

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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Two Sonnets

THINGS BEAUTIFUL.

Grey fields at dawn ; the smell of violets blown,
All sudden-sweet, from some deep garden-nook ;
The murmur of a little woodland brook
Leaf-stifled at its birth ; sweet hay new-mown ;
White clouds that scud across an open heaven
On sunny days in March ; faint bells that call
To quiet uplands ; aye, and most of all,
The far, clear sound of music heard at even ;—
All these, for me, since life and breath began,
Have held a magic. Yet than these more rare,
Richer I hold, more passionately I prize,
The wondrous smile that lives behind the eyes
Of natures innocent and pure and fair,
The very Light of God distill'd thro' Man.

E. A. W.

THE PATH OF WORK.

O Worker, thou that seek'st to toil aright,
Learn wisdom :—Call not any deed thine own.
Behold, in all the world One acts alone,
One only, without second ! His the light
Thou seest by ; His the plan, the shaping might,
Not thine.—In thee He toils, that there be wrought
Thro' thee, at length, with labour infinite,
One fragment of His universal Thought.
Thus have the Sages told. O Man, give heed !
Know of thy place ; think no fit labour small ;
Bend greatly to the work thou hast, nor ask
For other than that heaven-appointed task.
There shalt thou be God's Hand ; there lies God's need !
Who does that little perfectly, does all.

E. A. W.



EDITORIAL NOTES

The Life of Nature.

There is a close link between sunshine and idealism. By some curious process of association (rational or irrational, who knows?), the mind, when it is thinking of an ideal world, invariably thinks of such a world as bathed in eternal sunshine. In the enchanting weather of the month which has just past, it has been easy to be idealistic. Lying under a shady tree in a field, watching the distant reapers at work or listening to the notes of the birds, it has been possible to dream dreams that are shy and reluctant visitors on dull or stormy days. And one dream that has been persistent has been that of a world once more made one with Nature. The town-dweller, going into the country, finds himself in a world with which he has largely lost spiritual touch. All that normally engages his interest and attention,—his business, his pleasures, his personal or public aims—all these are, for the most part, town-bred. The very movements which mark the progress of the times are born of the town, and express themselves in the language of town-life. To pass out of all this suddenly into the rich peace, yet intense activity, of the countryside, is to realise the enormous loss which modern life has quite insensibly suffered from being divorced from rustic Nature. It comes to one in a flash that the only true civilisation is that which springs from the soil, that *there* lie the spiritual roots of the race, and that a

regenerated world can only come into being when the typically modern nations recover their lost touch with the life of Nature.

* * *

This is not merely a poetic fancy. It has a philosophy behind it,—a philosophy prosaic enough to make use of the well-worn phrase “adaptation to environment.” The true environment of Man is Nature. However busily he may build his little shells, shutting himself out from that larger life, the larger life is still there, embosoming him, cherishing him, moulding (in the last resort) his human destinies. Moreover, whatever we may think of Man, he is unquestionably a part of a great natural order—and possibly not nearly such an important part as he thinks himself to be. To separate himself off, as he commonly does, from that greater life is to denude himself, to impair his powers, and in an incalculable measure to diminish his happiness. Someday we shall learn this; there are many who are beginning to learn it to-day. We may discover, as time goes on, that what we call Nature is not simply a vast inanimate mechanism, but a thing of living intelligence; that the life that is in Man is the same life that is in Nature, and that true happiness and fulness of living for mankind, comes from a conscious recognition of this oneness. Possibly it is no idle fancy of some Oriental religions, which associates the clemency of the seasons and the richness of the crops with the due performance by men of their

duties towards the Spiritual Intelligences of Nature. Nor need it necessarily be a mere poetic figment that peoples the woods and fields, the hills and the streams, with hosts of beings invisible to normal physical sight, but living a very real life of their own—a life which they would share with men, but for the repulsion which the hard materialism of modern civilisation, its grasping selfishness, its feverish hustle and its many cruelties, exercises upon them.

* * *

We have sometimes thought that the Great Teacher, when He comes, will bring back to the world once more a true and living Nature Religion; a Religion linking up Man with the whole of life, and showing him for what he is,—namely, as part of a mighty living Organism. Such a Religion would embrace all that Science has to tell of Man and Nature with a great deal more. It would be science made one with poetry and with the deepest aspirations of the Spirit. It would find in the study of how God works in Nature the truest norm for human conduct, and it would reveal the whole of creation as a vast hierarchy of graded Intelligences working together for the fulfilment of the Divine Plan.

* * *

It is interesting, in this connection, that Occultism holds that the next great Religion will be ultimately ceremonial in character. This would be an obvious characteristic of a Nature Religion, since the essence of ceremonial consists of the harmonising of human thought and feeling with the great movements of the Natural Order. The Life of Nature is, in reality, a mighty ceremonial, an infinitely complex ordered movement, of which Man should rightly form a part. As he evolves, more and more will he come into harmony with this movement. As the turbulent wilfulness of a nascent individuality is quieted down, and as a larger and less self-centred life takes its place, so will he enter more fully into the great order of Nature, filling his part therein more and more

perfectly as an expression of the One Divine Life which wields and sustains all. In this sense a Nature Religion and Ceremonial necessarily go together.

* * *

Modern Educational Reform.

It has been suggested that the present-day discussion of educational methods is an unhealthy sign. We are becoming too self-conscious, say the critics. The doors are being opened for the invasion of the educational world by every kind of crank with an *idée fixe*, and our children are being made the sport of doctrinaire experiment. The point is interesting. No one can deny that never were there so many new movements on foot with regard to the education of the young; nor is it possible to deny that some of these seem fantastic enough. On the other hand, the salient fact in all this is the growing interest in education which is one of the features of our time; and an interest, suddenly awakened in connection with a department of life hitherto largely ruled by custom and convention, must obviously be of a "self-conscious" character. As to the value of all these experiments, the truth of the matter is that we are living too near to them to form clear and precise judgments. The historian of the future will probably generalise and will discover, in all this activity, one or two general tendencies, bred of the times and necessitated by the times, and directly pointing to some new ordering of human life towards which things were unconsciously moving. Two of these tendencies seem to us fairly clear. One is the insistence upon the individuality of the child; the other is the insistence upon character, as the first qualification for any teacher. It is notorious that both these sides of the educational question have, in the past, been sadly neglected; and nothing but good can come of the emphasis which is now being laid upon them. Both really depend upon deep truths in Nature. The first of these truths (which is becoming more and more widely accepted) is that the child actually does bring with it into

its new life an individuality already largely fashioned in many previous lives on earth. The second truth is that, in any complete and vital civilisation, the teaching profession and the religious profession naturally go together. It is only in our present inchoate condition—living, as we do, in what has been described as the “trough between two waves of civilisation”—that the two have become divorced. Priest and Teacher are, in the natural order of things, correlative terms. One day the two offices will once more be combined; the reason being that the foundation of all teaching, in a world where all departments of life are linked together, must be a knowledge of spiritual truth. The two tendencies, which we have singled out of the complex modern educational movement, seem to us, therefore, to be signs of a really valuable movement in the direction of a truer and sounder educational system. But all this will become much clearer when the world has received the new teaching for which it is waiting. Look where we may, the world to-day is full of loose threads, busily spun by the restless idealism of the times, which are only waiting to be gathered up and woven together by a Master Hand.

* * *

Direct Action and the New Order.

The political world has been much exercised of late over the threat of the Labour “Triple Alliance,” a group of the three strongest Trade Unions in Great Britain, to call a simultaneous strike in order to enforce certain lines of action upon the Government. Such a strike would, of course, if successful, put an end to the present system of government altogether; and that is undoubtedly one of the objects of the movement. The whole question, from the point of view of *THE HERALD OF THE STAR*, is not one of politics, but rather of general social evolution. That a new social order must sooner or later come into being, *THE HERALD OF THE STAR* is convinced; and its view would be that a certain degree of fluidity in society must be attained somewhat speedily, in order

that social conditions may be sufficiently malleable when the Great Teacher appears. Consequently, it may be part of the scheme of things, from this point of view, that the existing order should be rapidly broken up, even though this entail a few years of chaos and upheaval. Where, however, this Magazine would differ from the majority of those who are in favour of a social revolution, is that it would regard any such revolution as a purely destructive, as opposed to a constructive, piece of work. The principles of such an upheaval would not, in its opinion, be the principles on which the New Order, when it comes into being, can be founded. In the first place, the modern Labour Movement is a class movement, setting itself in antagonism to other classes in the community. In so far, therefore, as it is exclusive and separatist, it cannot embody a creed for society as a whole. In the second place, its strength lies chiefly in organised physical force, and not in any inherent superiority. Consequently it can only effect just so much as force is able to give it, and no more. Doubtless such organised force is extremely valuable as an engine to compel reform. Certainly, it “keeps things moving.” But it is an engine which, given freer scope, would undoubtedly be misused, as it has ever been misused throughout history. In the third place, the aims of the movement are at present entirely material; they may be summed up as Wealth and Power. These are excellent and commendable aims, as our modern civilisation conceives of things; but, here again, they have nothing to do with a New Order. The world has a poor future before it, if it has merely to exchange one class, actuated by these ideals, for another actuated by ideals of precisely the same nature. A selfish and material proletariat is probably (to judge by the evidence of history) a greater curse to a nation, if it came into supreme power, than a selfish and material aristocracy or plutocracy.

* * *

No, the ideal of any New Order, deserving the name, must, in our opinion,

be that of unselfish government by the wisest and best, irrespective of class ; and it must also be a government in the interests of all. Here, of course, it will be objected that the word "unselfish" involves a human impossibility. No governing class, it will be maintained, can ever be anything else than selfish. This is precisely the point where THE HERALD OF THE STAR stands upon its faith and intuition, as against the very excusable cynicism of common thought. Let it be granted at once, that, unless something extraordinarily happens, human affairs must remain in the morass of less ideals in which they are at present. But this Magazine stands for the belief that something extraordinary is destined to happen. It looks to the entire re-spiritualisation of modern life by the teaching and influence of a great Messenger of God ; to the birth of a new Religion, which will infuse a new ideal into human society ; and to a new age of Faith which will make the heroic virtues of brotherly love and self-abnegation once more possible, as they are not possible to-day. And, finally, it looks forward to the gradual emergence of a class, which is absent to-day, but for which every civilisation at its prime has found a place—a class, namely, of men and women wise in the spirit, detached from worldly aims, and qualified by

character and ideals to be the spiritual leaders of the people. Such a class will not necessarily govern, but it will influence government. It will raise the whole tone of the communal life. Every great Religion, in its best period, has produced such a class. The coming Religion will also produce it. The great lack of society to-day is that it has nothing of the kind to look up to. This lack infects every social problem that arises. There is no element in the community capable of rising to a higher interpretation of human relations, —which has sufficient authority to dare to do this or to claim a hearing. Only the emergence of such a class will raise the social problem above the level of a sordid scramble for selfish gains. And only a new Religion, a new influx of the Spirit, can do it.

* * *

The present struggle in the social world is only a preparation for what is to come ; necessary perhaps, but necessary only in the sense that a certain amount of destruction must obviously precede the work of construction. For this reason, it is quite likely that the revolutionary movement may have free play for a while. But its usefulness will be temporary and anticipatory merely. It can clear the ground for a New Order. It can never found one.

Obituary

We regret to announce the deaths of two National Representatives of the Order of the Star in the East.

HERR GUDMUNDUR GUDMUNDSSON;

National Representative for Iceland,

and

MOUNG THAIN MOUNG;

National Representative for Burma.

PEACE BE WITH THEM.

India's Nietzsche

By W. LOFTUS HARE

(Concluded from our August number)

[The author has already indicated by a few quotations from orthodox literature of ancient India the line of criticism by which egoistic doctrines were met ; he now brings together from the Vedantist, Buddhist and Jaina Sources, typical passages in which the philosophers of these great schools indicate more fully the way to refute egoist doctrine.]

IT must be remembered that theoretical and ethical egoism appears in opposition to and in reaction against orthodoxy, not the reverse ; so that while egoism will be and appear conscious of that against which it rises, orthodoxy will not explicitly, though it may implicitly, refute egoism. In a sentence, that which had constituted the main strength of orthodoxy will, on the egoistic challenge, have to be appropriately reaffirmed.

I. THE UPANISHADS.

The declared aim of the Upanishad philosophers is to induce a *knowledge* of the Cosmical Principle, of the Psychical Principle, and a subsequent knowledge that these are identical—"I am Brahman." Any one reaching that goal is lifted beyond the possibility of desire and of immoral conduct. For him there can be no "ethics," nothing specially to be done or to leave undone. He can be neither egoistic nor altruistic. But for the great bulk of mankind, not so favoured, there is undoubtedly a *dharma*, a duty, so to say, within and appropriate to the general illusion. For the aspirant to liberation, conceived as something that would happen causally (although originally likened to an awakening), there is a special *dharma* appropriate to *his* aims. He desires "knowledge of the atman," to see all life as one, as declared in the teaching to which, by faith, he holds. Moral action, considered as a means of facilitating in himself the removal of all desire and the removal of the consciousness of plurality, has a *subjective value*, primarily for the

actor. (We shall find the same in Buddhism). It has only a secondary or *objective value* for others. But as the conviction strengthens that life is one, conduct towards others must become more and more sympathetic and less outwardly egoistic, while inwardly it is more spiritually significant.

One of the earliest statements of an ethical system appears in the *Chandogya Up.* (3, 17) as asceticism, liberality, right dealing, no injury to life, and truthfulness. Another passage adds self-restraint, tranquillity, hospitality and courtesy, and yet another, pity.

As the scent is wafted afar from a tree laden with flowers, so also is wafted afar the scent of a good deed.

(*Mahānārāyaṇa Up.* 9.)

Now inasmuch as egoistic deeds—in the worldly sense—are done for the empirical or illusory self, the man in whom that egoity is weakening will cease to invade the lives of others. The Sannyasin and the Yogin, creations of Upanishad ethical movements, are those who have gradually withdrawn from this world and its enchantments in order to be fitted for their home in the other world.

The Upanishad philosophy, when met by the challenge of Indian egoism, had but to reaffirm its metaphysical conceptions and their moral consequences, or, as in the case of Madhava's epitome, to treat it with ironical contempt.

II. BUDDHISM.

The Buddha, as we know, differed fundamentally from the Brahmans of

his day and agreed with some of the tenets which we have identified with egoism.* His system was atheistic, agnostic as regards the soul; he rejected the Vedas, sacrifices, and the whole paraphernalia of Brahmanism; but he equally rejected the determinism, non-moralism and egoism which we have expounded. How? It is explained by the Buddha that all suffering is dependent upon and caused by *craving* :—

Without beginning and without end is this Samsāra; unperceivable is the beginning of beings buried in blindness, who seized of craving are ever and again brought to new birth and so hasten through the endless round of re-birth. And thus, Brothers, have you long time undergone suffering, undergone torment, undergone misfortune . . . long enough to turn yourselves away from all suffering, long enough to be released from it all.

