of days very much alike; and so what each day brings of good or evil hap is not of such desperately serious import as it must be to those who believe, or are taught to believe, that they “will not pass this way again.” The Buddhist believes that he has passed “this way” many and many a time already in the past, and in all likelihood is going to pass along it many and many a time more in the future, and so, naturally, he takes a cooler, saner, better balanced view of its events, whether good or ill, than is possible to those who unhappily do not share his calming outlook upon wider horizons. He sees no reason for being either so fussy about life or so fearful in face of death as other men seem to think it necessary to be. He has lived thousands of times already—and died: one more turn at both need not be taken too tragically whatever may happen as events unfold themselves.

It is not that the Buddhist is indifferent to the consequences of his acts. How can he be that, when his religion tells him that in the last analysis there really is nothing else but doing, called ‘Kamma,’ and its results—that he and other men, in fact everything that exists, is simply the outcome of a series of happenings, in the strict sequence of which every cause produces its exact, necessary, and unailing effect? The Buddhist is not indifferent; it is only that he knows—being taught so by his religion—that none of his deeds, not even the worst of them, have *eternally irrevocable* consequences. There is always present in his mind the cooling, calming consciousness that “there is another day coming,” and what you cannot do to-day you will get another chance of doing to-morrow; what to-day has done amiss, to-morrow may make good; what you may have to leave undone in this lifetime may be finished up in the next; a mistaken, wrong piece of doing now, atoned for in a future life. Hence his whole attitude



to life, his entire way of behaving towards his fellow human beings, wears the impress of a genuine philosophical outlook which, I have often thought, will bear comparison with that of many who can *talk* philosophy much better than he can. For it is not to be supposed that every individual Buddhist in a Buddhist country has a thorough, conscious, mental grasp of the philosophy that underlies, and is, his religion. But he very often has what perhaps is much better: he has a good practical grasp of it; so that when misfortune overtakes him he meets it with a smiling composure, a cheerfulness even, that might be envied by men far more cultured, superficially, than he; and calmly sets to work to make good his position again as well as he can—to build again the burnt-down house, replant the flooded-out paddy field; and this without wasting a particle of time or energy in that most irrational and unphilosophical of all employments, crying over spilt milk. He has his philosophy well set in his blood and bones; whereas we others have only got it in our heads—if even there!

The individual Buddhist, as found in a Buddhist country like this, is also a very generous man with his worldly substance; and from his religion, with its teaching of the transitoriness of all things, he has learned, not merely in theory, not merely as a suitable subject for discourse in pious moments, but as an actual practice, to keep his hand from closing with too eager a grasp upon the things of the world; or, when such things are possessed, from holding them too tightly so that he cannot easily let them go again. He has got well into his blood the truth that a little while ago they were not there, these things; and that yet a little while again, and they will not be there. He knows in his bones, without much thinking about it with his brains, that a little while ago *he* was not here, and in a little while again will not be here. And this knowledge, this realisation planted in the very fibre of his being, makes him kindlier, easier, more tolerating, less pushing and thrusting

and driving, in his relations with his fellow-men, than people of other and harder beliefs, so that, for all his uncouthness in some respects, he yet appears really more human, more civilised than men who on the outward, material side of things, belong to a more advanced civilisation.

To one coming straight from the press and throng of an every-man-for-himself-and-devil-take-the-hindmost community, from the intensely individualised and individualistic civilisation of a western country, to this land of genuinely, unself-consciously live-and-let-live people; it came as another and not the least of the things that attracted him to Buddhism, to find a race bred up under its influence who, backward as they may be and are in what is usually called civilisation, are yet in the civilisation of the heart—perhaps, after all, the only true kind, recent history to witness—by no means behind the rest of the world, but in many respects, in their own unsophisticated way, far in advance of it.

I do not forget that there is in this country much police-court crime of the kind that gets entered in tables of statistics, and among some has procured for it the name of being the “most criminal province in the Empire.” But a great deal of this “crime” is purely of the petty theft description; and nearly all of it due to the introduction by the foreigner among this people, against all the traditions of their race and religion, of opportunities for indulging in intoxicating liquors and opium and other noxious drugs—a thing that was never possible under the rule of their own kings save in very exceptional circumstances, and always severely punished when found out. The poor stupefied victim of these vices, with only a hazy consciousness of what he is doing, takes a blanket or jacket, or anything that happens to be hanging out in the sun, without looking round to see if its owner is observing him or not, in order to sell it for a few pence and get another dose of the drink or drug he so badly needs, and then in blind, stupefied fashion walks to the station



with the policeman who has taken him in the act; and so one more case is added to the "criminal statistics" of the province. Meanwhile, however, among the respectable and self-respecting people of the country, it still remains, as it always has done, a shame and disgrace to be known to have in the house a bottle of intoxicating liquor or a packet of any stupefying drug. And if such a thing should actually be, it is hidden, as if it were a crime, from their Buddhist compatriots at least.

However, with all the regrettable changes for the worse that have taken place through the introduction among these people of the foreigner's vices of free indulgence in intoxicating liquors and noxious drugs, there happily are signs of official intelligence beginning to suspect that all is not well—not nearly as well as big budget funds seem to indicate. It is beginning to dawn upon the official mind that there is no particular sense or profit in taking in lakhs of revenue from dram and drug shops, and then paying it all out again for multiplied policemen and prisons. Already a pretty drastic revolution has been effected in one part of the province especially notorious for its manifold drinking and drugging facilities, and consequent very prevalent crime, both petty and serious, and with the most gratifying results in the criminal statistics of the district, which were reduced almost immediately quite 50 per cent. And there are prospects that the same thorough treatment may be extended to other similarly plagued parts of the country. If only officialdom in general could get it into its head that Britain rules these peoples, not in order to extract the maximum possible amount of revenue out of them, but in order to make them proud and glad that they form part of the British Empire, and to give them good reason for so feeling proud and glad, it would be a happy day for everybody all round in these parts of the world. Of an "Imperialism" of this brand, we could never have too much.

On the whole, then, as far as the

generally prevailing psychical atmosphere of this Buddhist country is concerned, one who has left it to visit a western country and comes back again, as he steps ashore within sight of the great golden pagoda, feels in a way as if he were stepping into a clean bath, a clean psychical bath, and were going to get washed of all the dirty water sticking to him from the places he has lately left—that, at least, was how it was once actually put to the present writer by one thus returning to this land. And so, the third thing that attracted me to Buddhism was the general "feel" in the air of a country professing that religion which I have here tried to indicate, this atmosphere of something less harsh and forbidding, more kindly and humane, than the prevalent atmosphere of the land from which I had come.

The final thing that attracted me to Buddhism was the character of its Founder. This particular attraction was comparatively late of declaring itself. I am by nature a person who is suspicious of personal influences: I have suffered too much from them in the past. I do not like to think or feel that I am being influenced by what is merely personal. By simple instinct, I as a rule vigorously resist such influences if I have any reason at all to think that they are being brought to bear on me. And yet, as I have pursued my reading and studies in Buddhist literature, little by little, without my knowing it, without my observing it, as simple result of such reading and study, gradually there has grown up in me a vast respect and admiration for the character of the Founder of Buddhism.

I respect and admire Him chiefly, I think, for this, that He is a man; and, a man, yet has gone so far beyond all that most men dare attempt. I respect and admire Him for that He has plumbed, to my thinking, the last depths of human being and all being, and uncovered a thoroughly adequate method of dealing with that being, and getting beyond conditioned, therefore limited, therefore lacking, and therefore infelicitous existence; and with all this stupendous achievement,



yet remains—as we find Him depicted in the Records—as human and lovable as any other man, nay, far more human and lovable, in the amplitude of His all-understanding mind and heart, than the vast majority of us human beings ever succeed in becoming. Being a man, He seems to promise me so much. Were He a god or a half-god, He would not attract me anything like so powerfully: I do not think He would attract me at all—I that, as I only too keenly feel at times, am neither god nor demi-god. But because He, a man, has won to such victory as never can turn to defeat, I too may do the same, may achieve the last triumph of conquest over my own limitations and all they entail of the distressing and the unlovely. He seems to me a ripe, perfect, topmost fruit of that tree of humanity, upon which I also hang, even though at present it be but as mere bud of what has still to become blossom before eventually it can mature to fruit. But at one time, He, too, was only a bud upon humanity's tree; and if He has become perfect fruit, so also may I. Hence, far off, sublime, so highly raised above me as He is, I yet may dare to love and admire Him from my so much lower place, as a younger brother looks up to a loved elder brother, and respects and admires and adores all at once in that most happy and blessed of relationships.

But I was not always thus. Along with my philosophical bent of mind—perhaps just because of it, since all genuine philosophy has its starting-point in questioning and doubt—there has gone a considerable sceptical bias. For long I thought hardly anything of the Founder of Buddhism. I was too deeply interested in what was said to care very much who said it. And sometimes, too, I must confess, I felt rather impatient, even vexed, with some I saw around me in this Buddhist land who seemed to me to care far more to worship than to understand. I, with my bent of mind

wholly directed towards understanding, saw no good reason why anyone else should think of anything else but that. (A characteristic outcrop of western intolerance, this, of course: one does not shed all one's inborn weaknesses in a day—nor in a year either!)

But it fell to my lot once to hold in my hands, in the crystal vessel that encased it, a small rounded piece of calcined bone that once had formed part of the physical body of the Great One whose teaching I admired; and—but perhaps this is among the things of which one should not speak: I do not know. This at least I can say, anyway, that as I held that tiny fragment of substance in my hands I received such a vivid impression of the true, veritable actuality of Him, to whose body it once had belonged, that all my hitherto comparative indifference toward Him as an individual, all the cold cautious scepticism in regard to His personality and the like, that still lay lurking in my mind, was scattered to the winds. I attained an assurance that henceforth makes Him for me as certain a fact as my own existence, just as certain, just as sure. And the certainty, the surety that such a great, human, lovable One as this did once in actuality live and move through a man's life on this very same earth on which I tread, was the final thing that attracted me to Buddhism, to the Teaching this Great One taught. As once a barber in the Buddha's day sang, so, a whilom clothier's cutter of these modern days, to whom as to that barber it also has been granted to wear the Robe of the Blessed One's Order, I can repeat after him at this long distance of years, but with no less trust and confidence:

The Exalted One who life's long thirst hath quelled,

Scattered the smoke of passion, all-victorious,  
Worthy of adoration, unexcelled,

Incomparably great, pure, glorious.  
Of Holy Ones, that holiest, that most high,  
He is my Lord: his liege for life am I.

SILICARA



# STATE BONUS—THE KEY TO RECONSTRUCTION

By BERTRAM PICKARD

*[Those of our readers who are interested in the economic basis of Reconstruction should study carefully this suggestive article by Mr. Pickard. The State Bonus Scheme, which he here outlines, has all the simplicity which he claims for it. The question is, How far is it a practical solution of the economic problem? See the Note at the end of the article.]*

“**I** SOLEMNLY warn my fellow-countrymen you cannot maintain an A1 Empire with a C3 population.” These already famous words, spoken by Mr. Lloyd George at Manchester, aptly summarise not only his own but also the general view of the problem of Reconstruction. There is a growing conviction that the prevailing pre-war conditions of life and labour were as idiotic as they were intolerable. There is a great expectancy on every hand; men and women expect new conditions, new values, new ideals—in short, a New Age. Expectancy alone, however, will never bring us into this new era: the gateway of Reconstruction is locked against us, and the Key is yet to seek. The Government have deemed this quest sufficiently important to warrant the setting up of a special Department whose sole function is to face the facts of the Reconstruction problem. Outside the Government, too, there is an ever-increasing amount of thought being given to the subject; but as yet there is no considerable agreement as to any plan at all adequate to meet the urgent demands of the present situation. It is the purpose of this article to outline a Scheme recently put forward by Mr. Dennis Milner, B.Sc., A.C.G.I., a Scheme which in the writer’s opinion does meet the needs of the times as no other proposal at present before the public.

Before detailing Mr. Milner’s Scheme for a State Bonus, however, it will be well to enumerate certain qualifications essential to the success of any scheme. The first of these is soundness. Any plan

to succeed must be fundamentally sound. We have long attempted to solve the Social Problem by applying poultices when the disease has exhibited acute symptoms, but our failure in the light of the present unrest is too obvious to need demonstration. To-day we are ready for the bold experiment, and only ask that such experiment shall be consonant with moral and economic law.

The second qualification is comprehensiveness. It would be useless when summoned to a house on fire to concentrate the hoses upon one room alone, yet that is exactly what so many reformers propose to do when they are dealing with the fire of social and industrial unrest.

The third and last qualification is that of simplicity. This is of two-fold importance: firstly, the proposal must be intelligible to the less intelligent as well as to the more, so that a public opinion may rapidly be created in its favour; and secondly, it must be simple in order that its immediate adoption may be feasible. Whether or no Mr. Milner’s Scheme for a State Bonus fulfils the above conditions must be left to the judgment of those who will examine his proposal with an open mind. His Scheme, it cannot be too strongly urged, is not worked out in the interests of a single class or party; its aim is to achieve the maximum benefit for the many with the minimum hardship for the few; and, judging from the endorsement it receives from those in widely differing circumstances and with widely differing outlooks on life, it succeeds in its purpose to a remarkable degree.



**Scheme for a State Bonus**

The proposal is this, that a part of the national income collected as an equal percentage of all individual incomes, should be pooled, sufficient to enable payment from the pool of a minimum subsistence allowance to every man, woman, and child in the community, whether rich or poor. It is suggested that 9s. per week (current value) would be about the amount requisite to buy a minimum of food and shelter, and it is estimated that about one-fifth of the national income would be sufficient for the payment of this weekly amount to the whole population. Thus, stated in more specific terms, the proposal is this;—that one-fifth of the national income should be collected as a 20 per cent. tax on *all* individual incomes for the use of a central pool, from which should be distributed, in the form of a weekly Bonus, a minimum subsistence allowance of 9s. per head to every man, woman, and child. It is further suggested that, when the correct percentage of the national income has been ascertained, it should become a fixed percentage—that is to say, the same percentage should always be distributable as Bonus, so that the pool (and therefore the Bonus) would rise and fall with rising and falling prices; thus would the spending power of the Bonus be automatically maintained at a constant level, except, of course, when national Production rose or fell; if Production rose, then the Bonus, being an equal share in the fifth of that Production, would also rise in value; whilst, if Production fell, the Bonus would fall too. In this way would be established national profit and loss sharing. That is the proposal we are asked to consider. Its simplicity has been described by one writer as “staggering.” Its comprehensiveness we will endeavour to test by forecasting the probable effects of its adoption upon certain of the problems which face us to-day.

