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ROAD-MAKERS

A SCHEME OF STUDY
FOR THE YEAR 1931
FOR ADULT SCHOOLS

Limp covers, 1s. 6d. net.

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NATIONAL ADULT SCHOOL ^{Trust} of Old
30, BLOOMSBURY STREET, LONDON.

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Appointed by the National Adult School Council.

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THIS issue is the twenty-first in a series of annual Lesson Handbooks. The first eight issues (1911-1918) were each entitled "The Adult School Lesson Handbook." These are all out of print. Later issues have been as follows :

- 1919. LIGHT AND FREEDOM. (Out of Print.)
- 1920. LIFE'S ADVENTURE. On sale at 1s. net.
- 1921. NEW LIFE. Cloth boards, 2s. 6d. net.
- 1922. PERSONALITY AND POWER. (Out of Print.)
- 1923. THE UNFOLDING PURPOSE. Cloth boards, 2s. 6d. net.
- 1924. EVERYMAN FACES LIFE. Cloth boards, 2s. 6d. net.
- 1925. THE SEARCH. Cloth boards, 2s. 6d. net.
- 1926. FULFILMENT. Cloth boards, 2s. 6d. net; limp cloth, 1s. 3d. net.
- 1927. THE LIFE WE LIVE: and other Studies. Cloth boards, 2s. 6d. net; limp cloth, 1s. 6d. net.
- 1928. THE WORD IN THE WORLD. Cloth boards, 2s. 6d. net; limp cloth, 1s. 6d. net.
- 1929. THE WIDE HORIZON. Cloth boards, 2s. 6d. net; limp cloth, 1s. 6d. net.
- 1930. THE CLAIMS OF LIFE. Cloth boards, 2s. 6d. net; limp cloth, 1s. 6d. net.

✦Postage extra.)

NOTE.—The references to "Suggested Hymns" throughout this book are to those in the *Fellowship Hymn Book and Supplement*.

For the "Daily Readings" embodied in this Handbook the Compilation Committee are again indebted to Miss S. E. ROWNTREE, of York, who has generously rendered similar service for many years past.

N.B.—The authors are severally responsible for the statements they make and for the opinions they express. They have no desire or intention to commit the Adult School Movement to either one or other.

ROAD-MAKERS.

January 4th.

THE GREATEST OF ROAD-MAKERS.

NOTES BY NIGEL O. PARRY, M.A.

Bible Readings : John 14. 1-6 ; Luke 24. 13-35.

Reference Book :

The Significance of Jesus. W. R. Maltby. (Student Christian Movement. 2s. paper.)

Suggested Hymns : 91, 159, 189, 190, 308.

The New Year and the New Handbook.

To-day we begin a New Year in our Adult School life, and a new feast of reading and thinking lies spread before us. What are our appetites like? Surely we are not in good health if we can open our new Handbook without something of a thrill—the thrill of meeting new friends in men, movements and books; the thrill of greeting old friends in new garb, with yet another opportunity of knowing them better. Hidden away, perchance in some one of these lessons, or in the exchange of ideas that will spring up from them, lie for our taking new riches such as hitherto we have not known, or some answer to a problem that has baffled and perplexed us, or some glowing inspiration from a life of vision and venture. A new and radiant fellowship may be forged for us with kindred minds through our intellectual and social fellowship one with another in our School, and good friends are a possession without price. There are unlimited possibilities before us as we set out this year along this highway, if only we shall come with expectant minds and eager hearts.

This year we shall be brought into touch with great men and women, and with great movements that have come to fruition through united effort. Our eyes will look backwards down the corridors of history and afield over the wide spaces of the world. We shall do this in fellowship one with another in our Schools. But, if our pilgrimage is to be most fruitful, it will not merely be intellectual or social: it must be a spiritual adventure. And surely that adventuring of the spirit is what we most need to-day. Life has become increasingly complex and difficult. As the result

of much valiant road-making in science and geographical exploration, the whole earth has become one community—a community still disordered, still reft by suspicion, but increasingly one. To-day we recognise that we cannot discuss the coal problem of Britain without thinking in terms of the world. And this is true of most things around us.