This "turning away" is an effort of the will; in it is the whole Buddhist ethic comprised. Non-moralism is opposed by the most categorical distinction between conduct that is right and conduct that is wrong. The former leads away from craving and suffering, the latter perpetuates them. Egoism is refuted by love.

Putting away the killing of living things, Gotama the recluse holds aloof from the destruction of life. He has laid the cudgel and the sword aside, and ashamed of roughness, and full of mercy, he dwells compassionate and kind to all creatures that have life.

(*Brahma-gāla sutta*. 8.)

And he lets his mind pervade one quarter of the world with thoughts of Love, with thoughts of Pity, with thoughts of Sympathy, with thoughts of Equanimity, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of Love, Pity, Sympathy, and Equanimity, far-reaching, grown great, and beyond measure. Just as a mighty trumpeter makes himself heard—and that without difficulty—in all the four directions; even so of all things that have shape or life, there is not one that he passes by or leaves aside, but regards them all with mind set free, and deep-felt pity, . . . sympathy, . . . equanimity.

(*Tevigga Sutta* 76-79.)

After these emphatic statements it may seem surprising to learn the Buddha's

teaching as to the value of welfare. The disciple was told to seek (1) his own welfare; (2) his own and not another's welfare is a lower aim; (3) another's and not his own still lower; and the lowest (4) neither his own or another's good. And when we understand what, in the Buddhist conception, is the nature of welfare, the ethical criterion becomes very clear.

Four in number are the various courses of conduct: (1) At present painful and also bringing future pain; (2) pleasant now but bringing pain in future; (3) at present painful but bringing future pleasure; (4) pleasant now and also bringing pleasure in the future. . . .

What is that course of conduct which is both pleasant now and leads to pleasure in the future?

There is a certain man who with pleasure and satisfaction abstains from taking life, shuns theft, avoids lewdness, refrains from false speech, from scandalmongering, from cruel words, from idle chatter, and he is not covetous, is not malignant, and cleaves to right views; and by reason of his abstention from killing, from stealing, from lasciviousness, from lying, from scandalmongering, from harsh speech, from vain babbling, because of his shrinking from covetousness and from malignity, because of his cleaving to right views, he experiences pleasure and satisfaction. At the dissolution of his body after death he comes upon a happy journey to the heaven world. This is that course of conduct which is both pleasant now and leads to pleasure in the future.

(*Majjhima Nikaya* XLVI.)

We may, therefore, conclude that the Buddha's life-ideal was to provide happiness in this life and the next, both for one's self and all other creatures. This is positive love, the antithesis of egoism.

III. JAINISM.

The followers of Mahavira, the jina (conqueror) held views somewhat different to those of the Buddhists. They accepted the doctrine of the Soul, but not that of God. They believed in the reality of the world, in *Karma*, and consequently in freewill; they were vigorous ascetics. The link between them and the Buddhists was their tenderness for life which they carried to extreme degrees. The aim of life is liberation of the soul, and the chief means are "comprehension and renunciation of the causes of sin."

*See Section D.

The living world is afflicted, miserable, difficult to instruct, and without discrimination. In this world full of pain, suffering by their different acts, see the benighted ones cause great pain! . . . He who injures these earthbodies does not comprehend and renounce sinful acts.

(S.B.E. 22, *Ākārāṅga Sūtra* I. 1-2.)

This is the basic ethic of the Jains, and although it is for liberation, like the Vedānta, it is strongly altruistic as regards this life.

He does not kill movable or immovable beings, nor has them killed by another person, nor does he consent to another's killing them. In this way a monk ceases to acquire gross Karma, controls himself and abstains from sins.

(*Sūtra Kriāṅga* II. 1-53.)

Here, as in Buddhism, we see that the ultimate aim of conduct is personal welfare, but the present motive is compassion. The following passage makes this point quite clear :—

The venerable one has declared that the cause of sins are the six classes of living beings. . . . As is my pain when I am knocked or struck with a stick . . . or menaced, beaten, burned, tormented or deprived of life; and as I feel every pain and agony from death down to the pulling out of a hair; in the same way, be sure of this, all kinds of living beings feel the same pain and agony . . . as I when they are ill-treated in the same way. For this reason all sorts of living beings should not be beaten, nor treated with violence, nor abused, nor tormented nor deprived of life. . . . This constant, permanent, eternal, true law has been taught by wise men who comprehend all things.

(*Ibid.* 48-49.)

In the foregoing passages and the explanation which accompanies them we have confined ourselves to the task of showing the practical altruism of the three philosophies of the Upanishads, Buddhism and Jainism. True, they display a spiritual or other worldly egoism; but inasmuch as egoism proper is admittedly a matter for this world, we have to contrast with it, not the benefits which are alleged to accrue in after life, but the altruistic attitude and present conduct which are declared to be essential to the gaining of ultimate good.

We have not concerned ourselves to ask whether the refutation of egoism

offered by these teachings is sound, but merely to state it in the plainest and briefest possible manner.

(G) THE INDIAN MACHIAVELLI.

We have argued that egoistic philosophies are based on real psychological egoistic impulses; that these latter manifest themselves at all times in all men in various degrees of intensity. In the midst of political strife they will be liberated with considerable force; for where men are in positions of power the motives we are discussing will find expression in many ways. We are able to conclude our study with an example of a ruler to whom we give the title "The Indian Machiavelli," because of a certain likeness to the great Italian jurist, though our readers may feel we do him an injustice.

Chānakya was the purohita or domestic priest to the all-conquering Chāndragupta, the founder of the Maurya dynasty of India in 321 B.C. This office conferred upon its holder much more than the powers of a private chaplain, rather those of chief legislator and prime minister combined. Indeed, Chānakya, the deformed Brahman, boasted of himself as "he who with knowledge in his head and weapon in his hand snatched with irresistible force the earth from Nauda," the weak monarch who immediately preceded Chāndragupta on the throne of Magadha. Indian law books attributed to ancient sages all exhibit an unpleasant discrimination in the regulation of the domestic and civic duties, and the constant exaltation of the Brahmans, on a principle difficult of appreciation to us, is one of their chief features. Chānakya's legislation, while covering much of the same ground, is devoted to the organisation of the growing empire of his master, and is recorded in 150 chapters on 180 themes divided into fifteen books, omitting nothing even to the smallest details. The *Arthasastra* deals with political division and distribution of the land, sources and collection of revenue, finance, prices, currency, trade, industry, mines, military, admiralty and civil government. The

appointment and control of officers and ministers of every kind, the principles and methods of diplomacy and foreign policy, and the protection of the imperial person are all presented in minutest fashion. We have no means of knowing how far the dominions of Chândragupta were ruled by the principles of Chànakya, but it is something to know what the spirit of the administration must have been when directed by such a remarkable character. In selecting our quotations from the *Arthasastra* we do so in order to exhibit the spirit of "non-moralism" which is part of the general philosophy of egoism. Of philosophy in this sense Chanakya displays no knowledge; he is a Vaidic priest with all the ancient lore behind him; his non-moralism is designed to serve the state, and what is unusual about it is its unconsciousness.

Passing over, therefore, all that may have been well designed and open to no objection, we come to certain sections dealing with what may be called the secret service department.

"The Institutes of Espionage" had a large staff of spies representing fraudulent disciples, recluses, householders, merchants, ascetics practising austerities, apprentices chosen from the orphans, firebrands chosen from brave desperados, poisoners chosen from those who exhibit "no filial affection and who are cruel and indolent," mendicant women, etc. These were provided with money to carry on their assumed occupations while really engaged in espionage.

"Such a spy surrounded by a host of disciples with shaved head or braided hair may make his abode in the suburbs of the city, and pretend to be barely living on a handful of vegetables or meadow grass taken once in the interval of a month or two, but he may take in secret his favourite foodstuffs."

All ministers and officers were to be tested by means of "artificial allurements" of four different kinds—religious, monetary, love and fear allurements. The method was as follows:—A military officer was to be dismissed his post and surrounded by spies who would suggest the possibility of his obtaining wealth by murdering the King out of resentment;

"This attempt is to the liking of us all; what dost thou think?" That was the money allurement. If he resisted he was reported "pure." Again, each minister, was subjected to the "love allurements" in the same way. A woman spy under the guise of an aged ascetic was to tell each minister in succession "the Queen is enamoured of thee and has made arrangements for thy entrance into her chamber"—and so on. The resisters of *religious* allurements were appointed to civil and criminal courts; of *money* to the revenue collection; of *love* to the royal pleasure grounds; of *fear* to immediate personal service. Resisters of *all* four temptations were to be appointed as prime ministers; those who fell into the traps were sent to mines, timber forests and manufactories.

One of the many ways of collecting special taxes is called by Chànakya, "begging," the gist of which may be told by the words "The King's servants shall revile those whose subscriptions fall very low." In the raising of revenue apart from taxation and begging, the non-moralist principles are exhibited in all their nakedness. Here follow a few of the many devices upon which we leave our readers to comment.

(10)

The King's spies, under the guise of sorcerers, shall under the pretence of ensuring safety carry away the money not only of the societies of heretics, and of temples, but also of the dead, provided they are not Brahmans.

(12)

The Superintendent of Religious Institutions and Temples shall collect money under the pretence of holding at night processions of gods or of performing other religious ceremonies with a view to avert impending calamities.

(13)

Or by causing false panic from the arrival of an evil spirit on a tree in the city, wherein is hidden a man making all sorts of devilish noises, the king's spies, in the guise of yogis, shall collect money with a view to propitiate the evil spirit and send it back.

(15)

Or, to persons who are not by nature credulous, the yogi spies shall sprinkle or give to drink of *sacred water* (!) mixed with anaesthetic ingredients and attribute their insensibility to the curse of the gods . . . they may cause an outcast person to be bitten by a cobra (!)

Thus the king's spies shall gather sufficient money to fill his empty treasury.

(16)

Or else one of the king's spies, in the garb of a merchant may become a partner to a rich merchant and carry on trade in concert with him. As soon as a considerable amount of money has been gathered by sale, he shall rob the whole and transfer it to the king's treasury.

Or else a spy in the garb of a rich merchant may borrow vast quantities of gold, . . . and allow himself to be robbed of the same at night

(18)

Courtesan spies, under the garb of chaste women, may cause themselves to be enamoured of persons who are guilty of various crimes punishable by government. No sooner are the suspected persons seen within the abode of female spies than they shall be seized and their property confiscated by Government. . . .

Or state spies may bring about a quarrel between two guilty persons born of the same family and administer poison to one or the other. The survivor and his party shall be accused of poisoning and their property confiscated. . . .

Or a claimant may be set up against a guilty citizen of wealth to claim a large amount of money professed to have been placed in his custody by the claimant. . . . The king's spies may murder the claimant at night and lay the charge at the door of the citizen. Then the citizen and his party may be arrested and their property confiscated.

(19)

An outcast may be induced to enrol himself as a servant to a rich citizen. The servant may

be murdered by a spy at night and the citizen accused of the crime. Consequently his property may be confiscated by the Government.

(22)

A spy, under the garb of a cook, may enrol himself as a servant to a rich citizen and mix counterfeit coin in the money in the possession of his master and make room for his arrest.

Our extracts are a small part of a translation of the *Arthasastra* made by Pīlay.

They show how far non-moralism can be seriously carried; it is probable that many a monarch in the pursuit of his egoistic aims, or even in fancied defence of the welfare of his country, has before and since Chándragupta's day employed just such men as Chánakya.

If any one should believe that such principles are in the last resort necessary for the welfare of a nation, the case of King Asoka, the grandson of the founder of the Maurya Empire, is to the point. His edicts and his conduct are the direct antithesis of Chanakya's *Arthasastra*, and it would be pleasing if our readers would turn their minds to the intellectual and moral problems which this remarkable divergence suggests.

WILLIAM LOFTUS HARE.

It is not growing like a tree,
In bulk, doth make men better be;
Or standing long an oak, three hundred year,
To fall at last a log, dry, bald, and sere.
A lily of a day
Is fairer far in May;
Although it fall and die that night,
It was the plant and flower of light.
In small proportions we just beauties see,
And in small measures life may perfect be.

BEN JONSON.

Thoughts on the Times

(Under the above heading we shall, in future, print a number of short leading articles each month, by various authors, bearing on questions of interest at the present time.)

THE POST-WAR OUTLOOK

ALL who read these pages are privileged to live in what should be the beginning of the greatest renaissance period of the world's history.

Measured by the calendar, the long drawn out agony of the European War covered less than half a decade. Measured by the pitiless immensity of its slaughter and destruction, the period was much longer. Now that it is ended, we should be entering upon a time of recreation; a restorative, creative time of building up; the beginning of a new and better epoch.

Those who incline toward fretfulness and pessimism, because a new heaven and a new earth did not come into view within a month or two of the sounding of the Cease Fire in November last, would be well-advised to remember that after a strain so dreadful as that of 1914-19, reaction, with its attendant stumbles, pauses, false starts and blunders, would inevitably precede action. From stress so violent the reaction would necessarily be severe, had we endured it for but fifteen instead of fifteen hundred days. Therefore—patience! A task so stupendous as the recasting of civilisation cannot be accomplished at the gallop.

Enquiry, investigation, patient study; these must always precede full understanding; and full understanding must precede wise and fruitful action. And it is in this essential spade-work that the least and humblest among us may help, may play our part, manfully and worthily, in the foundation-laying of the great renaissance. Where all are sincerely seeking understanding, progress will be more sure and more rapid than where the clever among the rank and file expend their cleverness upon criticism of the leaders, and the remainder merely listen to the criticism, waiting idly upon events.

In the matter of this quest of understanding, one may perhaps be permitted to emphasize the first-rate importance of weighing and considering the points of view of the returned fighting-men. There are a number of sound reasons for this, and one of them is that, in the case, for example, of the people of the British Isles, the fighting-men represent nearly one-fifth of the entire population, and certainly not its least active and vigorous section. That fact deserves the consideration of all those among us who are in any danger of becoming superior persons, and who incline accordingly to class themselves as the thinkers of the community, as distinguished from such simple folk as mere demobilised soldiers and sailors. Another sound reason for seeking knowledge of the points of view of the returned fighting men is that they represent the young manhood of the race, and that the future is to the young.

In billets and trenches in France and Flanders and in a variety of places in England, the present writer has sought understanding of the fighting man's point of view. It is just possible that the following few brief extracts from his notebooks may prove of some slight suggestive value to other seekers and students. On the off-chance they are recorded here, for even the off-chance of mutual helpfulness is of more worth than the certainty of self-seeking.