**The Bonus and the Family**

The present “Equal Pay for Equal Work” controversy has made apparent, as never before, the anomalous position

of the family man or woman in industry. Generally speaking, the married man or the widow with a family receives precisely the same wage as a single man or woman respectively. The remedy is not with the employer, for he is obviously bound to pay in proportion to the work done. Yet it is certainly as foolish as it is unjust to leave the man or woman with the heavy responsibilities of a family exactly in the same position as a single man or woman. The solution can only be found in some form of family endowment, and this the Bonus would achieve. Let us take an example. A single man drawing £3 per week in wages would pay in tax 12s. and would get in Bonus 9s.; he would thus be the loser by 3s. His work-mate, however, a married man with a wife and three children, would also pay in tax 12s., but he would get in Bonus 45s. (9s. x 5), so that he would gain to the extent of 33s. If the reader cares to work out a series of examples for himself he will find that the tax, together with the Bonus, constitute a very nicely graduated scale of benefits both as between differing incomes and differing sizes of family.

**The Bonus and Destitution**

The problem of extreme poverty has vexed social reformers from time immemorial, and still we have to confess with shame that great masses of our fellows are compelled to live under conditions which make self-betterment well nigh impossible, and which constitute a menace to the civilisation which tolerates them. Very few will deny the failure of the Poor Law system, whilst the degrading of the word “charity” is a tremendous indictment of private philanthropy. But even the workhouse and the beggar’s dole have been of some service in that they have kept alive the principle conceded by civilised communities, namely, the principle of the Right to Life, irrespective of service rendered. It will be remembered that in the American Declaration of Independence the Right to Life and the Right to Liberty were spoken of as two of the inalienable rights of men. Public and private charity have failed, in that they have been over-cautious in granting these rights. They have made the admission



of poverty an essential condition of relief, so that the self-respecting have suffered rather than forfeit self-respect, whilst they have imposed other conditions, such as the semi-penal treatment of vagrants, which are as lacking in educational value as our prison rules and regulations. The Bonus concedes the Right to Life to all—to the good, the bad, and the indifferent—together with such measure of liberty as a minimum subsistence would bring. The history of reform is teaching us that what is right is safe. There are few materialists, even, who would carry the denial of the Right to Life to its logical conclusion: then why not put the principle into effect in such a way that the defects of our present method would be remedied?

#### ***The Bonus and the Fear of Destitution***

Although destitution itself plays a great part in sapping the energies of the nation, it is doubtful if it plays a greater part than the *fear* of destitution. When we remember that, before the War, 87 per cent. of the population had incomes of less than £160 per annum for an average family of five persons, we shall realise how the spectres of ill-health, unemployment, and old age must haunt the mind of countless breadwinners to the detriment of physical and mental efficiency, not to mention their effect on moral rectitude. It will be seen that the Bonus is tantamount to an indefinitely continued insurance benefit, even when misfortune has robbed a man of his entire income from other sources; whilst in the case of death the Bonus would still continue for the remaining members of the family (less, of course, the Bonus previously due to the deceased). The Bonus Scheme constitutes, therefore, a colossal insurance scheme whose chief money benefits accrue to those in greatest need, and to which *all* contribute in proportion to their means. Worry, we are told by doctors, psychologists, and others, is a prime cause of inefficiency of all kinds. It would surely be difficult to over-estimate the added efficiency and joy in life which would inevitably be the outcome of a system of risk-pooling such as the Bonus Scheme offers.

#### ***The Bonus and the Distribution of Wealth***

The disproportionate nature of the dis-

tribution of wealth has always baffled the student both of economics and ethics. Some point to this factor and others to that as being the cause of what is generally admitted to be an evil; but, despite advances in Education, Temperance, Trade Unionism, etc., the phenomenon still persists. We suggest that there is one factor which more than any other accounts for the maldistribution of wealth, namely, that of economic dependence. It was admitted by John Stuart Mill that there was a considerable class in industry so nearly destitute that they were compelled to accept starvation wages for disagreeable work. It is easy to see (the experience of the Trades Board Act points the way) how the existence of such a class has the effect of "undercutting" wages generally. In short, wages are relative to bargaining power, and are based on those of the Bottom Man who, as we have pointed out, has practically no bargaining power at all. The result is, of course, that because the Bottom Man is exploited all those above him are also exploited, in diminishing degree, until a point is reached where sufficient economic independence enables a man to bargain for the full fruits of his labour. Mr. Milner's remedy is this: give to *all*, and therefore to the Bottom Man, the minimum needs of existence, and so enable him to defy exploitation; he will then be able to make a fair bargain with his employer, and thus all wages must necessarily rise at the lower end of the scale, and must necessarily fall at the higher end. In this way starvation, or the fear of it, would have ceased to be a factor in determining the wages a man was prepared to accept. The law of supply and demand would still determine relative remuneration, but a greater equality of bargaining power would have been achieved, and a flagrant injustice would have been removed for ever. A man would always have his alternative, and what the effect of this would ultimately be upon the distribution of wealth experience alone would show.

#### ***The Bonus and Status***

Hand in hand with the worker's demand for a more equitable distribution of wealth goes the demand for a greater



equality of status. Labour demands a greater share in the control of industry, a greater power to determine the conditions of employment. The Whitley Report has frankly acknowledged the justice of this claim, and the introduction of Industrial Councils and Works Committees is a step towards the solution of what is mainly an educational problem. The Bonus would hasten this educational process, for it would strengthen the power of Labour to demand Control by making it possible for any individual dissatisfied with conditions of employment to seek out conditions more agreeable, or in the last resort to become his own employer.

As regards the relative status of men and women, the Bonus would achieve another beneficial reform, for it would give economic security not only to women in industry but also to women in the home. The effect of such independence would surely prove a great stimulus to the ideals of social purity and of sex equality. Some monetary acknowledgment of the services of mothers and housewives is surely just, and it would be fitting that this reform should follow rapidly upon the granting to women of the franchise.

#### ***The Bonus—Its Effect upon Health and Education***

The problem of national health may be surveyed under the three heads of Housing, Nutrition and the Land. Before better housing can be accomplished two things are essential: firstly, there must be a demand for better houses; and secondly, people must be in a position to move. The Bonus, by raising the standard of life, would create the demand, whilst it would enable people more easily to change houses or even localities.

With reference to nutrition, the President of the Board of Education stated recently in the House of Commons that never had the children of the Elementary Schools been so well fed and clothed as they are to-day. This is doubtless due in some measure to the system of separation allowances which takes into account the relative needs of different-sized families. The Bonus Scheme embodies the separation allowance principle, making it of universal application.

It is generally agreed that if a stimulus could be given to the rural population the effect upon national vigour would be marked. The Bonus having a greater spending power in the country, and thus bestowing greater bargaining power, would create a tendency towards the land. Whether such tendency would be strong enough to overcome the prevailing inclination for town life, it is difficult to forecast; but at least it is certain that those who preferred life in the country would be enabled to follow their choice by reason of the economic independence given by the Bonus.

To judge of the effect upon Education, we have only to remember from what quarters came the opposition to the Fisher Bill. The parent has generally and quite inevitably proved a stumbling block in the way of the child's education, but with family endowment it would be much easier to enforce attendance up to a later age. The advantages to the nation of higher education are too obvious to point out.

#### ***The Bonus and Production***

The problem of production bulks large in the public mind to-day. Business men have learnt new lessons in efficiency under the stern task-master, war, and it is the intention of the Captains of Industry that such knowledge shall be turned to good account. Perhaps the most vigorous criticism to which the Bonus Scheme is subjected comes from some of those greatly interested in industrial efficiency. The criticism is of a two-fold character. It is argued, firstly, that the Bonus would increase the number of slackers, and secondly, that additional taxation would cripple those largely responsible for the direction of Industry. Let us examine these charges separately.

There is not space here to deal with the problem of the slacker in detail, but, broadly speaking, the answer to the charge is this: that we support him and his dependants already, either by public or private charity. The only motive, urging a man to work, which will be removed by the Bonus is the motive of dire necessity, and we suggest that such a sordid motive never has nor never could make for national efficiency, whilst it always has



and always will make for unrest and criminality.

With regard to the second charge—namely, the plea that industry would be unable to support the extra burden—such plea has been advanced against many a reform in the past, and has many times proved a fallacious and short-sighted objection. It is only proposed to effect a more equitable distribution of wealth, and the lower the national income the more important does equitable distribution become. Moreover, it is apparent that the Bonus tax, being chargeable on income, would have none of the paralysing effect of a tax taking the form of conscription of capital.

So far we have only dealt with the negative virtues of the Bonus proposal. Let us consider now two positive factors. Goodwill and mutual interest are essential for the attainment of efficient production. Goodwill must inevitably spring from a corporate venture, whose aim is the establishment of juster social and economic relationships, whilst mutual interest would be achieved by the introduction of a measure of national profit-sharing. There is no reason why local schemes of profit-sharing of various types should not go hand in hand with the Bonus Scheme; but by themselves they will fail simply because their operation will be so unequal. It is important that efficiency in individual businesses should be developed as highly as possible; but it is still more important that the standard of life should be raised throughout the nation, and this the Bonus would achieve through the regular distribution of one-fifth of the total production, assuming—as it is safe to assume—that production will continue to rise. In this way would the principle of mutual interdependence, brought home by the war, be perpetuated.

#### ***Is the State Bonus Scheme Practicable?***

In conclusion, let us consider the feasibility of the scheme. With regard to the collection of the pool, it is suggested that the tax should be taken at source. The money from dividends, profits, etc., would be collected by the existing income-tax machinery, whilst the tax on wages, salaries, etc., would be taken in the form

of a cancelled Government stamp. Mr. Milner is confident that the manipulation of these stamps could be made much easier than that of the present Health Insurance stamps, which would in all probability be superseded by the Bonus. There remains a class of some million persons (small shopkeepers, etc.), who still remain untaxed. These would need to be assessed annually, and the assessment would be somewhat costly; but Mr. Milner has taken some trouble to discover how these difficulties might be met, and he has it on good authority that the total cost of working his scheme would only be about half the working cost of the National Health Insurance, and would be about  $\frac{1}{2}$  per cent. of the total money distributed, a figure comparing very favourably with the working costs of any scheme.

It is suggested that the distribution should be done through the Post Offices, which already undertake the work of the Army separation allowances, thus having the necessary machinery and experience. Each person over fourteen years of age would draw his own bonus, which would be paid on sight of signature, a permanent record of which would be kept at the office. In the case of children under fourteen it is suggested that the parent or guardian should draw the bonus for the child or children, and it is thought that the mother (where possible) should be legally entitled to spend the money for herself and her children, except, of course, where flagrant misuse could be proved, but such details would have to be settled later.

Another vital aspect of the question of practicability is that of public opinion. Is there a sufficient body of opinion to carry the principles of the Bonus Scheme into effect? It would not be right to answer this question by a direct affirmative, for as yet only a comparative few have heard of the scheme; but there is every evidence that such a public opinion is being rapidly created, and not only in one section of the community, but in all sections. It has been Mr. Milner's policy from the beginning to go to all parties, political, social and industrial, and wherever he has gone he has almost universally been accorded



an interested hearing, and very often a measure of support. Economists have judged the scheme economically sound; religious and social workers have judged it morally sound; representatives of Labour have acknowledged that it meets many of their demands; business men have admitted its justice, and have seen in it a good basis for industrial progress. Mr. Lloyd George pleaded at Manchester that the problem of Reconstruction might be faced in the same spirit with which this

country faced the problem of war. Without this unity, springing from the conviction that the true interests of all are one, the future is black indeed; but with this unity and with the co-operation that unity makes possible, the new country may be explored with hope. We would ask most earnestly that the readers of this article will seriously consider whether or no the above outlined scheme constitutes the much-sought Key to the Gateway of Reconstruction.

BERTRAM PICKARD

### NOTE

*We consider that Mr. Pickard's article opens up a question of such importance that we propose to throw the matter open to correspondence. Readers of THE HERALD OF THE STAR are therefore invited to write to the Editor, giving their views of the State Bonus Scheme and suggesting any points where, in their opinion, it would seem to fail as a practical measure. For example, it strikes us that, in view of the taxation already required in order to keep the machinery of the State going, an additional tax of 20 per cent., designed to provide every citizen with a minimum subsistence allowance, would be an excessive burden. We put forward this suggestion simply as typical of the kind of criticism which the Scheme naturally invites. In view of the sweeping nature of the Scheme, nothing but benefit can come from subjecting it to a close examination, which is obviously what it would have to undergo before being admitted to the realm of practical politics. It is our intention to invite Mr. Pickard, or Mr. Dennis Milner, to reply in a subsequent issue to any criticisms which may have been put forward. Meanwhile we suggest, in answer to the criticism which we have ourselves ventured to make, that a possible solution might be found in using the funds hitherto absorbed by all civilised States for the purposes of armaments, as the basis on which to build up a State Bonus System. To our mind the financial feasibility of the Scheme depends entirely on the abolition of war and the consequent release of the necessary funds. Probably Mr. Pickard would agree with us on this point.—EDITOR.*



# SCHOOLS AND SCHOOL-MASTERS

By THEODORA MACGREGOR, M.A.