Then, too, this complexity of life is reflected in the spirit abroad amongst our fellows. We live in an age when every tradition, convention and standard of value are being challenged. In our Adult Schools we decide unanimously that first things must be put first, but we find it difficult to agree on what exactly those first things are. The world at times seems rudderless and to have lost both chart and compass. And as we stand to-day on the threshold of a New Year, amid all this complexity of life and perplexity of mind and spirit, we come up against the tremendous challenge of Jesus—"I am the Way, the Truth and the Life." Such a statement can be but one of two things: it is either immense or meaningless. It is either the vain boast of a crazy egotist, or it is the serene confidence of One who has found the solution to the whole enigma. Which?

For Consideration :

"Therein lies the joy of this task of ours. It is the search for the horizon, and I have not the power to move far towards it. Stumbling along, often losing the road, often tripped up and bruised and shaken, I have yet my little moments when a new piece of country opens up ahead. Always the goal is afar, always unattainable. Now the journey lies along the path of history and the tracing out of the footsteps of the great; now nature guides me through jungles of unfamiliar aspect and fearsome hills of difficulty; now it is by social study or the evidence of psychic experience that the track must be pursued. Yet always when the trails fade out and all seems lost, there are glimpses of the royal way where Jesus beckons on His brothers. In the end all roads honestly followed lead to God: of that I am very sure. In the end no unselfish effort is wasted, irrelevant or mistaken though it appear. Meanwhile there is the joy of the road, and the zest of adventure and the lesson that turns failure into bliss, the lesson that the Master is always near, and that when we will we can take Him by the hand. And as we travel we become aware of other footsteps than our own, and the path that seemed so desolate is filled with good comrades, and the would-be pioneer is humbled and gladdened to find that all humanity is marching beside him."—C. E. RAVEN.

Aim of the Lesson : To begin our pilgrimage with the Greatest of Roadmakers.

THE GREATEST OF ROAD-MAKERS

The Lesson.

1. Jesus and the World of His Day.

Our generation may seem to us to be rudderless and devoid of direction. What of the age into which Jesus was born? The Jews were themselves sunken in bigotry and intrigue and national decay. Around this little country of the Jews spread the great Roman Empire with its Græco-Roman civilisation, already teeming with the seeds of disruption and decay. Its old gods and its old religion had crumbled away and were regretted by none. When the worshipper becomes more moral and more spiritual than his god, that god must go. The old city-state of the Greeks and Romans, that had nursed into being all that was loveliest and best in the literature and art and philosophy of the ancient world, had dissolved into the wider bounds of a great world-empire. "Men were scattered and solitary in that great world—units cut off from home and friendship, they lost faith and nerve," writes Dr. Glover. Meanwhile, the best elements within that world had reached a barrier in thought, in religious outlook, in social life. They had, whether Jew, Greek or Roman, reached their "Hindenburg line" through which they could not break, and a new impulse, a new key to the problem, was needed: Surely there is something wistfully pathetic in that altar which was set up at Athens to "The Unknown God." What a text for one who had seen his vision on the road to Damascus and had found in his life what Jesus can mean to the heart and mind of a man!

Into such a world came Jesus, with his intimate revelation of God, and his liberating spirit for the hearts of men, and his challenge—"I am the Way, the Truth and the Life." The clouds were soon to gather on the boundaries of that vast empire, and were, in the fulness of time, to sweep down on a nerveless and enfeebled civilisation. But something did not perish, and in their turn the conquering Goth and Vandal were to be conquered by the spirit and teaching of Jesus. The barbarians who destroyed Rome and her culture were to produce the men who evangelised England and the armies that fought for the Cross. To quote Dr. Glover once more, "Christianity triumphed because it squared best with the world's best intelligence; because it liberated the human mind and gave it a chance to develop to the full range of God's conception for it."