Capt. W——, ex-Company Commander, rather older than some, and wearing the ribbons of three medals won in this war, said:—

“As I see it, it is the coming-on generation we should be thinking most about, and the whole many-sided question of education seems to me more important than anything else, I don't mean only schooling, of course, important though

that is. I mean the whole vital and tremendous business of the upbringing and equipment of the young. I feel that all peoples have been horribly remiss with regard to this ; some from sheer carelessness, and some from stupidity and ignorance. We have all been at fault, and the British people, I think, have been most glaringly at fault. Think of the accumulated wisdom and knowledge of the past few centuries, and then consider the intellectual equipment of the average youngster who enters an office in London, or the youngsters I've been living with, as they were pitchforked into this war. The stupid wastefulness of all that we have left undone is as cruel as war itself. Examine into all that is done to fit a thoroughbred young horse for its career on the race track, or a poodle for its music hall stage career, or a dancer for the ballet, and then consider carefully the training given to the average British boy or girl—the numerical majority—in the first fifteen years of their lives.

“Ask any General in this war, or just think the thing out for yourself. What else can possibly be so important as training? The teachers then are the most important people in the community. They should be the flower of the race. How do they compare in importance, in the eyes of the majority, with the brewers, actors, financiers, politicians, millionaire company directors, and so on? How do the names of teachers figure in the Honours Lists? How many of the very greatest among them, those who are entrusted with the training of the sons of the most highly privileged, are made peers? Compare the rates of pay with which we attract men and women to the teaching ranks with the rates in vogue for prize-fighters, comedians, film-play actors, Cabinet Ministers, big shop managers, or the trainers of racehorses, for example.

“With regard to the schooling part of education, it is obvious we have never been able to see the wood for the trees ; we have concentrated on the most unimportant kind of detail, and blindly ignored the essentials. What have we been giving the youngsters, after two

thousand years of Christian civilisation? Distasteful, indigestible tabloids of information, the use of which is rarely comprehended, the existence of which is forgotten in the first season out of school. Appreciation is vastly more important than memorizing. The provision of the right kind of appetite is more important than the provision of any kind of food, because the owner of the right kind of appetite will himself obtain the food he wants. If men and women were performing poodles the tabloid system might serve ; but as it is, the only thing that really matters is the development in the young of given attitudes of mind and points of view ; the development of an intelligence capable of fending for itself. Obviously, the teachers should be the very finest men and women of the race, the strongest, keenest intelligences we can produce. We cannot make real progress until we recognise and act upon our elementary obligations in this matter of education. And we must do it at once, or the next generation will lose, for example, all the priceless lessons we have paid for in blood and agony since August, 1914.”

Colonel A—, junior partner in a mercantile firm before the war, and commanding a battalion for more than two years in France, after serving as Subaltern and Captain, said :—

“We have been a nation for a long time, but we have not yet acquired the communal feeling which, I believe, is a first essential to progress. We have got it in sport, and we knew how to introduce the team-work spirit into war. But we have to go far beyond that. We have to run civilisation on team-work lines and conduct it on the basis of the communal spirit. The initiative and individualism of our men was splendid in the war ; but yet I believe individualism of a narrow, selfish sort is our besetting weakness as a race. For reconstruction purposes we must learn to regard ourselves, not as isolated individuals, but as units in a great army whose goal is betterment, progress, righteousness. We must work each for all. What is the first step? Improved and much wider understanding,

and less segregation. We must slouch less, and stand more to attention; on the fore-part of the feet. I mean mentally. In the average man's mind to-day the ordinary phenomena of daily life are accepted blindly as proceeding in some vague way from the will and action of unseen powers behind the scenes generally referred to as 'They.' 'They ought to put a stop to this.' 'They'll jolly well have to give us ——.' That horribly vague and totally uncomprehended 'They' should be washed right out, and replaced by practical understanding, and determined desire for yet further and more complete understanding. Out of that will arise intelligent participation, adequate sense of responsibility, increased activity—progress."

Corporal N——, an Australian N.C.O., who declined several offers of a Commission, had the reflection of big distances in his kindly eyes when he said:—

"The finest thing of all to aim at has this great advantage about it, that the mere aiming at it brings gain all along the line; gain to the fellow who's trying to bring it about, and gain to everybody else. If we all really try for it, now that this war's over, the world will be a good place to live in; it will that; a deal better place for us, and a great place, aye, a great place, for those that are coming on. What is it? It's not so easy to put it into words, because words have somehow got cheapened. Politicians and people have juggled with them till they're mostly a bit tainted; some with one kind of a taint and some with another; swank, humbug, and dirtiness. But the finest thing to aim at, if you give the word a chance, is comradeship; to see to it that every fellow has a fair sporting chance in life. If you say 'brotherhood,' well, we've all known brothers who hated one another like poison. But, all the same, it's a spirit of real brotherhood that will accomplish more for the new world than anything else. I think perhaps we have got a shade more of it out yonder than you have here at home. Maybe not, but I think so. We really do want every youngster to have a fair sporting chance.

I believe everyone would aim at it to get it, if we could give up spotting what seem to us the faults and failings—what we call vulgarity, and that sort of thing—of other people, outside our own particular little lot, and think instead about what every single one of them might be, may be, should be, will be—given the fair sporting chance from the start."

An English Platoon Commander, young and keen, who had listened to Corporal N——, had some interesting things to say about the effects of training. It was military training he had in mind, and he had been greatly impressed by the miracles it could accomplish in a few months, even where the least promising material was concerned. He instanced a type which, before the war he had regarded as hopeless: the street-corner Hooligan from the worst quarters of London and other great cities. "In three months I've seen him taught to throw a chest and keep himself as smart as paint, and you might think there was nothing much in that, any more than in teaching him to throw a double somersault, and that he was the same old hooligan inside. But you would be wrong; as wrong as wrong can be. The throwing of that chest was the outward and visible sign of an inward and spiritual change, I can assure you. I have seen the same fellow a month or two later in trenches, and watched him doing things a saint might be glad to have to his credit. I have, indeed. His tongue might still be what you'd call foul, but I've seen him living a life that was knightly, so far as the things that matter are concerned; and doing nothing for credit's sake, mind you, but more often hiding up real unselfishness and bravery, and self-sacrifice with clumsy pretences at continued hooliganism. They're real gold at the core. The gold is there, believe me, in the poorest of them. But they'll leave it overlaid to the last unless they're helped—forced in the first place—to bring it out. But it's there, and if we could bring it out in the war, in a few months, surely we ought to be able to bring it out, and keep it out, in the Peace!"

A Sussex man, Private in a Line

regiment, who, one was glad to learn, had aimed before the war at school-mastering, and cherished still the same purpose, spoke feelingly of what the word "England" has stood for and meant in the minds of men of different classes; how grandly, sweetly gracious a symbol for some, and for others no more than an image conjuring up visions of a network of slums bounded by squalid public houses; and, withal, of what was done for England in the war by all grades of men. The theme bears a good deal of thinking upon. The English Private felt strongly that it behoved all men of good will to see to it that there should be some evening-up of the disparity between the meanings for different minds of a good many key words. With regard to the schooling of the future, the indoor work, he felt there should be less of task work and more of what he called "pow-wow"; more of the rational talking over of things in an informing, ordered, disciplined way. "But most of the discipline should be inculcated outside the class rooms; inside

should come culture. The more discipline outside and in games, the better; tasks, too, if you like. The learning should never be task work. That is where pleasure and interest should come in. It all boils down in my opinion, first, to the matter of good-will and imagination, and, secondly, to making the best possible kind of teaching worth while, and so attracting to it those who, in time, will feel the worth-whileness of it, irrespective of any merely material aspect."

The note books are bulky, the opinions recorded numerous, the space now available all too short and valuable to permit of further sampling. Here and there a suggestion may be found in these few extracts; but, failing that, they will have amply served their turn if they should induce some readers of these pages to seek for themselves and at first hand, sympathetic understanding of the views and impressions of returned fighting-men, regarding the constructive, creative period that lies now before us.

FIRE WORSHIPPERS

WE are suffering to-day from the presence in our midst of a considerable number of people who delight in playing with fire. The disorder and the unrest of our time give them an opportunity of posing in the most dangerous fashion as friends of humanity and heralds of a new and brighter day. For the most part these swash-buckling souls keep all that is their own and as much else as they can acquire, they lack no creature comforts that are within the reach of their purse even while they deplore all forms of extravagance lying outside the range of their means or taste. They do not know themselves, but the historian knows them. History records their intervention through the ages. Their last appearance in force was at the end of the eighteenth century in France. They clamoured for the Revolution which was to shear their foolish heads from their pampered bodies. The

fires they helped to kindle consumed them in the end.

To-day they have passed beyond slamming and State socialism, for both have lost their pristine novelty. The very latest "stunt" is to be a revolution. Reconstruction is anathema, profit sharing, housing schemes, garden cities, small holdings and resettlement are either "eye-wash" or "dope," according to the degree of slanginess that has been reached. Half trained or wholly untrained minds excited by the incendiary Press are affected in a way for which only Rabelais would have found such fitting expression as the sensitive among us would hardly care to read. With some undoubtedly this fire-worshipping propensity is a form of auto-intoxication, in others it ministers to a diseased vanity, in a few it is the expression either of fear or of a perfectly honest inability to understand the social complex, or a

complete mental inability to reach any goal save by what seems the shortest route. Not more than a part of fire-worshippers are dishonest, but all are dangerous. At the present time, when there is but a thin crust of civilisation between the world and chaos, we have in our midst people who are trying deliberately to break through it, to release all the forces that are associated sooner or later with revolution and anarchy. They have never seen the fruits of disorder, the lessons of the past are unknown, nor will they trouble to enquire about them. Some are not even serious, they merely think that the frequent use of the clichés of the revolutionary will add to their mental stature.

Among their equals and superiors in intelligence the fire worshippers can do little harm. There comes to some of us who listen to their impassioned or envenomed tirades a memory of the famous scene between Mr. Weller's mother and the Fat Boy. "I'm sure I've been a good mistress to you, Joe," says the old lady. "I wants to make your flesh creep" is the implacable reply. Unfortunately it is not to those who can detect and expose fallacies that the fire worshippers appeal. They understand that their only chance is with the ignorant and embittered, with those whose grievance against society is not only real but well founded. They are careless of the consequences, for such is their belief in the chapter of accidents that they are confident of its aid. Some who have failed utterly and demonstrably to rule their own poor lives, their own whims, passions and opportunities, dream that they can ride in the whirlwind and direct the storm. They talk as though weighed down by all the burden of social inequality and resultant evils from which no civilisation is exempt. No sense of the actuality of things and the blindness of the forces they seek to provoke avails to deter them; their thoughts, feelings and sentiments are all shams, and they cannot understand the risks to which they expose the State. Invariably, too, they lack the saving grace of humour.

Yet, be it confessed, there is no need to feel concerned on their account, since no concern can alter the direction of their destiny. Our care is for the innocent victims of the fire worshippers, the people who strive and suffer and accomplish; who realise that in spite of civilisation's failures, its tendency is to move onwards and upwards. Those who have helped to build up, to help, to guide and assist, they are the real sufferers from revolution, and so, too, in the end are the blind unthinking masses spurred by the incendiaries to revolt to gratify an emotion, a whim, a desire for brief rule in the Kingdom of Hell rather than long service in the Kingdom of Heaven.

We must expect when the nerves of the world are set on edge that there will be many who will seek to promote disorder and revolt. A very small minority may believe that the end justifies the means, some who have suffered from the manifest errors of industrialism may hold that nothing less than world upheaval will cure world sickness. On the other hand it may be noticed that the supporters of revolt in all its evil forms are either the very young who are following a normal instinct or the blasés and the amateurs of life who have no real claim upon the attention of serious people. The exceptions to this general rule are few.

The time is coming, indeed it may be said to have come, when all who realise how great has been the struggle to bring our western civilisation to its present stage must combine to repudiate the fire worshipper, whose confused thought is dangerous to all within the circle of its expression. They must expose the fallacies they utter and the mischief they seek to bring about, they must prepare themselves to defend their country against all who would substitute revolution for evolution. It is often difficult to challenge statements, to find offence in what may stand for nothing more than ignorance or bad taste. There is in most of us a certain reluctance to be thought old-fashioned; we sometimes allow ourselves to be driven from the most strongly

entrenched moral position by a little of the quick fire of ridicule. We cannot if we would, we would not if we could, defend certain aspects of the life around us, its inequalities, injustice and unhappiness. We admit the need for drastic reforms, and the presence in our midst of many who will seek to obstruct them. But we do know that it is in the steady and untiring work of the reformers, rather than in the glib chatter of the amateur revolutionist that salvation lies. In the light of this knowledge our path is made clear. We have to remember, too, that the modern tendency is to worship brute force. Ten ignorant people are more than nine wise ones, three bricklayers prevail at the polling station over two trained political economists. Nay, the whole Parliamentary system is to be sacrificed to the new demands, and the fault is with those who placed the suffrage before the knowledge of its proper use. It is better to be dubbed

reactionary than quietly to acquiesce in the procedure that hands intelligence over to ignorance and places the wise under the heel of the foolish.

In the long run the man with the brain, the master organiser, will prevail over brute force. So it has ever been in the past, so it will be in the future. Only a respect for the State and the determination to fight abuses on constitutional lines can save what is left of western civilisation from red ruin and the breaking up of laws. Should we be doomed, we must console ourselves with the thought that "in the huge mass of Evil, as it rolls and swells, there is ever some Good working imprisoned; working towards delivery and triumph." But just as we have fought for civilisation *vi et armis*, so we must fight for it with all our mental equipment against those who are seeking to sacrifice what has been one to empty and delusive formulæ.

THE WAY OF ANCIENT WISDOM

AFTER four-and-a-half years of world warfare and upheaval the hard and bitter years of reconstruction have arrived. The city of Western civilization has been visited by an earthquake and we are all busy among the ruins clearing and rebuilding. No one can say of his life "as in 1914," yet how many now groping amid the débris have any definite idea about the task before them, what manner of city they are going to help rebuild?

The problems of construction and reconstruction are threefold, and always have been from the very dawn of social life—namely, spiritual, moral and material. Great wars can only rise when the first two have become exhausted. Reconstruction! The papers are full of it, yet from one view point alone and that the lowest. There is but one problem for countless readers—the eternal stomach problem stated variously in terms of commerce and transport, of capital and labour. The moral side is practically

untouched, and the spiritual largely by those who desire to find a short and easy way of communicating with the other world.

An acute observer from the Far East recently summed up the three failings of Western civilisation as follows:—

Utter lack of the sense of proportion.

The secular life.

Worship of speed and short cuts.

LACK OF PROPORTION.