[*This article has a pathetic interest, as it must have been, we think, the last written by Miss MacGregor before her death. We heard of Miss MacGregor's death, after a very brief illness, only three or four days after receiving the MSS. of this article and of this month's "Educational Notes."*]

IN his preface to the W.E.A. Year Book for 1918, Mr. Bernard Shaw lays the whole responsibility for the low status of the teaching profession on the teachers themselves. He says that no class could so easily gain the respect of the community, but that this is denied them because headmasters are shameless boy-farmers, and assistants are warders, that both behave like executioners rather than teachers, and that such people ought to be paid at the rate of unskilled labourers. When they have become worthy of their high calling, their status can be left to take care of itself.

This attack would only be justifiable if teachers had been given free choice whether they would be true teachers in the highest sense, or boy-farmers, warders and executioners, and had deliberately elected to be the latter. Everybody knows against what impossible odds the profession has to struggle. Presumably Mr. Shaw thinks that by stinging teachers to fury at his egregious remarks he will rouse them to do something for themselves; but men in chains cannot do much even when hit to make them get on.

Those who are bound need a deliverer, and in fact Mr. Shaw is just the man, because in reality he understands the situation down to the very roots, although it is a pity he is so blatant about it. If he be a teacher, as he claims, let him help his fellows instead of making their burden heavier.

Teachers cannot train children to be free citizens so long as they are not themselves free; they cannot give their pupils a technical, far less a liberal education,

when they have not had the opportunity of acquiring the one or the other for themselves. Either the teacher moulds society or society moulds him. In England it has moulded him in the past, and he has seldom had the least chance of showing his mettle.

The present cannot be separated from the past but grows out of it. It has been said that a man's education begins about 700 years before he is born. Let us consider the immediate past of Scottish and English teachers, and try to trace its influence on their respective conditions to-day.

Many people wonder at the love of, and indefatigable striving after education of the Scots. They more than hold their own wherever they go, and it is common to see men rise from the obscurest origin to positions of the highest responsibility. Much of their power in this direction results from the fact that for many generations their teachers were left perfectly free, holding their position like the clergy, *ad vitam aut culpam*, and answerable neither to parents, school board, nor inspectors. The achievements of the old parochial dominie show the effect produced by independence.

The last of his class has now retired from active service, and the nefarious school-board has gained control of his successors, but he remains a glorious memory enshrined in every Scottish heart. The tradition of respect for education and teachers, and the habit of mind in the community of expecting them to be free, is of enormous help to the Scottish teachers in their present titanic struggle to



re-emancipate themselves. All grades are welded into unity through the Educational Institute, and they are fully determined to go on without intermission till they have got the whole management of national education into their own hands. It will then be possible to concentrate on character-formation, and all that real teaching connotes, along which path alone will be found high professional status.

It is still possible for Scottish teachers to regain their freedom, as the essential conditions remain almost untouched. The way still lies open from the cottar house to the University, though steeper to-day than of yore, and the school, with its mutual improvement and debating societies, is still the centre of village life. All classes of children, boys and girls, are taught in it, though those who mean to go on are now sent to certain central schools of the same kind for higher instruction. When children are sent to the towns to be educated they have to board in some family, as almost all the schools worth going to are day schools. Several boarding-schools established in imitation of English public schools, exist, but touch not at all the life of the people.

The landowners mostly live in England and have their children educated in English schools and universities. Nobody remembers their existence except on rent-days. One can sympathise a little with their habit of educating their children in England, where the latter will never have to associate with "ill-bred" persons. It will readily be seen that a Scottish education is not the thing for a "gentleman," and it has to be confessed that the standard of manners, in the Lowlands at least, is not high, but the system contains great promise when real democracy arrives.

The parochial dominie has filled the imagination of the people to an extraordinary degree. They have forgotten all his shortcomings and idealised him into a god. Men remember only his utter devotion, and his readiness to spend himself to the last for his pupils. There was then no familiarity between teachers and pupils, each maintained the strictest reserve. The dominie lived his life without

comment, explanation or excuse, and made no bid for popularity. He never talked about his ideals or moralised; but as year after year he stood "in the fierce light which beats about a throne," his exact measure was taken by the parish. His behaviour in an epidemic, his fathering of orphans, his day and night labours with any "lads o' pairts" that came his way, inevitably betrayed the heart of gold under a grim exterior. He was usually registrar of births, deaths and marriages as well, and in course of time he got to know the characteristics and most intimate affairs of every family, and became like a grandfather to the children of his pupils. He was as constant as the church spire, and like it pointed upwards. His pupils revered him more and more the older they grew, and appreciated him more at forty than at ten. Those who rose to high places delighted to honour him. Specialisation had not "come up" in his day, but he was usually a university graduate, or at least an alumnus, with good all-round attainments. At one time he taught the whole school in all subjects and at all stages, with the help of one or two of the oldest pupils, and he might have a dozen classes. Besides this, in winter, when it was impossible to work in the fields, there was a special table at which sat bearded men trying to extend their education with his help. Consequently, the amount of progress made was strictly in accordance with the efforts of the pupils themselves. They never found him lagging if they were anxious to learn, but, apart from religious instruction, he did not take the burden of it on himself except in the case of clear talent. Such an exalted personage could not see trifles, and he walked about blind and deaf unless some boy were foolish enough to force on his notice some of the "quips and cranks and wanton wiles" which went on when he was absorbed in teaching some particular class, in which case the boy was thrashed. No disgrace was involved and no resentment felt on either side. The dominie had been there himself and thought such behaviour natural in boys, and the boy took it as right and natural that the breach of order should be



punished. It was permissible to walk about and fetch things, and usually the presence of the dominie was enough automatically to keep the noise below a certain pitch.

Except in the case of those who were preparing for the university, lessons were done in school when the other classes were being taught, and this left time for plenty of unsupervised play, exploration, and adventure which provided the necessary outlet for high spirits. Compulsory or organised games were unknown. When anything went wrong in his domestic sphere of influence, and especially if the course of politics were not to his liking, the dominie was apt to get into an "ill-teen," and it was a poor look-out for anybody who came athwart him that day. Then for days he would be as meek and gentle as an angel; all the children knew he was sorry for it, and forgave him heartily, as they did his impatience and crabbedness, always provided he was really a just man and of high principle.

It cannot be denied that the dominie held as high a position in the community as any man could reasonably expect, yet he was execrably paid and had a continual struggle with narrow means, so that it was the usual thing for farmers to send him gifts in kind. Even now a tendency survives in the remoter districts to send to the schoolhouse from time to time a chicken, jam, pancakes, or cream.

Again, he could be very severe, and nobody thought the less of him for it. Nothing is more certain than that the use of the tawse did not lower the dominie in the eyes of the parish by a hairbreadth. The children themselves believed that they ought to be punished when they did wrong.

The reign of the dominie is past, but there is no doubt that he took a principal part in developing the strong individuality, determination, and conscientiousness which seems to be almost the birth-right of the Scot. Yet most of his methods were directly contrary to the New Ideals, and any honest educational authority would be horrified at the bare idea of a man who would sit down to read the newspaper at the moment of its arrival

with a menagerie rampaging about him. His successor gets over the difficulty by reading it to his pupils, and telling them about current events. He gets "civics" out of it and geography from the markets and shipping. He takes the children for botanical, geological, or surveying excursions, has a school garden, tells them about the rotation of crops and manure, and always gives them carpentry and drawing from objects. (He must.)

The dominie forced them to learn endless psalms, and the Shorter Catechism without one word of explanation even of the meaning of the huge words; for him religious instruction was the heart of everything, although he made no effort, as a rule, to render it attractive. His successor often omits the Shorter Catechism altogether, and instead of making the children learn the psalms, he and they sing them together. He need not ask the minister to examine his school in religious knowledge unless he chooses, whereas the dominie was very often a minister himself, or was at least the same as one. The successor has come down from Olympus, does his best to be friendly, and is far more indulgent. In every detail one can mention, the teacher of to-day scores, and yet, to hear the older people talk of education, one would think the greatest calamity since the flood had befallen the nation in this respect. They cannot speak of it without being moved in the direction either of tears or exasperation. The conviction is absolute that something has gone radically wrong. I believe this is so, though on the surface there does not seem to be much to support the assumption. The root of the trouble lies in the fact that the spirit of freedom is gone. It is the fundamental necessity, and nobody can have it without being free.

I have less direct knowledge of the English elementary teacher, and am incompetent to describe the village school from within, so that I hope any omissions in these respects will not be taken as intentional disparagement.

Let us consider what has been the general position of the English teacher. The aristocratic constitution of society has kept all but the labouring classes out of



the village schools. For long many parishes had no schools at all, and many labourers had therefore no education. It was impossible for the sons of the soil to go to the university, and no university man would dream of spending his life teaching them. The well-to-do people of the parish had to send their children away altogether to boarding-schools. The few rich sent them to a preparatory and then to a public school, but the great mass had to look for something cheaper. A few endowed grammar schools existed, and enterprising men could make good profit out of them by taking boarders. As the principal's success was judged according to the number of pupils he could scrape together, all were fish that came to his net. He was absolutely at the mercy of the parents, before whom he had to grovel, and the more talent he had for cajolery the better. It became a common thing for a man with capital to sink it in a private school, and his hunt for pupils was incessant, as his livelihood depended upon it.

Parents were (and are) continually finding new schools, and would remove their children from one to another without a second thought, so that no chance existed of any real understanding or sympathy between teacher and parent or child. No particular qualifications and training were demanded even of principals, and the life of the assistants was incompatible with any degree of intellectuality. It was very rare for either to be graduates, or to have any training or knowledge of pedagogy. The assistants had no time to improve their culture by reading. The principal could not afford to let them go their own way as the dominie was free to do when he got assistants; they were his instruments for herding the boys he had captured, and the nearer they came to being automata the better for him and for their own comfort. Therefore, the assistants also migrated constantly from school to school, thus preventing the establishment of the "personal touch."

The boys were nearly always supervised, for the principal could not dare to

take the responsibility of giving them freedom, and thus they could get no outlet and no scope for their individuality.

When the Scottish dominie was severe his pupils knew that

"The love he bore to learning was at fault."

but the mass of English children were crammed by and suffered harshness at the hands of people for whom learning was not a living thing, and who themselves had no entry into the world of thought. Consequently the children could not be expected to gain either love of learning or respect for their teachers.

It is absurd to blame teachers for the present state of education in England. This was brought about in the first instance by the disorganisation of the village community, which caused confusion throughout the life of the nation, and prevented unity and coherence in the educational policy. There was no national conscience, and education as a whole had no definite place. To-day advanced education is enormously expensive, and is admittedly the privilege of a favoured few. No general notion seems to exist that a university education is the inalienable birthright of every child in the country who can benefit by it.

A man with *vistas* cannot live without mental food, as resident assistants had and have to do. He has an inherent sense of dignity which will make it impossible for him to endure and remain on an unsatisfactory footing.

If the tenure of the teacher were secure, he would no longer lose his self-respect by having to swallow insults and humiliations from a person no better than himself, who can dismiss him at will and can ruin the whole of his future career. Sometimes he is forced to let himself be trampled upon because he has to support a family of his own, or his parents, or has to help with the education of his brothers and sisters. If he were free his status would take care of itself, but his income must be secure and ought to be adequate before he can be free.

THEODORA MACGREGOR



# THE PHYSICAL SURROUNDINGS OF SCHOOL LIFE.

## SOME COMMON-SENSE PRECEPTS

By MARIE BROWN, M.B., B.S. (Lond.), D.P.H.

THE ideal school should provide an environment which will enable the child to live and learn without detriment to general health or special senses. It should also be arranged in such a way as to minimise the chances of infection, of spread of infection, and to facilitate an easy and thorough cleansing and disinfection in the event of epidemic disease. It has been repeatedly proved that better educational results are gained when the child works comfortably in adequately warmed, ventilated, and lighted surroundings.

THE SITE of the proposed school should be chosen deliberately on high ground, amid quiet surroundings, well apart from other buildings, not too closely surrounded by trees and, preferably, on a sandy or gravel soil.

THE DRAINAGE SYSTEM of a school is a very important matter and should be as near perfect of its kind as circumstances permit. If the premises of the school are already in existence the drainage system should be inspected carefully and passed as good by the local health authorities before further steps are taken.

THE SANITARY ARRANGEMENTS of the institution are also of great importance and should be supervised also by one who has expert knowledge on the subject.

There should be one W.C. to every ten people, and those for use by the children must have lower seats than those for adults. They should be of the simplest pattern, almost free from woodwork, in a room whose walls can be readily washed, and they should not be in a bathroom. They should not have locks upon the doors.

There should be as many baths as will enable each person to have at least one cold shower a day and one or two hot baths a week. Several shower baths in one bathroom would serve, as absolute privacy in schools is neither necessary nor desirable. There should be no woodwork round the baths and there should also be a good supply of lavatory basins for hand and foot washing.

VENTILATION in schools must be very free. Each scholar requires from 1,500 to 1,800 cubic feet of *fresh* air per hour.

The windows must be big and capable of wide opening and should be opposite a fireplace or door. It is well, also, to have ventilating bricks let round the walls near ceiling or floor.

WALLS are preferably to be covered with washable paint of a pleasing light colour with no pattern. Failing paint they may be Kalcomined.

Wallpapers are bad as they retain dirt and germs and are not capable of being cleaned.

Wallpapers with patterns are also unsuitable as they are inartistic and tend to distract attention from work. In a Theosophical school we must aim at a high standard of artistic merit with the utmost simplicity.

THE FLOORS must have no carpets as these are unhealthy and cannot be sufficiently cleansed.

The best floors are polished wood or simple linoleum. A child who goes bare-foot out of doors needs no soft carpet upon which to tread in school.

CURTAINS AND DRAPERIES likewise are unsuitable and unnecessary in this country—they harbour dirt, add to work and are generally of no use but to exclude



wholesome sunlight. Verandahs and outside sunblinds will give shade sufficient when required.

THE DECORATION of a school should be of the very simplest and most artistic type.

A very few, very good pictures may be employed, also a few ornaments of high artistic standard. The Japanese idea is the one to follow, it being healthy, restful yet stimulating.

Accumulations of oddments such as picture postcards and small knick-knacks should be discouraged.