2. Jesus and To-day.

What happened in the ancient world has been repeated from age to age in our history, and from country to country. Christianity itself has from time to time become an organisation at the

expense of the spirit that created it, and the institution has choked the idea. Its rebirth has always come with the rediscovery of Jesus. "Whenever Christianity has struck out a new path in her journey it has been because the personality of Jesus has again become living, and a ray from his being has once more illuminated the world." Time and time again the crust of orthodoxy or of bigotry has closed hard upon that liberating spirit: often in our history the message of Jesus has been perverted into fanaticism which ruthlessly denied the Lord whom it preached. Religious wars mar the pages of man's progress towards him, and yet he triumphs. "The evil that men do lives after them," and it is perhaps easier to see the evil and the cruelty wrought in his name than the good. But, as we read the pages of this Handbook and watch the unfolding of noble ideas and the unselfish devotion of great men and women, we shall not fail to see the triumph of his message.

And so we come to to-day, to this complex and perplexing life which we live, and we are invited to face up to this challenge of Jesus. Has this Life and Teaching, presented to the world some two thousand years ago, lost anything of its force, or has it still "its ancient power"? We shall here limit ourselves to three aspects of his message, while others will doubtless present themselves to us in the course of the lesson. They are:—Jesus and God; Jesus and Man; Jesus and Human Relationships.

3. Jesus and God.

It has been said that the doubt that exists in the hearts of men at the present day applies, not to Jesus, but to God. The world's very vastness and intricacy are in themselves a source of perplexity. Dr. Maltby, in his little book on *The Significance of Jesus*, points out that to the Psalmist the universe was overwhelming:

"When I consider the heavens, the work of thy hands,
The moon and the stars which thou hast ordained,
What is man, that thou art mindful of him?
Or the son of man that thou visitest him?"

But if the problem was perplexing to the Psalmist, living in a world where the earth was the centre of things and the rest of the universe its garment, what must it be to the modern mind as it gazes out upon a universe of worlds in many cases vaster than ours, and then gazes down upon the minute atom, itself a miniature world of activity? "It makes a great deal of difference to our feeling," writes Dr. Maltby, "and adds immensely to the difficulty of belief in a personal God if instead of a world not too big to be cosy, we find ourselves in a vast wilderness of space and time where myriad other worlds blaze till they are burnt out, where the

history of the human race is but a late and transitory episode in a pigmy planet, a mere atom among the crowding giants of space. Is this one little corn of wheat the only significant thing in this mountain of straw ? ”

There are countless other sources of perplexity, as there are countless men and women who are perplexed. One man's faith stands undermined by the war, another by unemployment and yet another by the discoveries of modern science. And in the midst of it all we turn to Jesus and await his answer. Perplexity in this world there may be, but in Jesus surely there is none. "Never man spake like this man." His teaching centres in God; his whole life reveals his perfect knowledge and trust in God. It is an intimate revelation and a sure one. God is our Father, ever ready and willing to enter into loving and intimate relations with each one of us as a child of His. "Those best worship God who think of Him first and foremost, not as a king, nor as a judge, but just as a parent to be loved and trusted." —H. R. L. SHEPPARD.

What more need be said? The Parable of the Prodigal Son—that loveliest of short stories—repeats the message. But, above all, the life of Jesus is its ideal illustration. The finest and loveliest and highest things in life cannot be spoken, but they may on rare occasions be acted, and the life of Jesus, so meagrely outlined for us by the gospel-writers, yet does that supremely; so that in the midst of all our perplexity about God we may well say: If God is like Jesus, then it is well with us. And perhaps we shall be content to add: And if all that belief of Jesus was an illusion, if out of that illusion sprang such power and love and zest as his, then am I content to stand at his side and to share in his illusion.

4. Jesus and Man.

"Man is an animal and he has godlike dreams; temptation may arise from either fact," writes Dr. Streeter (*Reality*, ch. vii.), and he then proceeds to show how this was true of Jesus in his temptation in the wilderness. On the animal side there was the elemental appeal to hunger, that "simplest and strongest of the animal desires." At the other end were the spiritual temptations. Coming from his baptism by John, with the sure consciousness within him of his message and mission, Jesus faced in the wilderness that most subtle of all temptations—the use of power and position, and all that accompanies these things, to do good and achieve his purpose.

"The temptations were not those which come to a base or a presumptuous nature. They found Him on the side where He was most vulnerable—on the side of His compassion. Food

so hard to find, justice so hard to come by, God so hard to know—it was the woes of the world which called to that mighty heart and He found it hard to withhold. . . . Every stage in this progressive refusal of the second-best was an act of reverence toward the human personality, a determination to leave the bounds of moral freedom where God had placed them, and a deep consent to the patient ways of God.”—DR. MALTBY.