If we take the first, we find it equally applicable to the individual, the class and the nation. Whether the atom is one or many it matters not, for all three, insignificant as they are in the vast purposes of the Universal, have the same idea of their own importance. We have three standards—the standard of Me, the standard of My Class, and the standard of My Nation. All things are measured by these three, they must be produced on all occasions. True! we speak of

Democracy, of our age as a Democratic age, and all the while Democracy is as remote as the Isles of the Blest or The Garden of the Hesperides. Who rules? All higher posts of the Civil Service, the Governmental Departments, are the perquisites of a class that has never for a single instant relaxed its grasp from the tiller of State. Without that mysterious talisman of the upper classes called "influence" all avenues are closed. The same applies to both Army and Navy. Only during the war and at the front, where leadership and efficiency were matters of life and death, the old barbed-wire entanglements of privilege were cut down and merit won through. At home the same old crusted incompetents, the same young society darlings, red tabbed and green. Take the education of the poorer classes. In the towns it is largely in the hands of well-to-do tradesmen, in the country of prosperous farmers and men with big business interests, generally the last people to be interested in or sympathetic to educational ideals for working men's children.

On the other hand those who perform lip service to Democracy are no better than our present masters. With them Democracy is always Me and My Class, but stops short of the nation, though it is inclined to include corresponding classes of other nations. Strikes are engineered with utter ruthlessness and disregard for all classes save that of the striker. The two prime causes for strikes are more money and shorter hours, *i.e.*, leisure. A third has recently been added—the political strike which aims at the downfall of representative Government, and the setting up of a Union mandate. With the first two all of us must sympathise up to a point, but the unfortunate corollary of higher wages is always greater spending capacity invariably strained to its limit. Leisure is spending time. Blackpool and Scarborough are the Nice and Cannes of the weekly rich. The third cause is essentially anti-democratic and a mere substitution of Tom Stork for Lord Log. All life is fluid, all things interpenetrate. You cannot take the Material apart from

the Moral or the Moral apart from the Spiritual. And the individual, the class and the nation, each in its little water-tight compartment, may grow to the limits of that compartment and then—rot.

THE SECULAR LIFE.

Why should you take the seventh day and say, "Chop! this day belongs to the Spirit—these six belong to temporal things?" All days in the East belong to the spirit and there is no such thing as the secular life. The Material is merely a preparation. Eating and drinking are worship performed with the body. The body is a temple of honour for the spirit. The head of the family is the high priest of this daily worship and pays homage to the Primal Cause through the endless chain of his ancestors. Thus the individual becomes a responsible link with the Divine and the bringing of children into the world is an essential part of religion. And so the race is preserved through the medium of the sacred unit—the family. But science will not preserve the race for ever, nor sanitation, nor any remedy that civilised society can offer. That which is born through temporal need may prolong a temporal state, it cannot render it immortal. Only the religious sanction can achieve this and through religion alone China has been able to survive when all her great contemporaries, Egypt and Babylon and Assyria, have turned to dust. Socialism and a declining birth rate, as Dr. John Hubbard has pointed out in "The Fate of Empires," always appear together. "The turning-point in past civilisations has been marked, again and again, by the appearance of Socialism coincidentally with a failure of the birth-rate." Where the interests of society and the race are antagonistic, the race will go to the wall. "It is not to the interest of a Socialistic society to permit more than an irreducible minimum of reproduction on the part of individuals the composing it."

The secular view of life is alone responsible for the appalling selfishness of the present day. Work as little and spend

as much as you can applies to rich and poor alike. Where is the spirit of brotherhood that journalists once professed to see arising from the graves of our dead? And yet it is to them that we shall turn for salvation—to the immortal host that went forward for the sake of an idea and came not back. Not to the pontiffs who sold their birthright for a mess of politics, not to the Cagliostros of ancient superstitions who come in shoals in the wake of desolating wars, not to the vacillating steersman of our modern states; but to the imperishable youth of those who believed and gave all for the sake of their belief. As they believed in liberty so shall liberty ensue, as they believed in Democracy so shall Democracy prevail, as they believed in England so shall England win through from the sands of her sorrowful pilgrimage in the wilderness after many years.

WORSHIP OF SPEED AND SHORT CUTS.

After many years! That is the keynote of our reconstruction. Time to heal, time to mend, time to make straight the broken roads and clear the débris before we build. "You look at your cross-bow and expect to see broiled duck" runs the Chinese saying, and this is the method of the West—to look and straightway expect. It is the last and subtlest and most perilous of vanities, the vanity of the social reformer who plants the tree and straightway expects to sit in its shade. The wise men of the East were wise because they sowed and looked not for the harvest, they planted for others not for themselves. In all things they paid tribute to those whose harvest they gathered in, the shade of whose woods and gardens they enjoyed. Their laws and ten commandments were the laws of growth. "Thou shalt not" applied to false restrictions or hot house methods. The miracle of the pine and the cedar is a culminating miracle wrought through the sleep of many winters and the awakening of many springs. And if, this is so of the tree, what of the human soul and the sense of things spiritual beyond the borderland? Is there a future

life and can we communicate with those we love who have vanished from our midst? Listen! From time to time disciples came to the saints and Wise Men of the East. As a diver searches the bottom of the sea for sunken treasure, so they searched the hearts of their disciples for the right motive. For one that came seeking truth, there were ten miracle hunters. From the beginning it is the motive that counts. What we say or write is not half so important as our reason for saying and writing it. So vanity, ambition, curiosity and selfishness all jostled each other at the Master's Gate. They were put to menial tasks, bidden to sweep the temple steps, to stand in the outer court in the snow, they were made hewers of wood and drawers of water. The long, hard period of discipleship, of humility and patience! How many survived? Here and there a few, and invariably the few whose motive was right from the beginning. The world claimed the rest as the world will always claim the seeker after miracles and the short cut to another world. It is hard for instance to tell those who have suffered and lost that their motive for seeking reunion is a selfish one. Yet in all humility it must be said. There is only one way of meeting with those who have made the supreme sacrifice, and that is the way of supreme sacrifice, of renunciation. If the one you loved died for a cause in this greatest of world catastrophes you can make that cause your own. The war is not over, it is only renewed elsewhere and in another form. If to him the cause was greater than all human ties, than even your love, can you not make it greater than your sorrow? Become a hewer of wood and a drawer of water, a camp follower in the army of progress, sweep the steps of the temple you presume not to enter. And one day the scales will fall and you will see, not with mortal eyes looking upon a dim shadow, an apparition, but with eyes of illumination, and the comfort you have denied yourself will be given you. Ask not and ye shall receive, seek not and ye shall find, that is the Way of ancient wisdom.

THE DUTY OF OPTIMISM

A MID the unrest of the nations groping after a new basis of security the voice of the public counsellor rises continually, as it did during the war, to advocate endurance. "Mr. Standfast," of the old allegory, has been furbished afresh as the type and example of citizenship at a moment when citizenship seeks new definitions and new ideals. Every day, while work halts paralysed by labour disputes, the Press urges the paramount necessity of productive endeavour, and calls upon the nation to "hold on." The advice, sound in itself, is coloured by a note of misgiving and apprehension, not unnatural where circumstances are apparently so adverse and disturbing. Too often the phrase of implied hope is cast in the conditional form. *If* we endure to the end, we shall be saved. Something more positive is required, a firmer affirmation of belief, which is the only spring of action. And that belief must be in the ultimate victory of good. Nothing more or less will carry the world triumphantly through the second and hardest stage of the great conflict, in which, under the name of Peace, it is now engaged.

Here then is "indicated," in the physicians sense, the duty of Optimism. But in what form is this loosely used word optimism to be interpreted for our present purpose? Not in its strict original meaning, as it was first coined by the Jesuit authors of the "*Mémoires de Trévoux*," with reference to the *optimum* of Leibnitz's doctrine that the actual world is the best of all possible worlds, a proposition that drew the fire of Voltaire in "*Candide*." Nor should it be taken as signifying the mere disposition to look on the bright side of things; for that, although on occasion a useful and comforting attitude, has limited driving force and tends to indolence. It is that "shallow optimism," censured by the author of "*The Idea of Tragedy*" as "the last theory of all to which a thinking man ought to consent." The only optimism worthy of thinking men must be that wider conception,

which looks beyond the present chaotic flux of human affairs, and presupposes the ultimate predominance of good over evil. It leaves room for that divine dissatisfaction, which, clearly seeing what is awry, yet recognises the possibility of betterment, and refuses to rest content with easy views, or to sink beneath the weight of adverse circumstance. The harder the task appears, the more courageous becomes this spirit of optimism. It ceases to be a mere attitude of mind, and declares itself as a vital force, carrying the man it inspires forward from conquest to conquest, and enabling him to rise on stepping stones of his dead self to higher things. In its light alone can he see life steadily and see it whole. By optimism progress thrives. Pessimism is slow poison and its end, paralysis.

It is against this slow poison that the world of to-day has chiefly to contend, for, to the superficial, the discouragements were never more oppressive. The dislocation of society, the brooding consciousness of instability, the knowledge of volcanic fire, ready to burst forth and overwhelm what remains of established order, the apparent lack of clear leadership, the babel of divided counsels tempt men to despair, if they do not fortify themselves with firm belief, that, as out of the recent material struggle came victory, imperfect perhaps yet recognisable, for certain eternal principles, so out of the new conflict, waged, for the most part, with immaterial weapons, there must emerge a spiritual triumph. Such an optimism knows no haste or impatience. It consents even to forgo the sight of the fulfilment of its faith, for the process is likely to be long. It is hardy enough to endure shocks, to see confusion worse confounded, before order can be reasserted.

It endures because its roots are deeper than the flux of things. To find the foundations of this optimism it is necessary to follow the path of Plato, when he distinguished between knowledge and opinion, showing the former to rest upon

the essential Form of Good, that "inexpressible beauty," the source of science and truth, and surpassing these two in beauty; while the latter has to do only with objects blent with darkness, the world of birth and death, and therefore a dim, shifting and unsteadfast thing. To this transient opinion, which the unphilosophical mistake for real knowledge, must be referred those secondary complacencies which go by the name of optimism, and which fail before the hard pinch of evil realised. Lower still, is that false optimism which sees one fool's paradise dissolved, only to build another and more foolish out of the crumbled materials, like the lady who declared herself an optimist, because she never missed the five thousand pound prize in a lottery, without concluding that Fortune had palmed her for the ten-thousand.

The true optimism never shrinks from facts, however threatening, nor does it

imagine good where none exists. It is the stronger the more it approximates to true knowledge, and every new approximation is a step towards the realisation of the ultimate Form of Good. It seeks to assign just values, and to know things as they are, so that all relations may be harmonised. Whether the ultimate vision of the perfect beauty is attainable by any man is a question that concerns the optimist less than his desire to make what progress he may towards the ideal goal. And he is sustained in his quest and in his conviction by something transcending the mutable world; for he has made friends with reality. To do this he had to put himself under the guidance of truth, whereby the soul wins emancipation. And the soul set free "co-operates," to use Emerson's phrase, "in the divine expansion; it refuses limits, and always affirms an Optimism, never a Pessimism."

In the final judgment of history, the glory of any nation is estimated, not by its power or its wealth, but by what it has added to the beauty of the world. The story of mankind is nothing but the record of an age-long quest for beauty.

* * *

It only needs a slight raising of human standards of thought and feeling, to reveal the present age as an age of barbarism rather than of civilisation. Five hundred years hence men will shudder at things which we do, with complacent unconsciousness, to-day.

* * *

To have an ideal, and to live it to the fulness of his power, is Man's only secret of true happiness.

From a Country Study

Some Notes on Life and Letters

By S. L. BENSUSAN

SIR Charles Walston (Waldstein) has written a thought provoking Essay in Moral Reconstruction and has called it "Truth" (Cambridge University Press).

Composed during the war, publication was delayed until quite recently, and the result of the epic struggle that provoked his comment upon our morals and manners leaves the opinions set out unaffected. The author believes that the efficient cause of war is to be found in our defective standards, our faulty education. He pleads for Moral Reconstruction and even those who cannot see eye to eye with him must admit that he is justified and that he makes out a strong case, though some of the evidence adduced in support breaks down on examination.

Looking at his conclusions from another angle of vision we see that war has flooded the world with hatred and all uncharitableness, has multiplied the evil forces that are ever waiting to attack civilisation, and strengthened the hands of the Satans who who go to and fro in the world and walk up and down in it. Yet we have to remember what Sir Charles Walston forgets, that there are probably more people in our midst to-day than there have ever been who recognise the evils, are prepared to fight them and believe in their hearts that the submergence of civilisation is not the Divine Intent. We have had long years in which it was not necessary to do battle for any of the faiths that were in us. Now the time of truce is over and in the world of Moral Causes there will be such a fight as has occupied the civilisation of the Western world through five long years on the physical plane. Defeat is unthinkable and some of

us know that those who struggle will be stronger even though they be overcome and that they will be giving their little help to move life on towards the far-off divine event. It is my quarrel with the author of a really illuminating essay that he writes as though few, if any, perceived the danger to which our lowered standards of public and private life are leading us. Surely if this were the case he would find no audience. Again I blame him for his assumption that honesty, clear thought and direct intention are the fruits of culture. They are not. Culture may force the seed, but without that seed, forcing is a waste of energy. What, one would like to know, is the proportion of undergraduates that derives real benefit from university life? One of the best and most honourable men I have ever met is a country carrier who, up to the age of forty, just forty years ago, was a rag and bone merchant. It is from within and not from without that the forces capable of building up our moral standard derive.

* * *

A further matter for regret is that Sir Charles Walston will write as though he were on a high tower, or at least a very elevated platform, that he will talk to his fellow men as though he stood far above them by reason of his mental and moral equipment. I do not suggest that this attitude is deliberate or even conscious, I am content to remark that it is unpleasant. There is nothing in his pages, valuable though many of them are, to proclaim the man with a vision that extends beyond the ordinary, nor can one welcome his repeated reference to his own earlier works. He mistakes obscurity for profundity on several occasions, and is at the best of

times eminently long-winded. Here is one sentence that tells beyond all doubt where the author learned to think. "The reason why such an adequate expression of moral consciousness has not existed among us, in spite of the eminently practical and urgent need, is that the constitution and the teaching of ethics have been relegated to the sphere of theoretical study of principles, historical or speculative, and have not directly been concerned with establishing a practical guide to conduct." Yet we learn to pardon such a cumbrous sentence, and to read with genuine appreciation many more that are like them, when we realise that we are listening to a man whose effort is to help, to stimulate flagging virtues, to repress flamboyant error wherever he may meet it. He considers the lies and subterfuges born of war, mercilessly he exposes them, but his remedies are never as great as the disease he has discovered. It is not by giving culture to the few that you will bring reform to the many, but it is by altering the whole basis of modern life, by enlarging the chances and diminishing the anxieties of the masses, by setting up from above a standard of simplicity in living, honesty in action and sobriety in thought. From no cloistered seclusion of the University town can these influences reach the rank and file. "Truth" is an Essay that ought to be in the hands of thousands, its appeal should be world-wide, but the reader feels that the author is over-anxious to justify himself, that he has remained on his platform and would not in any circumstances leave it to mingle with the *profanum vulgus* that needs the ripe fruit of his learning, his seclusion and his ease.