THE FURNITURE generally is best of good plain wood devoid of ornamentation and upholstery. Chairs and seats can be absolutely comfortable and yet have no padded seats and velvet or leather coverings to harbour dirt and dust and germs. Upholstered furniture cannot be disinfected.

BEDROOMS.—In this country all the children should sleep out of doors on sheltered verandahs.

When this is not possible great care should be taken in the arrangement of the dormitories.

Adequate space and ventilation is the great thing to aim at. At least 500 cubic feet of space is required by each child under 12—more for older children. The beds should be well apart and be composed of white-painted iron—like hospital beds. These are cheaper than wood—stronger and far more suitable. A tight wire mattress, and a *hard* hair or kapoc mattress are required, with the least possible clothing. A hard bed is very important for several reasons. Beds should not face a window. Each child should have a separate compartment in a wardrobe and separate drawers. The clothing must not be mixed.

IN THE SCHOOLROOM each child requires 15 square feet of floor space—500 cubic

feet of air space and from 1,500 to 1,800 cubic feet of fresh air an hour.

Seats and desks must *fit* the children and therefore be of several sizes for the several ages of scholars. If children sit in the wrong-sized seat, or one unsuitable in shape, there will result certain physical disabilities.

The height of the seat should be nearly the length of leg from knee to heel—the width of the seat two-thirds of the upper leg and the back should be straight.

The desk ought to be adjustable, as an angle of 15 degrees is best for writing and 45 degrees for reading. The desk should be at right angles to the window, which should be on the left side of the pupil to avoid shadows when writing and consequent eye-strain.

The window area should be one-fourth that of the floor.

In attending to the CLOTHING of pupils avoid too much, which is worse than too little. Wool next the skin is quite unnecessary: cotton or linen is cleaner and better; for extra warmth wool may form outer layers if desired.

Corsets should be forbidden, also garters if stockings are worn, and stiff collars.

Bare heads and feet are best if parents are willing.

There should always be a hospital room kept ready, away from the pupils, where doubtful cases of illness may be put pending a diagnosis of infection or otherwise.

When these items have been considered in the planning of a school then look for your teacher, who should be both an expert in the modern science of teaching and a student of the deeper side of things.

A child will be better trained, morally and mentally, if his physical surroundings are good and, moreover, a school which attends to these common-sense details will tend to attract the favourable notice of parents and therefore afford a finer opportunity for good work.

MARIE BROWN



# FROM A COUNTRY STUDY

## Some Thoughts on Life and Letters

By S. L. BENSUSAN

[This is the first of a series of monthly essays which Mr. Bensusan, whose writings will be familiar to large numbers of our readers, has undertaken to contribute to the "Herald of the Star."]

### I.—LITERATURE AND THE GREAT WAR

#### *The Test of War*

I USED to wonder in the terrible years from which we have so lately emerged, whether it would be possible to find the extent and direction of any debt we might have incurred to literature; the Sacred Books of whatever faith standing, of course, outside the question. Time out of mind I would go to my library—a modest one enough, but not ill-furnished—and would scan shelf after shelf seeking for the book that could strengthen and encourage while charming a leisure hour and giving the measure of tranquillity that the world without denied. Travel stories, garden books, essays could and did serve for a little while, and then it seemed best to turn to the reading-stand on which the Moxon Edition of Wordsworth's Poems, an edition complete save for "The Prelude," seemed to sit in perpetual session. At all hours, in times of personal or national grief, in seasons when Zeppelin bombs shook the old house to its foundations or the long drum taps of far distance spoke of the London barrage, Wordsworth's serenity appeared to disarm disturbance, to consume it as Aaron's rod swallowed up the rods of the magicians at the Court of the Egyptian king. Impossible not to remember with a sense of satisfaction that William Wordsworth lived through wars longer than ours and no less terrible to their times, that he had known "red ruin and the breaking up of laws," while from his cottage in the Lake Country he set himself to help the people of England, to teach, to guide, and to console. By sheer singleness of purpose he won

through. He must have been accounted successful had he done no more than reach the late Georgian and early Victorian era, but after one hundred years he can still charm our leisure, bring the spirit of peace to our most agitated councils, and reveal himself the custodian and expositor of truths that age cannot wither nor custom stale.

#### *Wordsworth's Sincerity*

The keynote, apart from a natural gift severely trained, is absolute sincerity. Poetry, to Wordsworth, was something in the nature of a solemn task, for the proper fulfilment of which he would be called in the fullness of time to account. Not for light or trivial purposes had he been favoured. Art had to be entirely honest; she must walk, if the term be permissible, in Quaker garb; there could be no ornaments to heighten her attraction. Deliberately the stern poet plucked from his vocabulary all the words beloved of his class and divorced by careless usage from their old, high estate. His Muse must be "sober, steadfast, and demure." She must tell the truths that abide, offer the consolations that are perennial, urge the ways of life that in the long run make for the only enduring happiness. The laughter of Byron and the vituperation of the reviewers could not reach him. He moved—a little austere perhaps—to his self-appointed goal. It has seemed to me that the qualities, the special qualities that were his, have preserved his message and retained for it, one hundred years or more after first delivery, the quality of perfect freshness. Scores of brilliant writers, who were for



a time, at least, his contemporaries and brought more spectacular qualities have simply ceased to count. There is no need to mention them, for who shall blame the dead because their gift, though great, was hardly great enough? Suffice it that their message has not survived them while Wordsworth talks to us to-day as he did of old time when he walked the hilly roads, muttering his verses to the astonishment of the dalesmen, who thought but little of him or his works, and preferred Hartley Coleridge as companion and as poet.

#### **Our Present Needs**

If the Napoleonic era could produce such an outstanding figure, to say nothing of men like Byron, Shelley, Keats, Coleridge, Southey, De Quincey, and others too many to be named, may it be truly held that we in these latter days can point to anyone of whom Wordsworth may be said to stand for prototype? I fear not. Many men have done excellently. There are writers of a fiction that is eminently readable, and is read even unto the fourth and fifth editions by those who have the leisure and a taste for the ephemeral. Of short poems there is an abundance, of pleasing essays a few, of sermons and addresses enough and to spare, but whether you look to England, to America, or to France there is nothing that stands in relation to our epoch as Wordsworth's work, down to the Rydal Mount period, stands to his own. It may be that there is more brilliance to-day and that the price of it is paid in sincerity; it may be that literature has entered the mart and has become a matter for traffic, discovery, and *réclame*. Perhaps the spirit in which William and Dorothy Wordsworth could face life and poverty together so happily, and the spirit in which, later on, Mary Wordsworth brought her devotion and self-sacrifice to the common stock have passed from our writers. It may be that the self-consciousness of the literary artist dominates his outlook and plays havoc with his best laid plans of sincerity. Be these things as they may, we have men and women among us now who can earn in six months far more than William Wordsworth received for what he wrote

throughout his long and honourable career, and though these men and women may be delightful companions and staunch friends, in whose good fortune we rejoice, the fact remains—the melancholy fact—that they leave nothing for us of lasting value or solid comfort. There is much sound and not a little fury. New gods have been discovered and old gods dethroned; statesmen, soldiers, social reformers have been taught how to govern, how to fight and how to fill the face of the earth with rare and refreshing fruit. But the message is delivered in haste, swallowed as quickly as possible and digested not at all, even when, as rarely happens, it has aught digestive in its content.

#### **Anticipations**

I had looked to the war to create a revolution in letters. There are men and women among us whose gifts are great; the world-upheaval might have been expected to find its reflex in books. Nothing of the kind happened. The poetry has been disappointing. Striking sonnets here and there, and stately invocations now and again, but no message that seemed to spring from the crisis as Pallas Athene leapt, armed at all points, from her father's brain. Passion, pathos, revolt, we have had them all, but where, enshrining them, is the book that will live? Perhaps Israel Zangwill's "War for the World" comes very near to earning a permanent place; he had seen trouble brewing, and he insists upon emphasising his prescience. It is the one blot upon a great performance. The book stands high above a host of competitors, instinct with vision, full of the pathos of human strife. The author's outlook is from heights that few have scaled. His passion is not for a nation or a sect, it is for humanity, for humanity crucified. From the time the book was published until Lord Morley gave his reminiscences to the world there was no work that appeared to be written in the same clear serene. Let it be granted that there was much admirable output in prose and verse, the point to be emphasised with deliberation is that there was nothing that rose to the height of tragic grandeur or plumbed



the depth of the infinite horror of world war. Every writer seemed to see a tree or a clump of trees; nobody, with the exception of Zangwill, saw the wood of which they were a part. Yet it is possible that if our great intellects had been living, as Wordsworth lived by Grasmere, in a tiny cottage, with no more than a bare sufficiency of the necessities of life, they, or some of them, might have risen to the summit of an occasion that, we hope and pray, may never return.

### *Justice to Genius*

Are we fair to those among us who have the best brains; do we not tend to kill them with kindness? Whatever gifts they may enjoy, repose is not one of them. On the least provocation or on none, we demand their opinions upon matters that lie right outside the radius of their normal thought; through the medium of the daily Press we insist upon learning all about the working of their minds. If they are silent they are soon forgotten. A great surgeon was talking to me the other day about the war. "Four and a half years of private practice means more than you would think between the ages of thirty-five and fifty-five," he remarked. "It is an irrecoverable loss." His explanation was that no surgeon could hope to make his reputation before he was thirty-five or justify it after he was fifty-five. The first part of his life would prepare him for success, and after a comparatively brief spell he would be wise to retire upon the proceeds of it. So, to no small extent, it is in the world of letters. Men strive with courage and energy to arrive, giving on the road hostages to an anticipated success. If they succeed they must make the best of their time before new men create fresh fashions. Should there be doubt in the reader's mind, let him consider the literary fashion how it changes. There is but one man living in the world of letters who has stood aloof from the crowd, who has never stooped to its follies, dressed in its fashions, or troubled for its whims. He is not to be found on the fourth page of the daily Press, the public platform knows him not, he limits his opinion of people and things

to the fortunate circle of his intimates. That man is Thomas Hardy. For Dove Cottage read Max Gate, for the sonnets that Napoleon inspired substitute "The Dynasts," for the austere optimist the eminently lovable pessimist. Sometimes it is possible to believe that Thomas Hardy, remote and aloof in the environs of "Casterbridge," redeems our literary age from the charge of vulgarity—he, the last survivor of a band of great men. It would have been well for us, indeed, if he had been younger, for he might have given us another "Dynasts" worthy of the first. Unfortunately, his work is well-nigh over. The serene evening of his days brings him a repose so well earned that the most devoted lovers of his pen would not ask him to resume it save when some call is too clamant for suppression.

### *Who Shall Speak for Us?*

Granting then, however regretfully, that Hardy's work is done, that Wordsworth, while he can quell the riot in our breasts, had a message that does not stretch from war to peace; and that our Miltons, if any, are mute and inglorious, to whom shall we look for an interpretation of all these things that have come upon us? America has limited her really literary contribution to President Wilson's messages and dispatches. Romain Rolland has vision, and it rises above strife; Maeterlinck is frankly obsessed by his country's sufferings; Gabriele d'Annunzio is a brave and adventurous imperialist who writes diatribes at the top of his voice; the artist-warrior has become infected by the "sacred egoism," that last infirmity of minds seeking to satisfy their own qualms of conscience. Other men, whose names rise almost as far as the point of the pen, are concerned with the driving home of one of the scores of lessons that trouble has or should have taught. From the League of Nations to the Forty-hour Week, from the International control of undeveloped countries to a bounty on wheat, from the abolition of war to the rehabilitation of beer, you may find the advocate of the sublime, the defenders of the ridiculous. Every writer tends to become a specialist, the micro-



cosm absorbs his energies. We look in vain for the man who shall watch as from an eyrie the march of events, the trend of developments, whose survey shall be checked by historical knowledge and informed by faith in the progress of humanity. He will have a difficult task and a hard struggle for hearing, because, since all men are brethren, he must have the international outlook and to-day an intensely national spirit is informing the Western world and internationalism is suspect. Yet it is not difficult to see that he who will gather the lessons of war, the moral of sorrow and suffering, cannot hope to be effective if his views are limited by the conventional boundaries of the country to which he owes his service. Wordsworth wrote in English, but not for England alone.

#### *The Optimist's Outlook*

If in spite of all the temptation to fear that the time will not bring the man one is patiently expectant, it is because the need is so bitter. The vague adumbrations of the crowd, suggesting a growth of good out of evil, were very genuine and heartfelt. People seemed to think that some divine law of compensation must needs make atonement for sufferings well-nigh too hard to be borne. As soon as Peace was declared Time would turn back "to bring the Age of Gold." Alas, nothing of the kind has happened down to the time of writing. The private, personal, national interests are obscuring the world outlook, people are less concerned with the fate of civilisation than with the stoppage of a transport system. Thought is unpopular, relief from the strain of war is sought in dissipation. Let us eat, drink, and be merry for to-morrow there may be another strike or further shillings on the income-tax. Materialism overrides us. The Church has suggested that by the aid of five million pounds it may achieve much; politicians have asked for a great majority and have secured one; Labour demands better conditions of life in terms of shorter hours and more money. It might appear that everybody requires a nostrum or a panacea; there is none to see the order at work under the chaos;

nobody to bring home to the thinking public, as Wordsworth did, the simple truths of life. Does need create? If it is so, and I cannot believe otherwise, then literature will be equal to the hour. It will give us a Wordsworth, a Milton, a Bunyan, an interpreter of the times in which we live. He should come from the ranks of the Army, speaking a language that all can understand; he should be a lover of the great Earth Mother and a friend of all her children without regarding the portion of her breast to which they cling for nourishment.

#### *The Function of Literature*

It would be little less than tragic if, after all the sacrifices war has enforced, literature could do nothing to enshrine the memory not only of our great dead.