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Some quarter of the Essay is devoted to a critical consideration of journalism as a factor in the creation of moral standards, and here Sir Charles is amazingly intolerant and ill-informed. A mere onlooker, he writes as though he had lived for a generation at least in "the Street of Adventure." Journalism with its perennial haste and occasional inexactitude is intolerable to him. A journalist having justified himself to the author in little

more than two pages of type, Sir Charles gives nearly ten to a vain attempt to demolish the justification. One thinks, with a chuckle, how the journalist unknown would probably have pared his critic's ten pages into four and put into them all that was worth the saying, might even out of life-long habit have given some of the arguments a little much-needed cogency. It is when our author proceeds to wield the bludgeon that we see he has forgotten Hamlet's remark that a bare bodkin would do the business. He says in his semi-judicial fashion—"you have laid the greatest stress on the faculty of rapid judgment. I see no need for this." Here you have the key to the writer's mental attitude. Sir Charles Walston looks at journalism, finds it always hasty and sometimes inexact and will have none of it. Consequent upon his rejection the profession becomes worthless. If it were courteous to whisper that the modern journalist has other functions than the satisfaction of his distinctly academic taste, one would almost feel tempted to do so. I am by no means certain that in giving some four-and-forty out of one hundred and sixty pages to the subject of journalism Sir Charles Walston has preserved a sense of proportion, I am sure that in his criticism he has failed to do so. It is a fact that if he had the lightness of touch, the firmness of grip, the eye for the essential and the sense of proportion that distinguish the best journalism, his work would escape the worst of its faults, the heaviness of the doctrinaire, the dry hardness of the professor, the sublime certainty that opinions cannot be challenged. Here we have a valuable Essay, the work of a well-meaning and gifted gentleman whose principles are admirable, and it will fail to attract the audience it deserves because it has all those faults of composition that the trained journalist, who must hold his reader if he would keep his place, has learned to avoid.

* * *

We have all heard the story of the little boy who told his father that somebody he could not see had been abusing him

and even using bad language. His father on questioning the lad found that he had mistaken echo for the voice of a stranger. Now I may claim in all modesty to have forgotten much more about journalism than Sir Charles Walston will ever know. Through five-and-twenty years I have been associated with the newspapers of London, with those he would bless and those he would ban, and I know now that the most successful are those that echo their readers most exactly. The papers with the vulgar personal columns, the articles that reflect the lowest tastes supply a definite want. So, too, do those that comment sanely, reasonably, often with authority and even distinction, upon current events. Though Sir Charles be virtuous there shall yet be cakes and ale, though he be long-winded there shall yet be a daily news service for such as desire one. Let him reflect upon a certain absence of objectionable elements in our English press, he will know something of the continental variety. It is customary to abuse the house of Harmsworth, but did anybody find a paper issued by that remarkable house in which there was anything unclean or salacious? Has anybody been able to find the financial columns of any of its organs used to mislead or rob the public? Our newspapers are free from much of the reproach that falls to the press of the Continent, and the men at the head of affairs will be found ready to improve the tone and the taste as soon as there is any evidence that their public will endure the elevation. You may say they should lead and not follow their public, but the average Englishman is not easily driven and the most vulgar of men has a right to a news sheet that reflects himself. Perhaps when we have the Journalism by the State that Sir Charles Walston demands things will be different; it does not follow that they will be better. Recent experiments in State direction of affairs have hardly strengthened desire for Government control. After all the State is represented by men with the faults, failings and limitations that are common to us all. We may say of the Statesman as the Spaniard says of his village priest, he is "*hombre*

como alquer otro," that is to say, a man like the rest of us.

* * *

I confess that I took up "Truth" with an enthusiasm that flagged slowly but surely. Here was a great theme, here a supreme occasion, here a man of more than ordinary attainments. From the union of the three should have come the message that would have stimulated and strengthened us. Alas, it resolves itself into some few valuable reflections and a good many ill-founded views and opinions, uttered with an air of omniscience. A great opportunity has been seized but could not be retained. It may be very wrong of the world at large to refuse to be lectured or scolded, and when it is reading one book to be very little concerned with what the author said in another, but we have to take people as we find them. I do not suggest that we should make no effort to convert them to any views that are, as far as our finite intelligence can tell us, likely to advantage the world at large. We all have our ideals and we seek either by precept or example to make converts, but we must stand on our feet when we address our fellow men and leave our stilts at home. They can be used at carnival or on Bank Holiday when we set out to make people laugh, the last thing I am sure that Sir Charles Walston would think of doing. When we would teach, particularly when we are addressing those who may please themselves about attending our discourse, we must persuade, we must appeal to our common humanity, we must remember that we are but a spark of the universal fire, that the same life that has given one a taste for Greek culture and University seclusion has given another man a preference for bitter beer and a football match. For when we come to think of it the greatest among us plays a very small, insignificant part in the scheme of things, and the salt of a sense of humour may preserve many gifts that for lack of it tend to become unpleasant. In these notes, should he deign to read them, Sir Charles Walston may find yet another aspect of Truth.

I have been greatly interested by "The Thunderbolt," a novel published by Fisher Unwin and written by George Colmore, a writer who needs no introduction to readers of this magazine. It is in many respects a remarkable work. We are presented with a picture of an absolutely uninteresting woman, Mrs. Bonham, and her completely conventional daughter Dorrie. They live in a dull market town, they do uninteresting things, they are common-place to the finger tips, and yet they hold us because they are living people, bye-products of our latter-day civilisation. Every county town has its Mrs. Bonham and its Dorrie, its Doctor, its Vicar and its working-party ladies, cut in like fashion or cast in the same mould. They do more good than harm, they are kind and helpful, small, petty minded and as stimulating as Salisbury Plain on a wet and windy day. But it is to this dull circle that tragedy comes; to be more accurate the trouble strikes the centre of the circle, Mrs. Bonham and her daughter. For Dorrie goes abroad, to France and to Germany. I think it was Francis Bacon who remarked that he who goes to a foreign country without having mastered the language does not travel; he merely goes to school. A hideous complication supervenes, not the less effective by reason of the author's reticence, Dorrie, for a trifling ailment, goes to the clinic of Dr. Reisen where she is received by his assistant who takes her for a patient of quite another kind and proceeds to inoculate her in order to treat the terrible complaint for which he carelessly supposes her to be suffering. For Dr. Reisen is the discoverer of a famous remedy for a foul disease, and it is rumoured that he has sacrificed patients to perfect his cure. In the dedication George Colmore writes, "To A. W. L., with whom I have often discussed the place of fact in fiction, I dedicate a piece of fiction which owes both its conception and its climax to fact." Early in the book when nursery governesses for Dorrie are being tried and found wanting, a certain Miss Bootham, one of the rejected, airs heterodox views. She says that animals have

rights, she declares that experiments on animals lead to experiments on human beings. The Vicar having said that he had never heard of such things and the Doctor having declared that Miss Bootham didn't know what she was talking about, Mrs. Bonham sends the governess away.

* * *

In the days of the tragedy, when a French specialist had told Mrs. Bonham the nature of Dorrie's trouble, and had remained unmoved by the cause of it, the statements of Miss Bootham were recalled. Then Dr. Reisen came to England, and the scientific world paid homage to the man being concerned with results and not with means to an end, even Mrs. Bonham's friend, Dr. Rayke, being among the worshippers, so that the cup of her bitterness was full to overflowing. And Dorrie, the innocent victim of scientific research, was dead; her old nurse who had been faithful to her all the time gave her during an attack of influenza the painless dose that put a period to her trouble. "It is little satisfaction to Georgina (Mrs. Bonham) that Dorrie died of an illness she can talk about."

One cannot suggest that "The Thunderbolt" is a pleasant book, or one that may be left about for anybody to read, but it is at least a very sincere work and written with more than ordinary skill and with a reticence that is at times most effective. It would seem to have a definite purpose, to be designed to teach that the responsibility for evil extends to all classes of the community and that none may hope to escape. If the sins of the times can strike such sheltered lives as those portrayed here who shall dwell in security? George Colmore brings a very grave indictment against the memory of a man whose identity can hardly appear disguised to those of us who know the comparatively recent history of therapeutics. To the English mind there is something unspeakable in the practice of experiment upon humans, and yet it is well known that such things as are hinted at here are

done in Central Europe. We get back to the sole declaration of Miss Bootham, who is little more than a name in the narrative, who arrives and disappears in the traffic of half-a-page, leaving behind her the remark that vivisection leads to outrage upon human beings. We have the assurance of the preface that we are reading fact in the guise of fiction, and so when "The Thunderbolt" is laid aside we have to ask ourselves whether we see clearly about these questions of vile means to desirable ends, and whether at the great Court of Final Appeal science will be able to justify her attitude to all the lives of which man is the appointed guardian. If George Colmore set out to stimulate reflection through the medium of a novel, there can be no question about the success of the endeavour.

* * *

We are all very interested in Russia nowadays, and first-hand news from that wonderful country is welcome even when it is belated. Mr. Ernest Poole is the author of two really interesting books, one called "The Village" and the other "The Dark People" (Macmillan). They were published in America a year ago, and have been printed from electro-types that preserve all the peculiarities of modern American spelling—"traveler," 'dove' (for dived—permissible, but unpleasant), 'bowlders' for boulders, and other little excursions into the unexpected. In one of the books Mr. Poole admits that he had no Russian, and depended upon the services of his interpreters, and yet he gives us what are supposed to be the *ipsissima verba* of all classes of men and women, statesmen, soldiers, peasants, priests, landowners, factory hands, schoolmasters and the rest. One is afraid that Sir Charles Walston would be very vexed, and would find in these books material for a further indictment of journalism, but the fact remains that they make interesting reading, and the views are so clear, fresh and individual that, though we may criticise the inverted commas, there is no need to quarrel with what they con-

tain. "The Village" is the account of a journey made by Mr. Poole to the country home of his interpreter, who is a small landowner on good terms with his neighbour. "The Dark People" is a rather out-of-date survey of revolutionary conditions made before Lenin and Trotski had come into power; it is devoted to a consideration of the whole question from the view point of the peasantry, whose general name in Russia gives the book its title. It is comforting to remember that out of Russia's vast population some hundred and sixty millions are workers on the land, for we know that it is impossible to be in constant contact with Mother Earth and to remain permanently out of touch with the sane and sober realities of life. Mr. Poole is able to show us that the heart of Russia is sound. The peasants want more room, they will welcome the means of improved tillage, they have a contempt for the towns and for the folk who do no more than talk. Lack of sufficient land, too much vodka and no education have kept the Moujik in a backward condition, but these books bear witness to the existence of a large measure of commonsense and mother-wit among the rank and file. For the moment the young peasantry who supplied the bulk of the Russian soldiery have been overwhelmed by the experience of war, by the new ideas that they heard for the first time on the battlefield, by the Revolution and the consequent relaxation of the bonds of discipline. German propaganda and intrigue have been at work, too, and we know by now how skilfully they are used. The general opinion of old Revolutionary leaders like Tchaikowski, men who have both brains and character, would appear to be that commonsense will prevail in the end, and that against the *vis inertiae* of the tillers of the soil, the insanity of the townfolk will be unable to prevail. This at least was the view held by these sane leaders of revolt some two years ago. How far developments have served to affect their outlook we have no means of finding out. It would be unfair to Mr. Poole to suggest that the interest

of his books is limited to the views of other people. His descriptions are excellent, and he has captured successfully the atmosphere, or what we may take to be the atmosphere, of a Russian village. Some of the people he writes about are fascinating. There is the rural priest who brings about educational reform, improves farming and reduces drunkenness, literally sacrificing his life for the good of his flock. There is a great schoolmaster who works in an unknown village; there is a "sorcerer," a mystic with hypnotic powers and a gift of second sight, a strange, arresting figure. It may be that remote Russia is favourable to the development of such types. This man, Kraychok (wild duck) does no harm; there was another named Rasputin who, it will be remembered, wrought evil all the days of his life, and was able to make a conquest of all the women, and most of the men, with whom he came in contact. There have been very

many books about Russia published in the past few years, and whatever their qualities they all leave one impression behind them, the impression that we are only on the outskirts of that vast realm, that its strenuous inner life is only half understood; that the writers of both fact and fiction have vast mines full of most valuable material awaiting their skilled research and patient handling. Mr. Poole has not written merely to add to the number of books on Russia, he is a determined advocate of American assistance for Russia agriculture and urban industry. He sees that if America with her boundless wealth and vast opportunities stands aloof, Germany will step in, and that when Germany and Russia between them number three hundred millions or so, and there is a common training and a fixed intent, the rest of Europe may be faced again with trouble that we are all reluctant to think upon.

To look at life without eyes of love is to see only the back of the tapestry.

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Action, and action only, is the measure of understanding.

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He who is making true progress cannot plan his life; for he has committed himself to higher guidance, the purposes of which he cannot foresee.

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How seldom do we dare to live out the logical consequences of even our sincere beliefs!

* * *

There is no spiritual truth, however simple, which if honestly lived would not make Earth into Heaven.

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It is a truism that it is harder to do right in little things than in great things. This is because it requires a greater degree of concentration to focus the attention on the small things, and a higher discipline of the will to keep it constantly adjusted to their claims.

The Struggle for Social Justice

Notes for the Month

By A. EMIL DAVIES, L.C.C.

THE many forms of social unrest which confront the world to-day have—or at least so it seems to me—one root cause which is often not apparent to many of those who take part in the struggles which are merely different expressions of the same conflict. Put simply it is this: The great body of working people of this country—what is generally termed Labour with a capital “L”—is determined to have a greater share of the products of industry and the amenities of life than it had before the war, in the shape of more leisure (shorter working hours) and greater command over commodities and services as expressed by purchasing power; the propertied class, generally speaking, or what, for convenience sake, one terms “Capital,” is equally set upon retaining in one form or another its pre-war share of the national wealth. The struggle would be bitter and intense even if there had been no war, but on top of this conflict comes the fact that the burden of the war has to be paid for by someone, and that, as a result of the war, the national wealth, as represented by the sum of goods or commodities distributable each year, is very much less than it was before the fateful year 1914. Obviously, if Labour has more leisure and works less hours, other things being equal, less wealth will be created. Furthermore, if Labour also insists upon having command over a greater quantity of commodities than it had before the war, that is to say if it insists upon receiving wages which will

permit it to purchase more commodities, to live in better houses and to have more comforts than in pre-war days, there will be less left for the rest of the community. It is presumably not necessary here to advance the justice of the claims of the working people—who, be it remembered, form the vast majority of the nation—to a larger share of the good things of life; even the “idle rich” give at least lip service to this aspiration. The question is, how can it be achieved?

INCREASED PRODUCTION.

Many people who, for the first time in their lives, are giving attention to these matters, come to the surprisingly original conclusion that what is required is increased production. An intelligent business man, who as a result of a discussion on this subject, felt impelled to put down his thoughts in writing, admitted, as was admitted early in the war by Mr. Asquith, that the working classes are entitled to a bigger share of the things of this world, and then proceeded to prove that the only means of labour securing more was for it to produce more! He failed completely to see that this was not giving labour a bigger *share* of things, but I am afraid my friend quite accurately represented what most capitalists mean when they speak of labour having a bigger share. Far be it from my mind to deny the necessity of increased production; in fact, without it, I see nothing but national bankruptcy a few years hence. But if increased production is to come at the price of the

masses having to work long hours for inadequate remuneration, and under conditions which condemn them to live lives starved of all that is beautiful, in order to retain in their present privileged position that relatively small number of people who benefit by the present state of affairs, I have no desire to see it.

TRADE UNION RESTRICTIONS.

"What then is to be done?" the exasperated industrial magnate will cry; "if the Unions remove their absurd restrictions upon increased output, we could produce more and compete successfully with the rest of the world." It may be remarked incidentally that every attempt to shorten hours and improve conditions is met by the argument that it will ruin industry, that we shall not be able to compete with the foreigner, etc., etc.; and it is only when one looks at the extraordinarily successful profit earning record of most of our big industrial undertakings, even after being masked, as it is to an enormous extent by all sorts of devices to conceal profits, such as paying dividends free of income tax, making distributions of bonus shares, issuing new shares much below market value, that one realises how well our big industries seem to have triumphed over all such handicaps in the past.

The capitalist is, however, quite right when he points out that some trade union regulations do restrict output; and from the national standpoint, this is a danger. It cannot, however, be successfully overcome by handing over the organised workers to the mercy of the factory owner or industrialist against whom they have found it necessary to institute these restrictions, for they have discovered by actual experience that the small additional earnings they may gain during a period of prosperity are not sufficient to carry them over the subsequent period of unemployment, whereas the employer during such period is frequently able to lay aside sufficient to retire upon; and when work becomes slack, the forced rate of production the workers may have attained during a

period of feverish activity becomes established as the standard to which they have to conform at a time when there are only three jobs available for four applicants, and it is easy then for the employer to insist upon this maximum production being the standard for the old rate of pay. At such a time the employer can bring forward many a cogent argument to prove that under the prevailing conditions it would pay him temporarily to shut down his works; what he does not add is, that the bank balance and investments accumulated during the previous time of prosperity (which would have been even greater if the "short-sighted workers" had waived their "absurd restrictions"), would enable him to regard with perfect equanimity any such temporary closing down of the works. Not so with the worker, however.

A NATIONAL MATTER.

From the national point of view, however, it is emphatically a bad thing that there should be any unnecessary restrictions upon output, and the problem is to render such restrictions unnecessary. This can only be done by a comprehensive national policy, assuring to each citizen the right to obtain work on the best conditions that the nation (and not the circumstances of any individual employer) can afford, and full and adequate maintenance if facilities for such work are not forthcoming—an unthinkable thing, however, in a properly organised community, which should be able to make use of all the labour forces it possesses. The present system whereby industries are carried on by many overlapping and unco-ordinated concerns is, in itself, extremely wasteful, and results as in the case of the coal miners, in one works having a modern and satisfactory plant and in another being quite inadequately equipped. The problem was well put recently in an article in "The New Statesman," in the following words:

Is the continuance of private ownership compatible with the elimination of huge avoidable waste in production; and is there

any chance, under private ownership, of satisfying the legitimate aspirations of labour, or of giving to the workers that sense of working for the community which is essential if smooth operation in industry is to be possible.

AN AMERICAN COMMENT.

A pungent comment upon the industrial position in the United Kingdom has quite recently been made in a book, entitled "What happened to Europe," by Mr. F. A. Vanderlip, the late President of the National City Bank of New York, America's greatest banking institution, who this year paid a visit to Europe with a view to interesting American capital in Europe, and has written his impressions. Mr. Vanderlip does not consider that British industries have benefited by the war through forced awakening to the possibilities of labour-saving machinery and through the relaxation of restrictive regulations imposed by unions. He writes:—

The differential that England has had in the last generation, compared with America, and I believe in some degree with Germany, has been the differential of a wage scale that averaged lower than the point at which the physical efficiency of labour could be maintained. In order successfully to compete in neutral markets British industry has made a red ink overdraft on the future, an overdraft on the physique of her citizens, an overdraft that has consumed her house facilities; that overdraft must now be made good, at the expense of the nation. At the direct expense of industry a minimum wage must be paid, either voluntarily or such wage will be fixed by law.

A CITY OPINION.

In giving the following long extract, I may be filling up some of my space this month rather easily, but the value of an extract depends not only on what it contains, but the source from which it emanates, and the fact that this particular quotation is taken from "The Statist," of July 19th, one of the most reputable weekly financial journals in the City of London, invests it with a good deal of importance. It shows that underneath the concerted effort that is being made to bear pressure upon the Government and the public, by means of a stream of resolutions from Chambers of Commerce and shareholders' meetings, there is a

current of serious opinion in City circles, which is not represented by these interested efforts. Incidentally, it may be mentioned that although the whole machinery of the Press, trade and political associations is being worked for all it is worth to convey the impression that public sentiment is against the community taking over the control and operation of necessities, no attempt is made to organise Hyde Park or other great open-air demonstrations which require the presence of a great concourse of people. All that money can do is being done in the campaign against nationalisation, but it stops short at any ocular demonstration of the power behind the movement. This by way of introduction to the following observations of "The Statist":—

We are entirely unwilling to say anything that would in any way even seem to encourage disagreement, and the consequent breakdown of the negotiations between the Government and the miners. At the same time, we conceive it to be our duty as a member of the Press to point out clearly that the Government has not done quite as much as it can do. The miners, it is true, are the people who are actually engaged in the extraction of the coal and the lifting it to the upper world. And the very fact shows us that the importance of the mine-owners and the mining capitalists is enormously exaggerated. When a state of things arises which brings home to every one of us that our export trade is seriously endangered we turn at once to the miners and ask them to show the patriotism which they exhibited when they volunteered in such large numbers to defeat the Germans, and by so doing to save the trade of the country; and, consequently, its political standing in the world.

The mine-owners, and those who rent the mines from the owners, are comparatively of no serious importance. It is taken for granted everywhere that they can do nothing. It is to the miners we turn. And when they show the patriotism that is expected from them we all feel relieved, and hope that an arrangement will be come to which will save the future of the Empire. Now we think it our duty to dwell upon this aspect of the case, for there is no use in our pretending not to see that the fate of the Empire is in the hands of the miners; and, consequently, that the members of the Government can undertake to do other things, besides what they have promised, to come to a really satisfactory arrangement with the miners. Let us not pretend to believe in the power of

capital, for capital is nothing in the world, only the means put into the hands of a small number of persons to employ those who can furnish us with coal and other things at cheap prices. It is the workers we instinctively recognise when we are really frightened, who are the people who can secure to us cheap coal; and, consequently, can maintain our great world-wide trade. We would, therefore, ask Sir E. Geddes and Mr. Bonar Law to consider well between now and when they receive the answer of the miners what more they can do to make it the will of the miners to increase as much as possible the outturn of coal, and on as cheap terms as is compatible with their reasonable comforts. We are told that property is sacred, and that the mines cannot be taken away from the mine-owners. Is that really true? Does anybody, even the most confirmed old Tory, believe that it is not possible to take over the mines from the mine-owners? The mine-owners did not in any way make the mines, or even render it easy to work the mines. Practically, they got the mines for nothing, by rendering services, the nature of which need not be inquired into, to kings who were not always endowed with power for the welfare of the Kingdom. They can be bought out like other people. And is it quite impossible to buy them out? Everybody who pays attention to what is going on in this country during the present year, and for some little time previously, knows that the great land-owners are selling their landed properties of every kind, including mines, in extraordinary numbers. Is it, therefore, quite out of the

question that the mines should be made to pass without delay from their present owners, to the representatives, agents, and servants of the people of the United Kingdom?

It will be said, of course, that Government control of business is always wasteful, and that we should exchange King Stork for something worse. But is it inevitable? Are the British people incapable of creating a Government Department which would manage the mines as well, let us say, as directors chosen by shareholders manage so many of the business concerns of the Empire? We are never tired of bragging about our own practical capacity and our ability, especially in matters of business; and yet, while we are bragged to in this offensive manner, we are told by the same people that a Government is sure to mismanage whatever it gets into its hands. If that really be so—if there is no chance of forming a Government body which can manage the mines—we may as well submit to the inevitable. If the present arrangement has brought us to a position in which the Government tells us that we shall practically lose our foreign trade unless we agree to make coal so dear that nine persons out of ten cannot afford to provide themselves with all the coal they need, we may as well at once throw up the sponge and say that the days of England are numbered. In the second place, we would ask the great companies which have worked the mines with so much success hitherto, whether they are at present so enamoured with profiteering that they can do nothing to keep coal moderately cheap—so cheap, at least, as will not lead inevitably to the loss of our foreign trade?

Many think they are serving humanity, when they are really only giving expression to the pride which makes them deem themselves not as other men.

* * *

No man really serves, who is fastidious about the work which falls to his share.

* * *

The greatest self-sacrifice is to be unconscious of the sacrifice. Consciousness itself is a compensation.

* * *

That is a red-letter day for any man, on which he thinks, or does, one simple thing out of the depths of his own spiritual nature, uninfluenced by custom or by the opinion of his fellows.

The Crusade against Cruelty

Monthly Notes

By G. COLMORE

All nature protests against the barbarity of man, who misapprehends, who humiliates, who tortures his inferior brethren.—MICHELET.

A New Name.

The change made last month in the title of the notes formerly styled "Humanitarian" indicates no change of policy, but only a more definite and, if possible, more vigorous pursuit of the policy followed hitherto. The Editor, in selecting a title more picturesque and less trite than "Humanitarian Notes," has the intention of emphasising the necessity, in this time of reconstruction or regeneration, of combating one of the greatest foes that regeneration has to face. One of the greatest? It should rather be termed the greatest of all, the arch foe of the spirit of regeneration. For where cruelty reigns, progress lies prostrate; since the precepts of cruelty tend to veil man's vision, and its practices to harden his heart. It must be so, for cruelty is the antithesis of love, and love is the vital element in the world's advance. It is the translation of love into conduct which measures the rate of the advance.

Cruelty, Blind and Intelligent.

There is cruelty conscious and cruelty unconscious. Born into the world when the world was in its babyhood, when ignorance and selfishness were part and parcel of man's inexperience, cruelty, the offspring of selfishness and the foster-child of ignorance, was inevitably to the fore. But it was unconscious; void of understanding, it was void too of calcu-

lation; brutal, it was hardly base. As the minds of men developed, it became not only an impulse but a design, not only a weapon of defence but a means of gain, not only the blunt instrument of passion but the tempered steel of careful craft. Unconscious still where ignorance persists, it has become half conscious in the domain of custom and fully conscious in the realm of knowledge. Between cruelty unwitting of the hurt it causes and cruelty aware of the pain it inflicts, there are as many degrees of consciousness as there are tones, semi-tones and over-tones in the scale. Thoughtlessness and stupidity, custom and convention contribute much to the cruelty perpetrated hourly, daily and year after year by men and women subject to the civilisation of to-day; cruelty which is associated with amusements, with food, with clothes, with much that forms an unconsidered part of ordinary life; cruelty which is not definitely acknowledged to be cruelty, but which is nevertheless recognised as such to the extent that those who directly commit or indirectly cause it refuse to consider its nature and shrink from the questions of its extent of its necessity.

Necessity the Mother not of Invention only.

There is wanton cruelty; cruelty, that is to say, which inflicts pain for the mere sake of inflicting it, with no object save that infliction; and there is calculated cruelty, practised with a definite purpose, to achieve a definite end. Wanton

cruelty is condemned by the average man and woman of to-day; the cruelty called necessary is accepted, and necessity in this connection covers a field large and little explored. It is "necessary" that in slaughter-houses terror and pain should obtain; it is "necessary" that in the transport of cattle suffering should be widespread, long drawn out, and acute; it is "necessary" that in sport animals should be done to death; it is "necessary" that in the interests of fashion and of trade beasts and birds should be slaughtered to the verge of extermination. It is "necessary" too that in the service of science living creatures should be dissected, operated upon, poisoned, and starved; and it is noteworthy that, where science is concerned, cruelty is not technically or legally cruel so long as it bears the hall-mark, "necessary." Constantly we are told that vivisection is not cruel; nor is it—technically; for the infliction of pain does not, according to the law, in itself constitute cruelty; nor does it in the ethical vision of the vivisectioner. Pain, where pain is inflicted, is essential to the attainment of his end, and, being essential, cannot be characterised as cruel; in other words, it ceases to hurt, not the victim, but the conscience of the vivisectioner.

People Who Mean Well.

In the debate on the Dogs Protection Bill on May 23rd in the House of Commons, Sir Hamar Greenwood protested "against the allegation, made more widely outside the House than in it, of the alleged cruelty of medical men. . . .", and the implication in his words is that the infliction of suffering, even of severe suffering, is not cruel, provided that the aim of the man who inflicts it is to obtain some benefit to humanity. The "alleged cruelty" which Sir Hamar Greenwood repudiates is wanton cruelty, and it should be distinctly stated and clearly understood that no one who seriously and intelligently takes up the question of vivisection and advocates its abolition accuses the medical profession

of wanton cruelty. There have been men in that profession who have taken pleasure in cruelty; there have been men in other professions or in no profession at all who have rejoiced in the infliction of pain; men subject to the lust of cruelty, a vice, or rather a disease well known in psychiatry; but the medical profession is not denounced, by those who denounce vivisection, as being actuated by love or lust of cruelty, is not charged with inflicting pain for the sake of inflicting it. The motives of vivisectioners are not impugned by their opponents, but only their actions; it is not the moral evolution of the experimenters with which those opponents are concerned, but the sufferings of the animals upon whom the experiments are made. "For the good of humanity" has a noble sound. Possibly "For the good of Germany" had a noble sound to the souls of the crew who sank the *Lusitania*. But nobleness had no part nor lot in that sinking in the eyes of those on board the doomed vessel. Patriotism, when it disdains all considerations save its own, may become an ugly thing; and so may philanthropy.

The Means and the End.

There are two methods of treating the problems of life; one is to put aside ethical considerations altogether—and this ordinary men and women decline to do; the other is to apply ethical considerations with logical completeness—and this ordinary men and women shrink from doing. Ordinary men and women want to effect a combination of these two methods, to give a voice to ethics, but the casting vote to selfishness. The result is confusion of thought, a darkening of counsel, a blurring of moral vision. And in this disorder of values, in this confounding of means and motives, of practices and purposes, the value of the end to be attained is apt to be exaggerated in order to extenuate the unworthiness of the methods by which it is sought. In respect of many questions this is the case; in respect of vivisection it is certainly the case; the phrase, "For

the good of humanity," has an especially exalted ring about it. But phrases are constantly curtains, hiding reality as a room is hidden behind masked windows, and in order to appreciate the meaning of a phrase, we must throw off the hypnotism of familiar words.

Spirit and Matter.