Surely it must pay them tribute through the medium of its most gifted representatives—men known or unknown. All they stood for, strove for, died for, must be seen and glorified. Let us make no mistake. In the piping times of peace literature may be merely beautiful, fanciful, exotic, precious, it does not greatly matter; but when the times come that stir men to the innermost fibre of their being, it must rise to the supreme height of the occasion. For less than a tithe of the miseries that have engulfed a great part of Europe the prophets Isaiah, Ezekiel, and Jeremiah became articulate. They were in a sense the literary men of their generation, and their utterances have come ringing down the years with an intensity of passionate exaltation that Time is powerless to diminish. Yet we may claim that the woes inspiring the prophets were not to be compared with those to which by land and sea this century has given birth.

The question we are left to face is whether literature can meet life on even terms. At the moment there is no sign that it is able to do this thing, but the paramount need of the hour is that it should. To do itself justice, to rise above the level of what is trivial or insincere, literature must give us the man, the woman, or the group who will do for the era of the Great War what Wordsworth did for the era that ended at Waterloo.

S. L. BENSUSAN



# THE SOCIAL MOVEMENT

By EMIL DAVIES

[Our readers will be glad to learn that we have arranged with Mr. Emil Davies, who is well known as a Publicist and Reformer, to contribute regular Notes on the Social Movement.]

THE great strikes of last month have brought the whole labour question into the foreground. The closing down of the London Tube and Underground systems caused much more sensation in the capital than the Clyde or Belfast troubles or the demands of the "Triple Alliance" of miners, railway workers, and transport workers, although, compared with these greater movements, it was relatively unimportant. A grain of dust in one's eye is, for the time being, of greater moment to the possessor of the eye than an earthquake, and it is not an exaggeration to state that London was more upset during the first week of February than during any spell of air raids. Incidentally, the events of that week made millions of people realise for the first time how largely dependent their comfort and convenience are upon the work of a few thousand men and women.

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## **The Workers versus the Public**

If one were to believe the daily Press, the London public was greatly incensed at the action of the Underground railway workers in throwing up their work. In so far as such a statement covers a considerable portion of the well-dressed men and women whom one encounters in first- and second-class railway carriages, it is true; but the Press, which is controlled by, and run in the interests of, the wealthy classes, is apt to write as though those sections of the community alone formed "the public." The great mass of the London working class, who, after all, constitute the bulk of the public, took the disturbances more philosophically, and felt that the Underground workers must have some reason for their conduct. One of the men's leaders, on being told that the rail-

way workers' action was only alienating public sympathy, replied brusquely that they were tired of hearing that statement. They were sorry for the inconvenience caused to the public, but if they waited for "the public" to secure to them a half-hour's lunch time with payment, or, indeed, any betterment of working conditions, they would have to wait a long time! If this statement is true, as it is to a large extent, it is a serious matter and worth investigating; as is the hostility referred to above that is springing up between "the public" that is articulate in the Press and the great body of workers who themselves constitute a much larger "public," but whose case is not presented to their fellow-citizens, the Press being practically closed to them.

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## **An Unrepresentative Press**

It is significant that in starting to deal with the present disturbances in the social world one is at once brought face to face with the fact that the Press is unrepresentative and is used politically in the interests of the possessing classes. While dimly aware of the truth of this general statement, the average person has no idea of the manner in which his mind is poisoned against the working class as a whole; not merely by perversion and distortion of facts, although this is common enough, but by suppression. Many readers of these notes who are engaged in reform work will be only too painfully aware of the public meeting in which a speech of first-rate importance is given by a distinguished authority, a speech of which the reporters do not even trouble to take notes, for they are aware that their proprietors would not permit any publicity to be given to sentiments which they regard as subversive of the present social order. The platitudes of some pompous dignitary



who speaks at the same meeting will be reported.

I have been to meetings addressed by distinguished reformers, in which the audience numbered thousands and for which the hall could have been filled three times over; yet, not a word in the papers next morning. In another hall near by there has been a small audience to listen to some mediocrity whose views were palatable to the governing class, and such remarks have been duly reported. Where a meeting or assembly has been so important that it simply could not be ignored—as, for example, in the case of the Labour Party Conference, reports do, indeed, appear in the Press, but, in the majority of cases, they are cunningly manipulated so as to convey quite a false impression to the reader. Any ridiculous episode is magnified and related at length, whilst weighty subjects and arguments are either not referred to at all or are dismissed in a line. To some readers these remarks may appear bitter and biased, but I speak from actual experience, and if we are to deal with the social problem we must face facts. One of these facts is that, generally speaking, the daily Press is used to give the public a false idea of almost every genuine movement directed towards changing or improving the present social system. The governing classes themselves suffer from this process, for having no other channels of information than the Press which they control, they gain a wholly false idea of the feeling of the country. From top to bottom the ruling classes are oblivious of the great currents of ideas which have been sweeping through the minds of the mass of the people, and are continually being pulled up in great surprise as they receive evidence of the strength of movements which they have regarded as quite unimportant. Herein lies the explanation of the extraordinarily inept handling of crisis after crisis as it arises, and even when the crisis becomes acute everything is done to keep the public from knowing what is occurring until, as happened early last month, people go to the London Tube stations one morning and are astounded to find them closed.

### *Strikes—Authorised and Unauthorised*

I can imagine some readers saying: "There is a good deal of truth in your observations, but do you expect us to approve of a number of workmen carrying on a service of the utmost importance to the community, suddenly ceasing work without giving due notice and against the wish of their own officials?" It is easy to answer this question in the negative, but that does not quite dispose of the matter. You may often not approve of a specific action on the part of a person, but when you come to investigate all the circumstances, you can fully understand how that person should have been provoked to do the thing of which you do not approve, and so it is in ninety-nine out of every hundred of these unauthorised strikes. It is not so much the actual matter over which the strike started as rather the fact that it occurred which is important. A strike is a symptom of an inflamed state of mind, and it is that which requires sympathetic and impartial investigation. In the case of the Tube strike, each side could show documentary evidence proving that its standpoint was correct, which shows bungling and lack of co-ordination on the part of the authorities; but the reasons for the strike lay deeper than that. The whole attitude of the leaders of the railway industry has been arbitrary and coercive towards workers who dared to unite for mutual protection, and even to-day it is doubtful if the railway companies have officially recognised the Trade Unions. A little sentence which appeared in the terms of the settlement, from which it was evident that the men insisted upon due provision being made for physical needs, may have been an indication to some perspicacious readers that something was wrong with the conditions under which drivers and train attendants work. Just fancy thousands of men having to strike work in connection with a matter like this!

Notice, too, how devoid of guiding principles the governing class is. It made no distinction between its attitude to the unauthorised strikes and the fully authorised demands of the Railway Clerks' Association, refusing, in the year 1919, to recognise a Trade Union having in its



ranks 72 per cent. of all eligible, whilst it was actually negotiating with the other two railway Unions! It had to submit ingloriously, with bad effect upon the other labour troubles.

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### *A State of Mind*

The state of feeling that exists among the workers on the London Underground Railway system prevails also on the Clyde, in Belfast and among the great mass of the workers of the country, and may at any moment find violent expression. It is difficult to define in words the exact nature of this feeling, for, arising out of the conditions under which they live, the great mass of our working population are not clear thinkers and are not able to formulate clearly and incisively their grievances and aspirations. Briefly, these represent an ever-increasing consciousness of the fact that they have not been fairly dealt with, and that under the present system the good things of the earth which they produce are not for them or for their children; that when there is a period of bad trade they are the first to suffer, and in this respect are treated worse than their employers' horses; and that, whatever happens, they are not given a "square deal." As the result of decades of laborious efforts in the face of tyranny and oppression they have built up Trade Unions for their mutual support. Time and again the employers have peremptorily refused to meet Trade Union leaders, and have said that they would deal only with their employees, whom, be it noted, they could victimise. Even to-day this seems a reasonable attitude to many an employer, oblivious of the fact that *he*, in dealing with his workers, employs the best outside expert aid in the shape of lawyers, accountants, etc. It often happens that, actuated by a series of petty persecutions and victimisations (of which, to be just, the employer himself may be wholly ignorant), a number of men will go on strike. It is a fact, often overlooked by the public, that the majority of these spontaneous strikes are not for better conditions, but occur out of loyalty to some fellow-worker who, in the men's opinion, has been unjustly treated. Once on strike,

demands for improved conditions often follow, but in the majority of cases the disturbance has its origin in a sense of injustice. On these occasions public opinion, as represented by the Press, hastily expresses itself against the workers. The working man opens his favourite evening paper and discovers that he is a thoughtless, inconsiderate, selfish, and grasping person, causing the old and infirm to suffer hardship and perhaps death, merely for his own selfish ends.\*

It is just the same thing as the "widow and orphan" plea that is adduced directly any proposal is made to interfere with a vested interest. Not having sufficient education or leisure to be able to put forward a clear refutation of these charges, the average worker's state of mind on reading such cunningly manufactured distortions is one of bewilderment followed by indignation. He knows that he has been most unfairly dealt with, and ends up by having a feeling of intense bitterness against the governing class and against the whole fabric of society as it exists to-day. This is the state of mind into which the working class—that is to say, the greater part of our population—is being steadily brought. This fact should be clearly understood, for it is the key to a comprehension of the social disorders which now threaten society. A Government representing the large vested interests, and a Parliament consisting almost wholly of "big business" magnates, who show not the slightest indica-

\* Note the following extract from the *Sunday Times* of February 16, 1919; the verses were entitled "His Majesty the Tube Man." One wonders what the writer would say if he were limited to 30 minutes for dinner!:

He forced the aged cripple to face the snow and sleet,  
Weak women and poor children to tramp the slushy street.  
He sowed for Death a harvest—he struck for just a whim,  
And, striking, slew a host—but what mattered it to him?  
But here he is again at work! Ah, well—let's make pretence  
We welcome him, despite his ways of studied insolence.  
He will not be at work for long, for common-sense reveals  
He's still a chance of striking for *No Work* between his meals.



tion of effecting any real change in the system as it is to-day, are not likely to avert the crisis.

The institution of Whitley or Industrial Councils, *i.e.*, consultative bodies of employers and workers, is the only new constructive proposal that has received even partial acceptance at the hands of the governing capitalist class; and these are likely to be as effective as a pill for an earthquake.

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### ***How the Masses Live***

It is hard for a cultured person to realise the conditions under which the majority of the workers of this great country live. In a newspaper that lies before me I read that in Birmingham there are one thousand houses with ten people eating and sleeping in the same room; three thousand are inhabited by four families; five thousand by three families; and ten thousand have two families under one roof. Small wonder, then, that many of the workers are uncouth and unpleasing in their manners. There is no need for a social reformer to idealise the people whose lot he wishes to better, but he may be permitted to express indignation at the fact that the present system of society condemns the mass of the people to such awful conditions, the results of which are frequently put forward as an argument to show how unworthy the workers are. In other words, you roll a man in the mud and then criticise him for being dirty. You house people under these awful conditions and then blame them for frequenting the public-house, which does at least afford light, a certain brightness, and human society.

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### ***The Wage System a Failure***

In spite of all the drawbacks and privations from which they suffer, the working class do produce some men and women to point out what is wrong and to educate their fellows. To these they point out that the present system results in one-tenth of the community allocating to themselves nine-tenths of the total wealth produced; and when the miners are told that the country cannot go on if they work

only six hours and get paid a decent wage, and the unthinking "public" to which reference has already been made unhesitatingly swallows this statement, the leaders of the workers remain unperturbed. They realise that if for the word *country* were substituted the words *present system* the warnings and admonitions which are showered upon them might be true. What they do not admit, however, is that the present system, whereby a small section of the community enjoys every luxury and the majority have to live under the conditions referred to in the preceding paragraph, is the result of a divine law which cannot be improved. Even before the war the defects of a social system which had resulted in bootmakers being out of work because too many boots were being made, whilst the majority of the people had not a decent pair of boots to their feet, became too apparent to be glossed over any longer, and the social unrest throughout the world was a contributory factor to the war itself. The fact is that the wage system has proved to be a failure. The man with a wife and five children needs three times as much income as the bachelor, but cannot produce more commodities than his unmarried fellow-worker; yet both receive the same wage. Under the present system of private enterprise the employer cannot pay according to the needs of his workers, but only according to their production; for the manufacturer employing a large number of single men or women would have a decided advantage over another whose employees had a larger number of dependents. If, as I understand, the miners are resolved to force upon the Government the nationalisation of mines and minerals, they are showing a better recognition of the problems that assail society than the gentlemen, mostly drawn from the idle rich class, in whose inept hands lies the governing of this country. What is required is not a series of measures which are mere palliatives to a system that is inherently unsound.

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### ***A New Social Vision***

A new social vision is essential, and whether it come through the advent of a



great teacher or whether it spread through the minds of men in any other manner, come it must, or disaster threatens our whole social order. A wage system whereby a man is paid only (and that inadequately) while it suits some other person to employ him, regardless of whether he and his dependents have to live during periods of unemployment, must go; the nation must regard itself as one great family, no member of which shall benefit to the detriment of another. There must be no question of whether the nation can afford it, and, as has been well said, no one should have cake until there is bread for all. It is no longer a question

of practicability; humanity has reached the stage when a perfectly satisfactory organisation of society is quite feasible. It is the *will* that is required, and, with certain honourable exceptions, this will does not exist among those who still control—although much less securely than before—the machinery of the State.

I make no apology for dealing in these notes with the material side of life. "Man does not live by bread alone," but give him bread, give him security and leisure, and then he will develop his higher and spiritual side, opportunities for which to-day are denied him.

EMIL DAVIES

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### THE SONG

One day when I was sad at heart,  
And everything went wrong,  
I stood beside a little stream  
And hearkened to its song.  
But oh! it was a mournful strain  
That streamlet sang to me;  
It seemed to say that wrong would last  
For all eternity.

There dawned another day. I stood  
Beside the self-same stream,  
When all the world seemed wreathed in smiles,  
And life a golden dream.  
And oh! the music in the song  
That thrilled me with delight.  
But more—the music in my heart  
That made me hear it right!

CECIL R. BERNARD (Gunner R.M.A.)