What then is the true meaning of that soothing phrase, "For the good of humanity," taken in connection with the practice of vivisection? What is this good which justifies evil and sanctifies the imposition of pain? Is it something which will bring humanity nearer to the supreme Good, or God? something which tends to develop man's spiritual nature and so aids him in the great struggle between spirit and matter? Not at all. This good which uses pain as its agent and might as a right is a good of the body, a gain for matter, for the material side of humanity; and the justification for the means of its pursuit is the same justification as that of the man who thieves in order to support his family, or the nation which breaks its treaties in order to increase its power and prosperity. The thief breaks a social law "for the good of the family"; the nation breaks international law "for the good of the nation"; and the only way in which the vivisectionist and his supporters differ from these is that the law which they break is wider than either the law of the nations or the law of society. They break "for the good of humanity"—that is to say, for the good of a section of living beings—a universal law.

The Law.

The law of spiritual development is the law of love; selfishness, oppression, tyranny are factors in arrested growth; and humanity, in making use of these factors, in harming, oppressing, tyrannising, harms most of all its own soul. "For the good of humanity," when that good is gained by evil, when relief from suffering is sought by the infliction of suffering, is a phrase that is fashioned

of falseness; the gaining of the whole world for humanity, all its knowledge, all its power, all its intellectual capacity, profits humanity no whit if, in the gaining, it loses its own soul. And thinking upon progress, upon evolution and the quickening or retarding of it, the question arises: Is an act of cruelty performed for the sake of gain, even the gain of humanity, evidence of a stage of development more advanced than that betokened by cruelty for cruelty's sake? Is, in other words, wanton cruelty a worse or a better thing than pain inflicted with purpose calculated and deliberate?

Motive an Index.

Consideration of motive—which is the consideration usually introduced into questions of ethics in which the treatment of animals is concerned—is out of place in this question; for it is motive itself which is under review. Is the motive of gain, of material gain, a higher motive than that supplied by careless brutality? That is yet another way of putting the question, and most people would answer it, put in that way, in the affirmative, with a qualification as to the nature of the gain. If the gain is in the direction of a general improvement of conditions, they would say, even material conditions, the motive of the man who hurts and oppresses in order to secure that gain is higher than that of the man who hurts from sheer wantonness. The verdict would be a true one. The man who vivisectionists with the idea of helping humanity even with the idea of acquiring knowledge belongs to a more advanced stage of evolution than the man who hurts through lack of imagination or love of giving pain. A more advanced stage; but a more dangerous one; of greater responsibilities, of larger opportunities, of subtler selfishness, of increased capacities for good or for evil.

The Perils of Progress.

The man of intellect, of knowledge, of determination, of self-control, stands at a critical point in his career; a point at

which he can associate himself with matter and the glories of matter, or consecrate his strength and his abilities to the service of the emerging spirit; he can, in a word, work with evolution or against it. The brutal man, cruel in ignorance or in malice, has no such choice as this; blindly he acts, and cannot descend to the uttermost evil because he is incapable of perceiving the highest good. His motives are lower than those of the man who would torture animals for the advantage of mankind or for the acquisition of knowledge; but his guilt is less, since his perception is dim. He is the slave of matter and is bound by its decrees; it is the evolved man only who, conscious of matter's force, can voluntarily become its servant. It is not contended that vivisectionists as a body or vivisectionists as a section of scientists have reached the point where vision is completely clear, but only that, generally speaking, they are nearer to that point than the man who inflicts pain in wanton and unconventional ways; that certain amongst them are, in many respects, in the van of advanced thought; and that the greater the brain power, the more developed the intellect, the more important it becomes that arguments, whether scientific or ethical, should be based on true premises. For an argument may be justly reasoned and the conclusions arrived at logically reached; but if the premises from which argument proceeds are false, the conclusion which arises out of it may be more inherently wrong than if the reasoning were faulty.

The Only Test.

There is but one way in which, in matters ethical, to reach conclusions ethically sound, and that is to base all judgment of such matters on the principle which, viewed from the side of reason is justice, from the side of knowledge is truth, from the side of emotion is love. It matters much—but, comparatively speaking, little—if the scientist makes mistakes. It matters much—but, comparatively speaking, little—if the

judge, in individual cases, confuses the issues. It matters enormously, not comparatively but positively, if men of intellect, of influence, and of power, give, in matters of morality, a false lead, and retard instead of stimulating the spiritual perception of the mass of humanity. It matters enormously to humanity, enormously to the men who mislead; for to every individual those less advanced than himself are the "little ones" spoken of in the Christian Scriptures, and great is the responsibility of the more developed, and pregnant with disaster the misuse of that responsibility.

Unconsidered Cruelties.

There is no better training in distinguishing between cruelty and kindness, selfishness and unselfishness, right and wrong, than to practise just and kindly action in the small dealings of daily life. And in these small dealings people who are by nature not unkindly are often carelessly cruel. In holiday time, for instance, in Britain certainly—and the British are undoubtedly in the van of humane advance—cats are frequently left in the untenanted homes to starve uncared for, or, after wandering, distraught with hunger, through the streets, to die from exhaustion or at the hands of those human beings whom defencelessness forms an incentive to attack and not to protect. The chaining of dogs again, or their confinement in small back yards or unwholesome outhouses—the constant chaining, the unceasing confinement, for there are many people whose circumstances render it impossible that their dogs should be continually at liberty—is a cruelty none the less real and profound because it is constantly unconsidered. Lack of consideration is one of the most fruitful causes of unkindness, and stands in the way of the sympathy, the "feeling with" other beings, which is the beginning of brotherhood.

Provisions and Practice.

An increased consciousness of the sufferings of the animals directly dominated by

man, a growing sensitiveness to those sufferings, and a deeper sense of human responsibility in regard to them is evidenced by the proceedings of the Select Committee of the British House of Lords engaged in considering the provisions of the Anæsthetics (Animals) Bill. The Bill does not go as far as humanitarian principles and sentiment would like it to go; but the mere fact of its existence, and the opinions and ideas expressed by many of the witnesses before the Select Committee, testify to a marked advance in general humaneness of outlook and attitude. But the difficulties of dealing in piecemeal fashion with the sufferings of animals exploited for man's benefit were demonstrated in the evidence of Major Hobday, F.R.C.V.S., who, wholly in sympathy with the object of the Bill, to the extent, indeed, that he would like to go beyond its scope and make an anæsthetic, local or general, compulsory for every operation performed upon animals, yet pointed out that one, at least, of the provisions of the Bill as it stands is impossible of practical application. That provision enacts that no operation shall be performed on any animal by anyone except a qualified veterinary surgeon; but it could not be carried out, Major Hobday remarked, for the simple reason that in country districts, where lambs and pigs have to be dealt with in large numbers, there are not enough veterinary surgeons to perform the necessary operations. That this is a just criticism is obvious in face of the fact, stated in further evidence, that there are in Great Britain about 2,500 registered veterinary surgeons and about 40 million domestic animals, not counting cats and dogs.

The different ideas that people have with regard to what hurts beings other than themselves and cut off from all possibility of recounting their sensations or expressing their opinions, were emphasized in the course of the evidence. Sir John McFadyean, for instance, Principal of the Royal Veterinary College, contended that the use of the twitch, without which severely painful operations could not be

conducted unless the animals were anæsthetised, was torture, while Lord Chaplin held such a view to be ridiculous. Sir John McFadyean withdrew the term "torture" and substituted for it the words "excruciatingly painful"; and, confronted with this delicate hairsplitting in definition, the familiar Shakespeare question leaps up in the mind: "What's in a name?" Is there a great deal of difference to the horse, with the noose of cord drawn tightly round its nose, that highly sensitive, tender, delicate part of a horse's body, drawn more and more tightly as the noose is twisted, and twisted, and twisted again, till the pressure is intense; is there a great difference between torture and excruciating pain? The answer comes in another Shakespeare quotation, one spoken by Hamlet, and it is: "Words, words, words." Words mean so much when men are arguing, and so little when pain has reached the point of excruciation—at least to the animal excruciated. And then, after all, to find in such an authoritative dictionary as Webster's that "torture" is given as the synonym of "excruciation"!

This enquiry into the meaning of words is not intended to throw discredit upon Sir John McFadyean; not at all, for he stuck manfully to his opinion that the use of the twitch causes intense suffering, and his change of phrase would appear to indicate concession rather than conviction; it simply calls attention to that tendency in men and women, alluded to in a previous paragraph, to soothe their consciences with phrases. Torture? No, we must not tolerate torture; the word has an ugly sound. But pain, even excruciating pain, is a different thing; there is nothing unusual in pain—inflicted on animals; and it is not necessary to define the extent of it. According to Lord Chaplin, however, there is in the use of the twitch, which Sir John McFadyean says causes excruciating pain, no pain at all—or none worth speaking of; and this division of opinion shows itself in connection with many practices besides that of using the twitch. Mr. J. Lennox,

giving evidence on behalf of the National Farmers' Union of Scotland, said it was doubtful whether great pain was caused by the dishorning of cattle; other witnesses pronounced dishorning to be a brutal and shocking operation, and that whether performed by clipping off the top of the horn with shears, or by sawing it through, it caused intense pain.

But considerations other than those of causing pain were brought forward by witnesses before the Select Committee; there were considerations of trade interests. A witness who stated that the dishorning of cattle "caused animals excruciating pain, during which they roared and struggled" (*Times* report, July 23rd, 1919), said that the imposing of the obligation to use anæsthetics would seriously affect Irish breeders, and suggested that compulsory anæsthetising should be postponed for two years because the Department of Agriculture in Ireland

"thinks it necessary in the interests of the trade." Another witness declared that the necessity for the dishorning of cattle is greatly exaggerated, and that it is done to "make the cattle more valuable, to turn them into poll cattle." Moreover, this witness declared, that the results of the operation could be brought about in a different and a humaner way, a way which indeed would be wholly humane. He said that "the application of caustic potash to the horns before the cattle were six months old would prevent the horns from growing, and would be painless." If this is so, why has this cruelty gone on so long? Is it just custom that has perpetuated it, and carelessness and indifference? The Select Committee to enquire into farmyard practices has work to do which badly needs doing; and the Chairman, Lord Willoughby de Broke, is to be congratulated in that he shows himself determined that, as the result of this work, results definitely good shall be obtained.

The most urgent reforms are never those about which the world agitates itself. What popular statesman or reformer has ever yet put the problem of cruelty in the forefront of his programme? And yet it is the great problem of human life. Abolish cruelty, and the way is open to every other kind of reform. Shut the eyes to it, and every form of amelioration becomes impossible, because undeserved.

* * *

To be indignant at injustice is not necessarily to be an idealist. Too often it is only merely the indignation felt at the lack of opportunity of being unjust oneself.

* * *

There is only one thing that counts in any human being, and that is the silent influence which he emanates. The true test is in simple presence. It is thus that every man is instinctively judged, whether he realises it or no.

Educational Notes

THE NEW TEACHING.—T.E.T. AT HOME.

EVEN the uninterested general public, nowadays, has education thrust upon it. It hears murmurs of education on every side; whatever newspaper it opens, education stares it in the face; the uninterested general public feels rather bored. Not that alone; it is apt to be rather sceptical as to the results that are claimed for the new methods in teaching. It agrees more or less with the poet that Heaven lies about us in our infancy, but, in reference to new methods, it scoffingly adds that it is not Heaven alone that "lies" about us in our infancy. One has only to hear the general public comment on Montessori to realise the strength of its scepticism.

We wish that more of these sceptics had heard and seen the display of music, eurhythmics and handwork given by children from the Arundale and Brackenhill Schools, on Whit-Tuesday, in Mortimer Hall, on the occasion of the T.E.T. At Home. Each child taking part in the music and rhythmic exercises, and in the little play was an individual, yet, though individual, an indispensable part of a corporate whole. There was no nervousness or stage fright, even among the very tiny ones. There was, instead, balance and poise and a certain indefinable joy in doing. Each played his part, not because this part had been meted out to him by a teacher, but because he loved the mere playing of it. The classes worked together as intelligent entities; they did not woodenly follow the instructions given to them by teacher or leader.

The handwork was equally noteworthy in its individuality and breadth of choice. There was rhythm in art here as well as in the musical studies. In the handwork, children from the London Garden School had also a share, and the three exhibitions gave the visitor the impression that zest in pleasurable work, not dutiful prepara-

tion for a public display, had been the chief factor in the production of design, grouping of colours, modelling, carving, needlework, original compositions of a literary and a musical character, etc., that interested and called forth admiration.

The children themselves are not the ordinary school children. They have character, self-control and balance. They look on the world with understanding, and with straightness. They have amply repaid the trust that is the right of every child, but which very few children, comparatively, are granted. The test of this "new" education will come when these children go out into the world. Judging by the impression they make now, they should be more fully equipped for life than children educated on more orthodox lines, for they are accustomed to meet and resolve, their problems in an independent spirit, to try to fathom the depth of any matter, to try to find out "why" to look on all persons and all things with sympathy, even though with disapproval. The ideal that is held up to them is Love, and Love necessarily includes service.

BRACKENHILL GARDEN PARTY.

Another striking example of the new methods in education was given at the Brackenhill Theosophical Home School Garden Party on Saturday, 28th June. The entertainment, delighting the guests, was provided entirely by the children, who produced a simple little play and gave an exhibition of Margaret Morris Dancing, as well as singing several charming two part-action songs. What has been done here by the new methods is little short of marvellous. Encouragement, freedom, and as much self-government as the little ones are capable of managing is given to them, and the result is a group of "happy hearts and happy faces" engaged in "happy play in grassy places." Surrounded always by love and gentleness, these little waifs,

many of them, have become loving and gentle; treated with consideration and tolerance, they show consideration and tolerance; hearing well-modulated voices and good English, they have learnt to speak well. It was a wonderful thing to see these little folk sing and dance with joy and grace, heart and soul in this education by play. The display was given out-of-doors, and the children danced bare footed on a grassy stage ringed about with trees and flowers.

Pondering the reclaimed lives of the Brackenhill children, watching the sunny seriousness of the Montessori baby, being led, a willing captive, by some friendly youngster over the garden, with its terraces and its mysterious hiding places under the shelter of spreading shrubs, we find but one answer to the question, "Are the new ideals in education worth while?" The new ideals in education are Life itself to the child. One looks forward to a day when the teaching vocation shall be the most sacred, not alone in the eyes of the few who have seen, but also in the eyes of the many who, not having seen, yet believe. We are all struggling towards the far light at the end of the long rocky gorge, grown-ups and children alike, and it is for us to help the little ones to "win their path upward, and prevail," not by removing the boulders, but by helping to overcome them.

THE EDUCATIONAL BASIS OF PEACE.

The Institute of International Education, recently established in the United States as a "permanent central bureau of information to serve as a clearing house for international relations in education," is the result of a wish, born of the war, to direct attention to the desirability of such relations in education as a basis of permanent peace.