# HUMANITARIAN NOTES

By G. COLMORE

*"The object of humanitarianism is to prevent the perpetration of cruelty and wrong—to redress the sufferings, as far as possible, of all sentient life."—Henry Salt.*

## **The Curse of Callousness**

THE proverb, "Prevention is better than cure," is peculiarly applicable to suffering, and especially so when suffering is deliberately inflicted; for the infliction of suffering produces results directly antithetical of those which Shakespeare claims for mercy: it curseth him that gives and him that takes. And the curse lies more heavily, though it may be less evidently, on him that gives. In other words, callousness is a greater evil than pain, and callousness in a nation, as in an individual, means inability to respond to the finer stimuli of environment, response to which constitutes advance, while lack of response means stagnation and consequent decay.

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## **Children's Courts**

IN this connection it is disquieting to observe the growing callousness in the treatment of child criminals—if, indeed, it is possible to apply the term criminal to the misunderstood, misunderstanding mites who are sentenced in the Children's Courts. It is noteworthy that Children's Courts, so successful in America—constructive, instrumental in forming good citizens out of the material with which they deal—are here akin to failure. Why is it? Mr. Homer Lane, President of the Little Commonwealth, speaking at the School of Economics on the evening of January 22, supplies the answer. He condemned the Children's Courts on the ground that they were physiologically unsound, by reason of their formalities, the presence of the police, and the absence of any personal relation between the child and those who were to judge him. The Courts, he said, simply drove deeper into the child's mind his misconception of society. Psychology, then—the delicate, mysterious psychology of the child, with its undeveloped brain,

physique, and emotional nature—must be studied if the Children's Courts are to be a success. If it were, the souls in the bodies of these infant offenders might be helped instead of handicapped; if it were, those magistrates whose appeal is to physical force would substitute for the birch a punishment less harmful and more efficacious.

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## **The Humanitarian League and Flogging**

SINCE the beginning of the war the birching of boys has enormously increased. In pre-war days it was inflicted, but not frequently inflicted; the long campaign waged by the Humanitarian League against flogging as a punishment had its effect, and flogging, to a large extent, went out of fashion. During the war it has been revived, and notably in the punishment of children, though the futility of the punishment has been amply demonstrated in the Children's Courts. Again and again birched boys return to the birching, not deterred or reformed, but hardened, hating the law and confirmed in enmity to the society that enforces it. The axiom "Spare the rod and spoil the child" may have had some germ of truth in it when human nature was in a cruder phase of development, when nervous systems were less complex and sensitive, and may have had some show of reason when the prevailing conception of God was that of a revengeful judge. But in days when brotherhood is preached and love is recognised as being very God it would be wiser, saner, more in keeping with precept and with logic, to spoil the rod and spare the child. Experience, however, is bringing its weight to bear on the truth that ethical argument has failed to enforce. Mr. Clarke Hall, the Old Street magistrate, speaking in January on the question of juvenile crime, declared birching, whether as a preven-



tive or a reformative, to be an absolute failure; whereas he found that a decrease in birching resulted in a decrease in delinquency.

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### ***Crime and Punishment***

**W**HAT is true of the child is true of the adult. It has been contended by the Humanitarian League throughout the course of its courageous and strenuous existence that punishment is not a deterrent from crime, and gradually the idea that our penal system is not the best of all possible systems is finding its way into the thought current. Very slowly! But the idea is alive, and its vitality is too great to be quenched. The dissemination of this idea is a primary object of the Penal Reform League, the honorary secretary of which declares that our present way of treating criminals often tends to make them worse. One is tempted to eliminate the word "often" or to substitute for it "always," for, indeed, the tendency to produce deterioration is inherent, even if its results are not always patent, in our prison system. Ask the Suffragettes, ask the Conscientious Objectors, ask any man or woman who has undergone prison discipline and who has sufficient power of thought and expression to describe his or her experiences and to draw conclusions from them what those conclusions are, and the opinion is always the same: the prison system is a cruel system and futile in that it degrades, discourages, weakens the will, and condemns as faults any and every effort on the part of prisoners to show kindness and sympathy to other prisoners. Brotherhood amongst criminals in prison is a crime.

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### ***The Equine Defence League and the War***

**T**HE Annual Meeting of the Equine Defence League was held in October, while the war was still in progress, and the phrase "There's a war on" was regarded as a reasonable, if not a complete, answer to charges of cruelty and injustice of many kinds. The tacit sanction given by the public attitude to oppression in various directions has produced in no section of the community a greater crop

of suffering than in that of the horses. To include horses in the community is not erroneous, nor fanciful, nor even exaggerated, for without them the community could not have carried on its communal work, and throughout the war they have, in the interests of the community, fought, toiled, and suffered. Above all, they have suffered, with suffering intense and widespread, arising partly out of the immensely increased work they have had to do, partly owing to the wretched and insufficient rations on which the increased work has been done, and partly due to the lack of care and the cruel usage to which they have been subjected by young, ignorant, and incompetent drivers. Mr. Leslie Scott, K.C., M.P., speaking at the meeting above referred to, said that the sufferings of the horses up and down the country were comparable to the worst sufferings of the worst treated prisoners in Germany. Prisoners can speak, and the world trembles with indignation at the recital of their woes; but horses are dumb, and the world goes carelessly on its way, deaf to their inarticulate pleas, blind to their patent misery in the streets.

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### ***The Barrier of Respectability***

**T**HE Equine Defence League, led by Mr. Francis A. Cox, the League's indefatigable secretary, works untiringly to reveal and to relieve this misery, but there are many barriers to success in coping with the sufferings and ill treatment of all creatures who are defenceless, inarticulate, and come under the laws of property. One of these barriers, cited by Captain Applin, R.A.F., at the League's annual meeting, is respectability:—

"I have had some little experience in police courts," he said, "and I may say I have always found in cases of cruelty that the first thing the defendant says is that he or she is a respectable person. I have discovered that the greatest beasts to horses are respectable people. . . . Respectable people are generally a curse to animals."

Captain Applin appealed to the public, to each separate individual of which the public is formed, to act in the cause of mercy and of justice, saying that if every individual in the room in which he spoke would so act a great difference would be



made in London inside a month. Captain Applin himself stops ill-treated horses in the street and insists upon the provisions of the law being carried out; but here again he is hampered by the cowardice of the man or woman in the street. "People come up to me and say: 'I am so glad you have stopped that horse; I do love horses—the dear things!' I reply: 'Thank you, sir or madam. Would you mind giving me your name and address?' But they will not do that. They run away. They are respectable people."

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### *The Indecency of Cruelty*

CAPTAIN APPLIN does not restrict immorality and indecency to those questions with which they are usually associated. For him morality and immorality, decency and indecency are active throughout the whole field of human conduct.

We have no real morality, no sense of decency. A gentleman called Mr. Bok came over from America a week ago. He stayed in London three days. He wrote long letters about the horrible state of our streets, the immorality and indecency he saw. . . . But I tell you, as a married man and a man who has knocked about the world, that I would rather take my daughters, my children, and leave them to walk through those streets at night . . . than let them stand five minutes in Holborn or Tower Hill by day and see the truly indecent and degrading sights of starved, bruised and mangled horse-flesh which we parade boldly under the noses of the police.

Strong words, but not too strong, since they express truth. Charity covereth a multitude of sins; but cruelty, which is the negation of charity, of love, cannot be covered; ashamed or unashamed, naked it goes, and its nakedness is hideous to those who have eyes that see.

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### *The War Horses*

SO much for the horses at home. What of the horses abroad? The part played in the war by the horses abroad has been an essential factor in the winning of it. What is to be their reward?

\* \* \*

### *The Four Classes*

THEY are to be classified into four classes. In the first class are horses between the ages of five and eight in

sound condition; in the second class are horses between the ages of nine and twelve in sound condition; and these two classes, it is proposed, shall be brought back to England, and their former owners may, if they wish, purchase them. To the third class, Class C, belong horses in unsound condition or over twelve years of age, but still considered fit for work. The fourth class, D, contains horses unsound and unfit for work, of any age. The horses in the last class are to be killed and used for food on the Continent, and their lot is a comparatively happy one—at least, their suffering is at an end. It is to the horses in Class C—those who have given to the service of the Empire the chief of their health and strength, but, retaining some remnants of each, retain also some small commercial value, that callousness and greed are meting out pain instead of rest, punishment in the place of reward. A letter from Mr. Francis Cox to the editor of the *Abolitionist*, the organ of the British Union for the Abolition of Vivisection, puts their case with terseness and simplicity. The letter is given below, but is preceded by another letter, one which appeared in the *Times* of January 31, and which shows that even the horses in Class A and Class B are by no means secure from misfortune and ill-treatment.

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### *Officers and their Horses*

"SIR,—May I draw your attention to the Government scheme for the purchase by officers or soldiers of their war horses? The scheme, to my mind, is characterised by the usual parsimony of all such schemes; what they give with one hand is taken away by the other.

"The scheme is, roughly, as follows: Any officer or soldier who sold a horse to the Government for his own use may repurchase same at a valuation. So far so good. But the majority of officers and men have been riding chargers issued to them by the Government. Officers or soldiers who wish to purchase these horses are to be allowed to scissor clip their names on them, and the officer or soldier in question will then be informed



of the time and place of sale, and will be allowed the privilege of bidding for his horse at public auction.

"This means to say that the horse who has carried him through all dangers and discomforts, who has stood for days fetlock-deep in mud for his master, who has carried him faithfully in the long, cold night hours on many a weary march, with nothing for him at the end of his trek but his nosebag and a post to which he is tied in the mud, wind, and rain; the horse who was always his last care at night, for whom he stole a bit of straw here or some hay there to make his bed a little warmer, for whom he cannot help feeling affection, is first of all to be dragged from his care to pass through the horrors of an animal-collecting camp, where he will probably remain for weeks, neglected, with very grave risks of catching pneumonia or some infectious disease. If he survives this he will go to auction with the officer's name clipped on him, so as thoroughly to advertise the fact that he is a good horse, or the officer who best knows him would certainly not want to buy him. The wretched officer must, therefore, pay high.

"The officer has probably had the horse for years, has taken endless trouble with him, and I consider that he should be allowed to buy him back at a valuation based on the original price of the animal. Surely the Government who have wasted millions during the war can afford to forgo the few thousand pounds extra profit that they would gain by selling by auction. They would lose nothing by selling at a valuation. Finally, the average officer cannot afford the price horses are fetching now, and although he would like to see his old charger end his days happily, he will be compelled to let him go.

"Why is it that the Government can never do anything handsomely and generously? They allow themselves to be swindled by horse-dealers, yet they must screw the last penny out of the men who have fought for them.

"I am, Sir, your obedient servant,

"A SOLDIER'S FRIEND."

### *The Cast-off Horses*

**M**R. FRANCIS COX'S letter on the horses deprived of all chance of being purchased by their owners runs as follows :—

"SIR,—Does this nation realise the infamous scandal which is being perpetrated in its name? During the war thousands of our best horses were taken for active service, being the best; hundreds from kindly owners who treated them properly, and some were even domestic pets. From all hands we have had testimony, not only that they have 'done their bit,' but that they have an absolutely essential factor in the winning of the war. Their reward? The most serviceable—which means those who have borne the least stress—are to be returned to England; the wrecks—those who have accomplished our victory—are to be sold to Arabs, Egyptian fellaheen, the French and Belgian peasantry, and even to the Huns! Are our authorities absolutely devoid of morality? Is there no sense of shame left in this 'nation of horse-lovers?'—save the mark! Is history to record a more foul stigma upon us than upon the Huns for their crimes against human beings, who could, at least, articulate their wrongs? Another point. Thousands of pounds have been raised by animal protection societies on behalf of these horses. As it is, the British public will have been subscribing towards enabling decrepit horses to be supplied at lowest prices to peoples notorious for their lack of humanity. Is this to be?"

Apparently it is to be, for the sales of these horses have already begun.

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### *The War Dogs*

**A** CORRESPONDENT in the February number of the *Abolitionist* draws attention to the great need for vigilance in connection with the dogs of the corps of Messenger Dogs. These dogs (and not only these, but all the dogs used in the war) have done splendid service. The *Abolitionist* correspondent asks what is to become of them. They come, he says, giving the *Manchester Guardian* as his authority, many of them from various homes for lost dogs; some were un-



claimed dogs sent to the camp by the police; all have rendered faithful service. What is to be done with them now? he asks. Is their reward, he asks, to be the vivisector's hell?

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### **Dogs and Research**

NOT an unnecessary question, but a highly important one in the interests of humaneness and fairplay, and peculiarly relevant when taken in conjunction with the facts referred to in a resolution, passed unanimously at one of the recent meetings of the British Union and forwarded to the Secretary of the Industrial Fatigue Board. The resolution is couched in these terms: "In view of the recent cruel experiments performed by American investigators on the subject of fatigue—which included putting dogs on tread-mills, towing them by motor-cycles, and exhausting them by various other methods—the Committee of the British Union for the Abolition of Vivisection asks for an assurance that, in conducting their investigations into the same subject the Research Board, appointed jointly by the Department of Scientific and Individual Research and the Medical Research Committee, shall confine their attention to actual experience in industrial life and shall not allow experiments of any kind upon animals."

The Committee points out that the fact that Professor Sherrington, a licensed vivisector, is the Chairman of the Industrial Fatigue Board calls for the utmost watchfulness.

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### **Humaneness and Humanity**

NOT only in the interests of dogs, but in the interests of the men, women, boys and girls who suffer from the effects of industrial fatigue, should this watchfulness be established and maintained. Here as elsewhere humaneness is best for humanity. For woe to the industrial workers if attention is turned from *their* conditions, *their* capacity for work, *their* manifold kinds of labour, *their* symptoms, sufferings, powers of endurance and recuperation, and conclusions upon these points are arrived at by subjecting dogs,

differing in many ways from human beings, to tests of fatigue to which the human beings concerned are never subjected.

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### **The Life Divine**

"THE whole creation groaneth and travaileth in pain together until now," and it is likely that the efforts to relieve pain in one part of it at the expense of another will continue until it is recognised that the life which animates the whole is one life, that that one life is divine, and that the means of its unfolding—or evolution—differ at different stages.

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### **Higher and Lower Forms**

THE assertion of a modern scientist, the late Professor Huxley, that life in the higher forms progresses by means of self-sacrifice instead of by sacrifice of the not-self, as in the lower forms, is at one with the teachings of all the great religious teachers of the past, and notably with those of Him called in the West the Christ and in the East the Bodhisattva. And were these teachings a directing force in the conduct of societies instead of a pious opinion, were it realised that they prescribe a scientific means as well as point to a lofty end, science would grasp humanitarianism by the hand, understanding that the path to knowledge is paved with humane methods.

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### **An Unorthodox Hospital**

THE Battersea General Hospital is an interesting example of what can be accomplished without departing from humanitarian principles. Many of the orthodox hospitals have laboratories in which experiments on animals are carried on; all have their serums, vaccines, and prophylactics, connected in one way or another with animal experimentation. This hospital has no laboratory, no vaccines, serums, or other vivisectional remedies; yet, ministering to a population of nearly 200,000 and dealing with cases of all varieties of disease and accidents, the death rate, instead of being higher than at the other hospitals, is the low one of 3.2 per cent.



*Mines and Machinery*

A MOST interesting letter by Sir Leo Chiozza Money appeared in the columns of the *Daily News* of January 23, the subject being the mines and how to secure the greatest production of coal. Sir Leo advocates putting an end to the use of coal as fuel and the transforming of all coal into electricity at the pit-head in coal districts and at suitable economic points in other than coal districts. If the all-electrical scheme were carried out—and the carrying out of it thoroughly and efficiently demands the nationalisation of the mines—it would give us health and wealth in measure hitherto unknown; it would change the conditions of work and of society, and do away with the filth of coal-dust and smoke. Lighting, heating, and cooking would be done by means of dirt-cheap electricity, the enormous waste of coal in the mines would disappear, and the waste of life due to deaths and accidents would be decreased to a very great extent.

\* \* \*

*A Much-Needed Reform*

THE deaths and accidents are largely due to machinery and plant so incredibly bad, says Sir Leo, that it has to be seen to be believed; and inquiry into the question reveals another instance of the way in which the interests of men and animals run side by side. For new plant and machinery would mean not only greater safety and better working conditions for the miners, but also an end to the use of ponies in the pits. The sufferings of these ponies is terrible, cannot fail to be terrible, considering the amount and the kind of work which they are put to do; and the cruel treatment inflicted upon them by the pit boys is due not to inherent brutality in the boys, but to the excessive tasks which they are obliged to force the ponies to perform and the nervous irritability induced by the obligation. The question of the substitution of haulage for horseflesh is a question of expense—that is to say, of initial expense. The gain to the men, the boys, and the ponies would be immense.

*Food and Furs*

FROM the Animal Defence and Anti-Vivisection Society comes a letter in which the Honorary Secretary, Miss Lind-af-Hageby, refers to some of the Society's activities. In it occurs the following paragraph:—

“I wish you would write something against the abominations of the fur trade and the vanity of women. I have never seen anything like this year's orgies of fur-wearing. As a moral offence, wearing furs is much worse than eating meat from animals killed even under the present slaughter-house system in England.”

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*Slaughter-house Reform*

THE Animal Defence Society has in the past worked steadily on behalf of humaner methods in the slaughter-houses, and in the April Notes some account will be given of the something that has been done and the much that there remains to do. Only those people who have studied the subject of killing for food, and not all of those, realise the mass and the magnitude of the suffering entailed by the practice of meat eating. For this realisation two qualifications are requisite—knowledge and imagination. Few people possess the first, and it is astonishing what a dearth there is of the second amongst ordinary kind-hearted men and women.

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*The Cost of Furs*

IT must be this dearth which is accountable for what Miss Lind-af-Hageby, as quoted above, calls an orgy of furs. Ignorance plays a part, no doubt, but in face of imaginative incapacity knowledge stands powerless. Facts may be poured into the ears of audiences and stare into the eyes of multitudes from the written page, but unless imagination is active the ears that listen do not hear and the eyes that read have no vision.

G. COLMORE



# 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 now include monthly notes on educational topics likely to be of interest to our 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.]*

## **Dr. Armstrong Smith**

READERS will be sorry to hear that Dr. Armstrong Smith, well known in most English-speaking countries as a pioneer in education, has been forced on account of ill-health to resign the Principalship of the Arundale School, Letchworth, Herts. The Doctor was the first Principal of the first Theosophical School in England, which he started at a very dark period of the war, and which owes its success largely to his faith and devotion, and to the tenacity with which he held on through every difficulty despite incessant bad health. He is about to make a long sea voyage, during which he will visit Australia and New Zealand among other places, and no doubt he will be welcomed by old friends in many parts of the world. We wish him a happy holiday, a quick recovery, and many years of renewed vigour.

The new principal of the Arundale School is Mr. Wilfred Layton, B.Sc., F.R.S.O., who is well known among progressive educationists. Members of last year's summer school in Oxford will remember that he opened the daily meditation with very inspiring music.

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## **Summer Schools and Conferences**

THE time is approaching when readers must decide what they are going to do in the summer holidays, and the dates of most of the Conferences and Summer Schools have now been fixed. We have all met the friend who holds up hands in horror at the mere thought of thus spending a holiday; but, looked at more closely, this is not so absurd a practice as it appears at first sight. Thousands of teachers are isolated all the year round and have very little chance of entering social life of any kind, while

at a conference college friends and former colleagues often achieve reunions which would otherwise be impossible. One is plunged right into the intellectual atmosphere of what is usually a great centre of learning, and brought into close intercourse with large numbers of people whose interests must be congenial or they would not be there. Then one hears what experts have to say on the subjects most dear to us, and can even, if sensitive on the mental plane, get the fruits of their labours at very little cost to oneself.

At the same time the majority of members are determined not to be too strenuous about it, and, in fact, the place is usually chosen partly for its holiday attractions. Emphatically, conferences give unique opportunities for making and renewing friendships and for gathering stores of happy memories.

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## **New Ideals Conference**

THE New Ideals Conference is to be held at Cambridge from July 25 to August 1 inclusive. The programme will be varied as usual, but the special feature will be accounts of experiments in creative handwork. Secretary, Miss Singe, 24, Royal Avenue, Chelsea.

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## **Theosophical Fraternity in Education**

THE Theosophical Fraternity in Education has been asked to join the New Ideals Conference as last year, and fifty places in one College have been reserved for members. Thus it will be very easy to cater for vegetarians. Those who intend to be present had better send in their names early, because nearly fifty were there last year and the Fraternity has greatly expanded since then. Secretary, 11, Tavistock Square, W.C. 1.



*St. Andrews Summer School for Teachers*

UNDER the auspices of the Provincial Committee it has been arranged to hold a Summer School for teachers at St. Andrews. Two complete courses are offered: (A) from 16th to 30th July, and (B) from 1st to 15th August (inclusive dates). The subjects will be: (A) Montessori Method, with special reference to Infant School practice, Play-centre work, Story-telling and simple dramatisation, and (B) Montessori Method, dealing chiefly with work for older pupils and those of defective intellect, Physical Culture (personal hygiene, games for adolescents, Eurhythmics, dances), and a Short Literary Course. There will also be lectures and discussions on subjects of general educational interest, with concerts and various plans to facilitate social intercourse. Teachers and lecturers will be well known and acknowledged authorities on their several subjects.

This is the first attempt in Scotland to hold a school for the definite purpose of studying progressive methods of teaching, and it gives promise of being exceedingly popular. Already close on a hundred names have been enrolled.

It may not be amiss to remind English readers that there is air to breathe in summer at St. Andrews, a glorious golf course, and a wealth of historical association calculated to satisfy the most greedy antiquarians. St. Andrews is the heart of Scotland. For particulars apply to the Director of Studies, Provincial Committee, University of St. Andrews.

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*The Penal Reform League*

THE Penal Reform League met on 23rd January to consider how it could best extend its activities. It is out to alter the whole attitude of society towards the criminal, and it feels the need at this moment, when so many traditional beliefs and prejudices are being swept away, of bringing home to the nation at large the injustice of letting children grow up in evil surroundings in which they have no chance of living a full life, and then of laying on them the full responsibility for misdeeds which have their root in the negligence of society.

Members of the Labour Research Department of the Fabian Society were present, and a very interesting discussion took place. Hitherto the treatment of criminals has been based on the assumption that the latter have no claim on a society which finds them a nuisance, shuts them up so that its convenience may not be interfered with, and punishes them as a terror to other evil-doers.

Psychologists now find that untoward conditions of childhood, which admit of no free self-expression, inevitably drive the energy into vicious channels. Criminals suffer from arrest or retardation of growth, and the only reasonable thing is to heal and re-educate them as if they were pathological cases, to give them an opportunity of living a full life and to train them to take advantage of it. Formerly lunatics were treated in a similarly repressive way, but public opinion has been educated to a realisation of the iniquity of this, so that the treatment is now, in theory at least, psychological and educative. The League aims at introducing a like treatment of delinquents.

The first need is that all unconvicted persons shall be admitted to Reception Houses, quite removed from the atmosphere of prisons or police, and these must be furnished with Clinics for physiological and psychological investigation. The probation system must be greatly extended. Every case must have full attention, suitable treatment, and training for a career. At present a cruel uniformity exists in the treatment of inebriates, epileptics, the feeble-minded, and the over-energetic, the cause of the delinquency being officially nobody's concern. An experiment like the Little Commonwealth is needed for adult hardened criminals.

The League wants an unofficial standing Probation Commission, with representatives from such bodies as the Ministry of Health and the Home Office, which might prepare some arrangement adaptable to the needs of the new democracy.

The Labour Research Department of the Fabian Society is to draw up a report of the penal system, stating how far it attains its objects, and all the exact con-



ditions, intended to instruct the Parliamentary Labour Party with a view to reform.

Both the above-mentioned bodies want a great deal of money to carry out their plans, and they ought to get it, especially

from educationists, as the whole question of school discipline is bound up with the public attitude towards punishment. We can get no further in education until the prevailing confusion of thought on the subject is cleared up.

## NOTES FROM AMERICA

*[We are glad to be able to publish this month the first instalment of Notes from America. A New York member of the Theosophical Fraternity in Education has undertaken to collect information likely to be of interest to educationists, and similar promises have come from Australia and New Zealand.]*

### **The Bureau of Educational Experiments**

THE Bureau of Educational Experiments is an organised group of men and women who are engaged in first-hand efforts to improve education, and who have all shared in the general movement that has brought about a more scientific study of children. The members feel that the development of some more comprehensive plans for utilising the results of the recent interest in "free education" is the next step in this progressive movement, and that the framing of such plans depends essentially upon securing a closer co-operation among experimenters.

Among the noticeable features of the present educational situation are: a broader view of education, which makes well-considered experimenting a much sought-for opportunity; the emergence of a considerable number of educators who really are experimentally-minded; the accumulation of a large amount of highly specialised experience; the appearance of a considerable literature dealing with experimental procedures; and the gradual sorting-out of doubtful experiments from those that have more permanent usefulness. To this situation the Bureau hopes to contribute by affording an opportunity to increase the value of all experiments through co-operative effort, and by preserving and making permanent certain experiments that may become parts of an organised system of experimental education.

The Bureau aims to accomplish these ends by giving support to present experiments; by initiating new experiments; by

collecting, and making available for public use, information about the whole field of experiments in education, and by hastening the introduction of newly acquired methods through actual teaching experiments.

The active members of the Bureau form a General Committee or Working Council, which, through various departments, has entire charge of the educational work of the Bureau. This working Council is divided into four departments, namely:—

The Department of Teaching Experiments,

The Department of Social, Mental and Physical Experiments,

The Department of Information,

The Department of Records and Statistics.

Each department has its staff of special workers, and the different departments contribute in characteristic ways to the conduct of any experiment undertaken by the Bureau. In practice, therefore, the departments will provide both the administration of experiments and the necessary library, laboratory and clinical facilities.

During its first year, the Bureau has established a Department of Information which has a reading-room, a library and certain special exhibits. The Bureau has also been working in several experimental schools. During the coming year it will undertake several new experimental classes and through its departments will make an intensive study of all the pupils in these classes from the point of view of their social, mental and physical needs. Through this systematic observing and



recording of children, it hopes to arrive at a more satisfactory and accurate method of assessing the results of varying school environments than has hitherto been possible.

The Bureau has at its disposal funds which make possible a programme of work extending over a term of years.

Through its Department of Information the Bureau offers its services freely to those desiring information on current experiments. It asks the co-operation of all engaged in lines of work similar to its own. Those interested in the general work of the Bureau are invited to address the Chairman of the Working Council, 16 West 8th Street, New York City.

Bulletin No. 7 describes Camp Liberty, a farm-cadet experiment carried on by the Bureau of Educational Experiments in co-operation with the farmers of a New York State Community and twenty-five young men of New York City. Extracts of letters from farmers and boys show the entire success of the enterprise from both points of view. One boy thus describes his return to city life :—

When I arrived at the foot of Twenty-third Street I wanted to go back because I saw people running this way and that way, and the chimneys with the black smoke enveloping the city. It's very tough when a fellow must live in the city. Push on the opening of camp next year with a vigorous punch if you want to save a poor, tormented soul.

## EXTRACTS FROM AMERICAN EDUCATIONAL PAPERS

THE following extracts have been taken in sequence from the *Kindergarten Primary Magazine*, *Education*, *Modern School*, *School Life*, and the last, "An Opportunity School," is reprinted in full from the *American Magazine* :

### **Bad Boy Reclaimed**

"The worst boy in one of the public schools of Wichita, Kansas, was reclaimed simply by putting him to studying birds and their habits. Miss Gertrude E. Martin, his teacher, tells about it this month in 'The Kansas Teacher.' Here was a boy truant, who 'swore like a pirate,' fought like a wild cat, teased the girls, killed birds and robbed their nests. He was the terror of the neighbourhood. Mothers wouldn't let their good boys play with him. He was on the way to the reform school, and from that it is only one step to the penitentiary.