The first task to which the Institute, which will co-operate with other agencies interested in the promotion of international good-will through education, will apply itself, is to prepare and disseminate information concerning institutions, types of training, graduate instruction, and

individual courses in the United States. If other countries took up this idea, and if the dissemination of such information were so regulated internationally, that each country was in possession of the same quality and class of facts regarding all other countries at any given time, world-wide education would go ahead "by leaps and bounds." This regulation of the dissemination of information would mean that the United States would have to hold in their grey-hounds and that the slower European nations would have to slip theirs. Every country cannot have that peculiar quality of atmosphere which belongs to America, and which makes for speed, but it is a fact that should be borne in mind in making comparisons, that in the Eastern and Middle States, at any rate, there is that exhilaration of air that almost doubles an individual's working capacity. The Institute proposes to "discover how many foreign professors could be of service, where they could teach what subjects were preferred, and other aspects of the problem of exchange." It will organise the visits of foreign educational missions, and will gather together the threads, broken in the war, of the valuable international bibliographical work. The Institute seeks to promote proper understanding and appreciation of the life, institutions, and culture of other nations. If it had no other object in view, this last one would claim for it immediate attention and interest, for it is on the broader lines of international sympathy that the basis of any peace worth calling a peace, must be built.

A second experiment is the foundation of the Society for American Fellowships in French Universities, the outcome of a volume on "Science and Learning in France" (1917), detailing the contributions of French scholars in the fields of scholarship and research. The Society will endeavour so to readjust the weights that the balance in favour of German Universities will no longer be so heavy as now in the States, and it will also foster the mutual understanding and appreciation of those peoples of the world who cherish the same ideals of democracy, justice,

and liberty. Twenty-five fellowships will be awarded each year, to the value of \$1,000 (£200) a year for two years. It is hoped that ultimately similar relations may be established with the British Universities.

MORAL INSTRUCTION IN U.S. SCHOOLS.

"Education as service" might well have been the motto, as it was the spirit, of the Educational Congress held at Albany, New York, in May, under the auspices of the State Education Department. Through the wide range of divisions covered there resounded the basic notes of patriotism socialization and co-operation, with emphasis on the importance of the ideal rather than of the material, in education, and on organization of the school as a form of present life rather than simply a disagreeable preparation for adult life.

Not least among the various sections, although it was attended by comparatively few educators, was the conference on moral instruction, which covered the four foundational questions:—

- 1.—Should there be specified and formal courses of moral instruction in schools?
- 2.—If so, what should be the programme of such instruction in the high schools?
- 3.—What should be the programme of such instruction in the elementary schools?
- 4.—What should be the preparation of the teacher for giving moral instruction?

Professor Felix Bertraux, of the University of Paris, who has recently been lecturing at Columbia University on civics and moral instruction, explained the French system of ethical instruction which has been in effect for some time in the public schools of France. While a definite course is laid down, most of the instruction is given through talks, readings, gems of poetry, the appreciation of nature and the teaching of civics. An interesting point is made in the correlation of the teaching of the French language

with training in patriotism, the attitude being taken that a pupil who speaks poor French is "not a Frenchman," and hence unpatriotic. Also, "without taking into account the special creeds of the different sects, the teacher tries to make the child understand and feel that the first duty man owes to the Divinity is obedience to the laws of God as revealed to him by his conscience and his reason."

Conditions in the educational system in France, however, are somewhat different from those here in the United States. For instance, the personnel of the teaching force in France is constant, and the preparation of the teacher never incidental. The teacher there is looked upon as a representative of the Government, and hence has a recognized prestige in the community. All these factors tend to render school conditions better suited to formal moral instruction than are educational conditions in America, where the teaching force is more fluid and immature. Professor Adam Walker, of the New York State College for Teachers, was inclined to think that no systematized attempt at regular courses in moral instruction could be made here until the economic and social position of the American teacher was definitely improved.

Mr. Angelo Patri, principal of Public School No. 45, New York City, spoke in favour of incidental moral instruction through co-operation in school and community life. Later questions, however, brought out from the members of the conference the opinion that there must be some organization or systematizing of content, material and method, especially for those teachers who are not so fortunate as to be trained under Mr. Patri's personal supervision. Mrs. Annie W. Allen, director of the Roger Ascham School, of White Plains, thought that the basis of moral instruction in the high school might well be laid on the common law of the English-speaking peoples, *i.e.*, on the basic laws of personal safety, private property and contracts.

Dr. A. R. Brubacher, president of the New York State College for Teachers, concluded the sessions with a brief

exposition of his idea of the proper training of teachers for the giving of moral instruction. Every normal teacher should, according to Dr. Brubacher, be given at least a two-hour course in each of the following: anthropology, sociology, principles of government, social relations and their accompanying conventions. Then to these he would add a course in systematic ethics, with one precept for guidance. "Use education for the purpose of inducing patriotism and loyalty."

A committee was appointed to formulate the concensus of opinion expressed at the conference. The Moral Methods Committee for New York State, working under the auspices of the National Institution for Moral Instruction, is also at work on a tentative plan of moral instruction. The session was, however, a little disappointing, in that so little really crystallized into action at the conference. As yet no definite summary of content, sources of available material, possible methods and bibliography, seems to be in process of forthcoming for the average teacher, who is even now wielding either a moral or an unmoral influence in the schoolroom. Not one argument against the necessity of some kind of moral training in the Public Schools was advanced at the conference. All were agreed that it is a desirable thing; there is, after all, just one time to begin a desirable thing, and that time is now.

IMPERIAL EDUCATION IN CANADA.

The Daughters of the Empire, a patriotic Canadian women's association, has decided to create a fund for university education for the sons and daughters of soldiers and sailors killed in the war, and also for scholarships for post-graduate work in the universities of the United Kingdom, and other parts of the Empire. It was also decided to establish lecture courses in Canada for teaching Imperial history and to place Empire historical libraries in every school in the Dominion.

LE CABINET D'ORIENTATION PROFESSIONNELLE.

In every country either during the war, or since the armistice last autumn, all kinds of institutions and societies

have sprung into existence for the furtherance of education. One of the latest of these, and one which is due to the initiative of L'Union des Femmes, is the Vocational Guidance Office at Geneva. Switzerland has been full of interned soldiers all these years of war, and many of them took advantage of the educational opportunities offered in Geneva by the Institut Jean-Jacques Rousseau, which specialises in child psychology. One of the students at the Institut was Prof. Fontègne, of the "Ecole des Arts et Metiers," of Lille, and he set about psychological investigation in his own subject, which is the forming of the artisan and skilled workman. He gave, during the winter of 1917-18, a remarkable course of lectures on the place of handwork in education, and he laid the foundations of the "Cabinet," which is now a part of the Institut Rousseau, by getting into touch with all interested persons in Geneva. His efforts were aided by the fact that in Geneva questions of apprenticeship have a very prominent place.

M. Fontègne, in attempting to find a solution to the question of the vocational aptitudes of any individual, studies the skilled workman, and holds suitable tests. He has completed a study on the work of the telephone operator, which has been published under the auspices of Prof. Claparède, and is having prepared similar studies on the work of the mechanic and the seamstress.

At the "Cabinet" unemployed young men and women are given information on the various trades; the opportunity of being examined as to their own orientation; and the names of good employers requiring apprentices.

The establishment of such a "Cabinet" on a psychological basis at once alters the status of Employment Bureaus. It is an example that might well be followed in this country. So great a hold has the work taken on Switzerland that a new federal apprenticeship law is under consideration.

THE MODERN EDUCATION EXHIBITION.

The Exhibition of "Modern Education" was held under the auspices of the Private Schools' Association, towards the middle of July, in Caxton Hall. Over 120 schools took part, representatives coming from even so far away as Yorkshire. The Exhibition was not one of special work; it was a display of the work being done every day in hundreds of schools, not prepared with the idea of its ever being "shown." Many types of educationists were represented, many types of children, each in individual work showing personality and a lesser or greater promise of future capability and power. There was little uniformity to pattern. The age of the children exhibiting ranged from 6 to 18 years.

The arrangement of work and displays was excellent, and the attendance good. The general public, that (to educationists) elusive quantity, is showing more interest in matters educational, and while many no doubt went to Caxton Hall through pure curiosity rather than a burning interest in the school-life of the youth of the nation, they cannot have left without having been impressed by what they saw and heard.

There was hand-work of all kinds in great variety, and of a high standard—basket-making, weaving, embroidery and needlework, paper and cardboard modelling, wood-carving. There were models in paper of villages, which had been executed co-operatively by a whole class. The large number of drawings displayed deserves special mention, many of them being excellent, and all showing that individuality of treatment which

the modern teacher seeks after so diligently nowadays. There were also some very good relief models and geological and geographical maps in colour, as well as world-maps with pictures of different industries drawn in the appropriate places. These all showed intelligent grasp of the subject, and much individuality.

A specially interesting exhibit was a small selection, included by request, from the handwork done in the Ruhleben Internment Camp, where the men formed themselves voluntarily into classes, and chose one of their number as class leader.

The variety of demonstrations of various teaching methods was large and very satisfactory. One saw all manner of "systems," all manner of principles, and one longed above everything to be once more going to school. The physical and choral work included Swedish drill, euhrythmics, swimming, fencing, tactical marching, Danish steps; Russian, Morris, and country dances, group and verse dances; cantatas, and dramatic and choral selections. There were also demonstrations of spinning and hand-loom weaving, of a psychological method of teaching French, of the Yorke Trotter system of aural culture, and of the Montessori Method.

The whole exhibition was remarkably good, and showed clearly the value of the private school—its enterprise, its courage, its scope. The display came at a particularly opportune time, when there is all this discussion as to the fate of the small private school. England cannot afford to do without it; it is the seeker and the pioneer.

 ERRATUM

In the article "Rescue Work in Belfast," which appeared in the August number of THE HERALD OF THE STAR, read, on page 398 line 13, for the words "eleven thousand births," "eleven hundred births."

The Woman's Observatory

By "FEMINA."

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

THESE notes go to press earlier than usual on account of the holidays, so it is possible that events of great importance to women, which our readers would naturally expect to be dealt with here, may be reported too late for notice in the present issue. In that case they will, of course, be duly "observed" in our next. Meanwhile, the position of women at the first great League of Nations Conference, and the International Labour Conference, to be held simultaneously at Washington in October next, is still causing considerable anxiety. Direct representation is, of course, what we want, and a deputation representing 300,000 organised women recently waited on Mr. George Barnes to urge upon him the need of this concession. It cannot be said that his reply was entirely satisfactory. Very few women's questions, he said, would be "up" for discussion before the Conference; and, with regard to these, women would have "deputy votes" and advisory powers. Both together are, we need scarcely point out, a poor substitute for direct representation at the councils of Labour, with which Mr. Barnes and the organised industrial women of the deputation were chiefly concerned. But there the matter stands at the time of writing.

* * *

As to the League of Nations, Mrs. Ogilvie Gordon did well to emphasise, at

the annual meeting of the National Women Citizens' Associations over which she presided, the all-important fact that "one of the public questions on which women are all practically agreed is the need of supporting the League." She added a declaration of her belief that "every woman in the country" will do her utmost to support and develop its (the League's) ideals. This speaks well for the peace-loving and peace-maintaining proclivities of the sex. We share Mrs. Ogilvie Gordon's profound satisfaction in the assurance given by the revised League Covenant—already noted here—that women will be eligible not only to act as members of the various Commissions, but as delegates on the main body of the Assembly. We welcome, however, all the more strongly on that account the timely, loyal, and public-spirited action of the Northern Men's Federation for Women's Suffrage, in calling on the British Section of the League of Nations to elect women "in equitable numbers with the men" on its National Committee and Councils. Without such action on the part of all similar organisations—all, that is, concerned for the cause of women and for the woman's specific work in promoting peace—there is grave danger that the admirably just and sound provisions of the Covenant above quoted will be allowed to become a mere dead letter.

* * *

University women ought to be having the time of their lives in England. One by

one the old sex barriers are falling ("not, i' faith, before it was time," the women concerned will justly add); and women, in sports as in scholarship, are proving their mettle. The celebration of Girton's Jubilee took place at about the same time as the throwing open of Ruskin College to women; and just before came the announcement, hailed by all 'Varsity women with great glee, that in the various Triposes at Cambridge "all down the line women had beaten the men." There was no "senior classic" among the women students this year, it is true; nor, for that matter, among the men. But in both parts of the Historical Tripos the women scored, having one feminine success to none on the masculine side in the first class of each part. Miss W. I. Haward, a Girton girl, and Miss S. H. Barefoot of Newnham, divide these laurels; and another Girton student, Miss B. F. Wooton, has taken the only "first class" in either part of the Economics Tripos. Of still greater social significance, however, is the mingling of men with women students in the 'Varsity sports, and the first 'Varsity Women's eight-oared boat-race, when Newnham beat the London School of Medicine for Women (whose boating champions showed splendid pluck in the contest) by a length-and-a-half. But when will women be admitted to full membership of the older Universities?

* * *

Under the presidency of Professor Caroline Spurgeon there has been a meeting of noted English women writers (novelists, poets and critics) at Bedford College, charged with the important duty of appointing a committee to act in collaboration with French literary women for the award of an annual £40 prize, ("*Femina*" and "*La Vie Heureuse*") for the best recent work of imaginative

literature in English. The prize will be awarded as the result of international voting, and no member of the committee will be eligible. Both sexes may compete, and the first annual prize will be awarded early next spring, to an English work, in prose or verse. This must have been published in England between June 30th, 1918, and June 29th, 1919. All communications should be addressed to the Secretary, "*Femina Vie Heureuse Prize*," Literary and Secretarial Bureau, 50, Lincoln's Inn Fields, W.C.

* * *

The Women's International League for Peace and Freedom should do well at its new headquarters at Geneva, the seat of the League of Nations. Its office there will be under the capable direction of Miss Emily Balch, who was formerly Professor of Political Economy and Sociology at Wellesley College, Boston, and of Miss M. Gobat. Miss Balch has a notable record, both in scholarship and public work, and Miss Gobat is well known in "the City of the League," as Geneva may now be called, through her work for the World Union of Women. All success to them both.

* * *

Still more Suffrage triumphs. In the Roman Chamber of Deputies Signor Martini and others have introduced a Woman's Suffrage Bill, which, though its fate is uncertain as we write, represents at least one step gained; German women over 20 are to have the vote; the Dominion House of Commons in Canada has passed a Bill granting to women the right to vote and sit in Parliament; and American Suffrage leaders are confident that women will be "voting like men" in the Presidential election of 1920. What nation next? "FEMINA."

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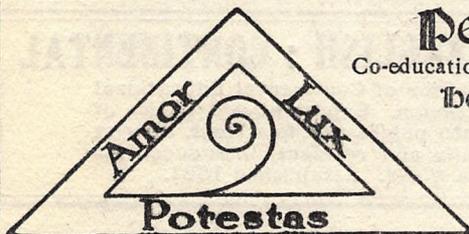
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