"A good many school teachers would have helped the ruin of this boy by expelling him from school; but Miss Martin, a bird-lover herself, had discovered that any boy or girl can easily be interested in birds. There seems to be some sort of an affinity between children and birds when the children are taught to watch birds, listen to them, and study their nests and habits, and Miss Martin took the bird route to this boy's heart. She taught him

the names of the different birds, the difference in their plumage and ways of building nests, and all about them. One day he came into the schoolroom with a dead sparrow in his hand.

" 'I found it on the ground, and I'm afraid the boys will step on it,' he said.

"It turned out that he was not a bad boy at all. Most 'bad boys' are not. He was simply overflowing with energy and was longing for something to expend his deep sympathy on. The teacher understood, switched his energy and sympathy from wrong ways of expression and centred it upon birds. This led to tramps in the timber along the Arkansas River bottoms, to an intimate study of trees and wild flowers, and a deep love of all outdoor life, and thus the boy came to his real self.

"But this is not all. The bird study spread through the whole school, and to other schools in Wichita, and bird clubs were formed, and it was found that children became so much interested in bird study that they were more alive to all the other school activities, and now it is planned to extend bird study to every school in the state.

"This is an important thing when one considers that Kansas loses millions of



dollars every year from insects which destroy crops, and that birds are the best insect destroyers. It pays in dollars to protect the birds, to say nothing of the joy birds may bring into our lives if we will only learn to value their companionship."

\* \* \*

#### ***School and Home Garden Movement***

**T**HE Government at Washington reports the following results of the school and home garden movement throughout the country. One million five hundred thousand boys and girls have responded to the call of the President and enlisted in the U.S. School Garden Army. Twenty thousand acres of unproductive home and vacant lots have been converted into productive land. Fifty thousand teachers have received valuable instruction in gardening through the garden leaflets written by experts and distributed from Washington. Boards of Education and other civic organisations have been influenced to give financial and moral support to the school and home garden movement, and to pay extra salaries for supervision and teaching. Hundreds of thousands of parents have become interested in the garden movement and are working with their children in home gardens. Thousands of civic, commercial and patriotic organisations have become interested in the movement and are giving it hearty support. One million five hundred thousand children have been given something to do this summer, something that will help carry the burdens of their country in this struggle for freedom, something that will help them to build character, and something that will appeal to and develop their patriotism. Home and vacant lot gardening in cities, towns and villages has been dignified and made popular to a degree that practically insures it a prominent place in the school system of our country. It would be difficult to estimate the educational and material value of such results."

\* \* \*

#### ***A Plan to Educate the Workers***

**A** PLAN which is thoroughly in accord with the democratic spirit of our age and this free land of America has been

inaugurated by the Hon. P. P. Claxton, U.S. Commissioner of Education. He proposes to secure for workmen some of the higher intellectual pleasures and privileges which have heretofore been eligible only to the more highly favoured few who have had larger means and greater control of their time. Mr. Claxton thinks that the workers have a capacity for intellectual pursuits which is fully equal to that of those who have the means and therefore the time to attend the colleges and university courses. Assuming an eight-hour working day, with the liberal allowance of ten hours for sleep, there remain more than 2,600 hours a year, of which at least 730, it is urged, 'might well be given to the higher education.' Self-education it would not altogether be, in Dr. Claxton's plan, for in the great cities he would have temples built—for New York City one 'every ten blocks or so'—where the labourers could gather for a couple of hours a day to the nourishing and enlarging of their minds.' He thinks that money ought to be obtainable to carry out this idea, and that the workers will welcome such opportunities and hasten to avail themselves of them—to their own relief from the monotony of the everlasting grind of labour—and that they would be healthier, happier, and more skilful in their toil."

\* \* \*

#### ***Extract from "Children and the Future Art of the Theatre," by Jacques Copeau, tr. by Carl Zigrosser***

**E**NCOURAGE children in their play, the creative activity of free and happy children in a new world every hour of their inventive existence. Understand, stimulate, develop in them the need for diversion which is really a dramatic aspiration. Such is the very simple attitude we take, thereby following the best of modern school methods. It is a question of encouraging simultaneously and harmoniously certain faculties which no amount of specialisation later will be able to warp. Gymnastics, dancing, singing, painting, drawing, architecture, a taste for costume, poetry, improvisation are among those pastimes which can easily



become an intimate part of a child's activity without any idea of representation or ambition for a diploma, but solely for their own sakes, through inner need or exuberance. When these are added to the study of languages, of geometry, of history, weaving, of clay-modelling, and the other sciences, arts and crafts, the child's education is well planned. Acquaintance with, love and respect for, the great dramatic masterpieces, these come before any fancy for interpretation. The need for self-expression, when there is an outlet, springs from the very soul of the child, even in his emotions; it unfolds according to his imaginative processes, and later becomes mingled, when he is attentive, with the memories of his reading and the stories told to him, of the figures of history, romance and legend, of the characters of his own dreams and those which he sees about him which he deforms and parodies, all this is within him, lives within him. It is his heritage. Never will he find himself, later in life, *face to face* with a literary work as an object of interpretation. No, all works of art are *within him*. He does not have to change towards it. He does not even have to be called towards it. He continues to be himself, he does not cease to exist the moment that fiction takes possession of his gestures, of his thought, and of all his reactions.

"The child sleeps and wakes with this hero to whom he promises life by every action. He takes down from his bed a knightly sword which he has forged and and perfected with his own hands. In a garden thicket he gathers the verdant train of his princes. He knows how to ride and guide a branch of a tree as if it were a fairy steed. If you are able to admire as he does the properties of his imagination, if you can live as he does with the same seriousness, the same sorrows and the same outbursts of joy, among the phantoms with which he peoples his dreams, what new sources of incomparable virgin beauty would be unearthed.

"I have near me three children whose unconscious genius amazes me. I have seen them create, without effort, forms,

colours, objects, costumes, and disguises, invent movements, plots, people and characters—in a word, transfigure everything that came near them. I have seen their taste form itself with perfect surety without having the least effect on their naïveté. I have seen their example inspire children of their own age to mingle with their play, and rejuvenate adults who came to take part in their entertainments which they celebrated with an antique candour.

"That is why I believe that without scientific pedantry, without scholastic theories, merely with good sense, sound faith and love, we may gradually be able to form in future days a miniature college of beautiful, simple and robust children, capable of creating a pure tradition and endowing the art of the theatre with religious dignity."

\* \* \*

#### **Classification of Exceptional Children**

"THE Department of Education, Detroit, Michigan, has organised ten types of classes designed to accommodate all of the groups of exceptional children in the schools. These classes are differentiated in the following way, according to a bulletin published by the Detroit Board of Education.

"1. Special advanced class of super-normal children who are able to do more work than can the child of the regular grades. Pupils above the sixth grade are eligible.

"2. Special preparatory class. Normal boys and girls who through sickness or lack of educational advantages have become retarded are admissible. Opportunity is given for intensive study enabling a child to make up a deficit more quickly.

"3. Open-air classes for anæmic children and those having incipient tuberculosis. Medical attention, proper food and clothing, rest and school work are combined. The delicate child continues work without detriment to its health.

"4. Speech-correction class. For the child with poor speech control, indicated by stammering, lisping, baby talk.

"5. Ungraded class. For boys only. Here are gathered disciplinary cases and chronic truans, boys who cannot adjust



themselves socially to the regular school environment.

"6. School for the blind. The totally blind are here taught the Braille system. There are also partial sighted classes for those of vision so defective as to need enlarged type.

"7. School for cripples. For the child physically disabled. Children are taken to and from school in police patrols. Only children too crippled to walk to the nearest school are admissible.

"8. School for the deaf. Either those totally deaf or so defective as to be handicapped in regular work. Here is taught the oral method of lip-reading—not the sign language.

"9. Special class for the feeble-minded and border-line cases under fourteen years. It lays stress on handwork and simplified methods of instruction in academic subjects. The teachers all have special training for their work.

"10. Prevocational class for the border-line cases and feeble-minded over fourteen years of age. It is of the same type as the preceding, but the sexes are here separated. A maximum amount of the manual arts is taught and a minimum of academic subjects. It prepares children to enter life socially competent.

"A psychological clinic examines all children and serves as a clearing house for the special classes."

*We have to announce with regret that our Contributor Miss Theodora MacGregor died [suddenly from Influenza followed by Pneumonia a few days after sending in the manuscript of "Educational Notes." Miss MacGregor had contributed these notes since they were started a few months ago, and we have received many appreciations of the wealth of information which she was able to put before her readers with regard to the more idealistic and progressive movements in the Educational World of the day. By her death the "Herald of the Star" suffers a great loss and she leaves a gap which it will be hard to fill.*



# THE WOMAN'S OBSERVATORY

By "FEMINA"

[*A monthly record of matters connected with the rapidly growing part that women are playing in the public life of the world.*]

WE are glad to note that the need and the demand for women to sit at the Peace Conference, backed by a committee of women-experts to deal with the questions specially affecting their interests, has been powerfully urged by the Women's Freedom League. The women of the United States have advanced a similar plea; and the National Union of Women's Suffrage Societies has made a strong appeal on behalf of woman's right to investigate, at and through the Conference, the case of deported and imprisoned women. We quote from the noble manifesto of the Women's Freedom League (issued in the form of an "Open Letter" to the Premier) urging the claims of these "helpless women victims, tragic prisoners of war and of lust, deported from Allied countries by the enemy in East and West":—

"They have no military value; they had no power to resist; their fate is a hideous nightmare. Women must be on the Peace Conference to ensure that these unfortunates shall not be entirely lost. Women will be able to suggest and carry out means of search and identification. A peace which leaves out of count these tortured women is not complete. Women are needed to undertake this tragic duty. You have faith in women. Put it into practice and give them power at the Peace Conference."

\* \* \*

Soon after these words are in the hands of our readers, President Wilson will, in all probability, be back in America. His

presence at the White House by mid-March is, indeed, made imperative and indispensable by that article of the American Constitution which requires that every Act of Congress should receive the President's signature within ten days of its passage. As the present session of Congress will come to its natural end early in March it follows that the President's return cannot longer be delayed. At this moment it seems probable, if not certain, that his many memorable and illustrious achievements will be crowned by the establishment of a permanent peace, based on a sure foundation; that he will leave a League of Nations in being behind him, as the enduring memorial of his historic visit to Europe. The women of all the Allied nations, by the way, have done much to contribute to the éclat of that visit by the heartfelt tributes and demonstrations of gratitude they have everywhere showered upon him. At the time of writing, Frenchwomen, teachers, factory workers or "midinettes," post-office and shop workers, and those engaged in social reform—are just about to organise a special demonstration in his honour; as the statesman whose intervention, they claim, "put an end to the horrible war," and whose "clear and firm mind," they believe, will make peace stable and indestructible. English and Italian women, too, have vied with one another in expressing their gratitude. And, indeed, few can have deserved better of the women of all nations than the great suffragist who is also the world's peacemaker.

\* \* \*

Peace and Presidential items take pre-



cedence of all others in the world of women as this article goes to press; but there are many other events of interest to record. In India there is a renewal of the movement for breaking down the sex barrier in politics; supporters of the cause urging that to give the vote to some women (only a limited franchise is recommended, we think wisely) will be to strengthen that corollary movement for the educational advancement of women which "the powers that be" desire to forward. It is deeply to be regretted that at this moment, when the friends of freedom for India's womanhood are so urgently needed, so powerful and influential a champion of the Woman's Movement there as Her Highness Nandkunvarba, C.I. (Maharani of Bhavnagar, Kathiawar, Bombay Presidency), should have passed away. Her Highness was particularly interested in the education of girls and women and in the development of medical and sanitary institutions. On the strength of her work as a woman editor in her own country she was invited to become a member of the Society of Women Journalists, London, and accepted the invitation. She leaves three sons, and a record of invaluable work in the British cause during the war, as in the cause of her countrywomen at all times.

\* \* \*

The despatch of a million rubber teats for the starving babies of Germany by the Women's International League was a welcome sign of the reawakening of humanity towards "the enemy." Our quarrel was certainly not with German babies, who are as truly the victims of their country's former military autocracy as the Belgian babies were before them. German women, it is to be noted, exercised the franchise for the first time at the recent election with praiseworthy determination and intelligence, and, apparently, with admirable results. The atrocities committed by the Prussian war-lords cannot, of course, be too strongly condemned. But the people of Germany, having at long last thrown off their brutal and degrading yoke, seem

inclined to work out their own political salvation by a process of democratisation as rapid as it is thorough. The Spartacus Party's resort to "extreme action" has, however, borne bitter fruit in the lynching of such true and tried friends of freedom as Dr. Liebknecht and Rosa Luxembourg. Women reformers everywhere felt a thrill of sympathetic horror and indignation at the fate of the latter.

\* \* \*

The domestic service problem becomes increasingly acute in spite of all efforts to solve it. It has been suggested that the Government grant of 25s. weekly to unemployed war workers has something to do with the reluctance of the pre-war servant girls to resume their former work. We ourselves think that the lack of freedom and the "slavey" stigma attached to domestic servitude are responsible. Raise the status of the "home-help's" profession to the level of the hospital nurse's and school-teacher's, give her fair play and fair pay, and the servant problem will solve itself.

\* \* \*

Women are still breaking new ground and winning new honours. Miss Christabel Ellis—one of the first women to drive a four-furrow plough across an English hillside—is also Commandant of the Women's Legion of the Motor-Drivers' Section. The Murchison Medal has been awarded to Miss Gertrude Ellis, D.Sc. (Newnham College, Cambridge) by the Council of the Geological Society; and the Murchison Fund to Mrs. Eleanor Ried, B.Sc., F.L.S. The Royal Society of Painter-Etchers and Engravers has elected Miss Greta Delleany as an Associate; and Miss Helena Normanton has again appealed for admission to the ranks of duly accredited law students, with a view to a call to the Bar. Naval women and firewomen are now with us. Only one element—the air—is still barred to the sex, by a recent order of the Air Council. It is expected, however, that even this prohibition will be removed before long. Truly, woman's star is in the ascendant!

"FEMINA"



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