We, as animals with godlike dreams, have to face up to the tremendous temptations which crowd in upon us at unguarded moments. The great contribution that Jesus has given to men must surely, then, lie in this: He has shown us Man at his most divine, just as he showed us the Divine at his most human. Man living a unified life, with all his animal instincts not atrophied, but disciplined and controlled by a passion for spiritual exercise and growth; Man realising himself through service to his fellow-men.

But the message of Jesus is not confined to the man who has unique opportunities, through home training and education, to understand the deeper things of the spirit: the message comes in intensest form to the man who is down and out, to the man who failed early and has lost nerve and direction. Jesus was constantly creating goodness in the world by seeking it and discovering it in most unexpected places.

5. Jesus and Human Relationships.

It may justly be said that the religious outlook of man has undergone of late a profound change. The older idea was to be concerned with the future world and to regard this life as a thing of sin and shame, something with which religion had little to do save to shun it. To-day, we bother ourselves much less with the future and realise that the primary concern of a man's religion must be with the life we live here. The old attitude was satirised by Rudyard Kipling, who saw the Church in this light:

“ Her crew are fools and madmen, she has her course to make;
You're armed with truth and science, and you steam for
steaming's sake;
Well, tinker up your engines, you know your business best,
She's taking tired people to the Islands of the Blest.”

We get the new conception in Blake's “Jerusalem”:

“ I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.”

And surely this new spirit is in truer harmony with the spirit of Jesus than the old. His great legacy to human society was his replacement of the last five commandments of Moses by the greater and more complete one of “Thou shalt love thy

neighbour as thyself." He cut right at the heart of the basic pillar of human society—FEAR, and replaced it by LOVE. Human society had sprung in the main from fear; men co-operated with one another from fear; even religion was largely the outcome of fear. To-day, our Disarmament Conferences are beset by it; to-day, many pay allegiance to the idea of the League of Nations from fear. And it is, perhaps, natural. The primary instinct of all men is self-preservation, and fear is its child. But alongside of this instinct has existed another, equally powerful and, at times, more powerful: that instinct which reveals itself at the lower scale of life in the willingness of the mother-bird to sacrifice itself for its young, and, at the higher point, in a Captain Oates who walks out into the blizzard in order to give his comrades a fighting chance. And it is for this principle that Jesus unswervingly stood. Other teachers had attacked this dominance of fear, but it was left to Jesus to state in clear terms that the great Creative Principle behind all creation is Love, that the redeeming force at work to-day in the heart of man and in the relationships of human society is Love, seeking its outlet at all times in self-forgetfulness and in the service of one's fellow-man.

6. The Road to Emmaus.

There are those in our Schools who will agree with what has been said. They will admit that the life and teaching of Jesus were alike admirable, superb. And yet there will be difficulties. They will feel that Jesus is but one—the greatest, yet one—of the many wonderful prophets who have come to men. He was an idealist, out of touch with practical politics in his own day, and still more out of touch with the perplexities of life to-day.

And yet we go back in our imagination to that little group who gathered around that Man of Nazareth. For three years they walked the roads of Galilee and Judæa with this Jesus, and still they did not know him fully. They saw him discredited, abandoned, dying between two criminals, and their hearts broke. And yet, not many days later, they were a changed group. "People are asking, 'How have these barbarous and contemptible people suddenly become wise? Who has given them this?' The mystery of the Resurrection does not yield itself up to reason or argument; the most stupendous proof in its favour is the change that came over the scattered, frightened eleven and changed them into the fearless, confident apostles of the early chapters of the 'Acts'."

In our second reading (Luke 24. 13-35) we see, in the little episode on the road to Emmaus, the whole process epitomised—the change in the hearts and minds of men that has taken place on many a road since that day. So to-day, as we take up our

Handbooks and look forward to a new pilgrimage, we begin with Jesus, and perchance through the year we shall walk with him and hear him as we go along our English road. We shall read of him, we shall see his spirit at work in men and women throughout the ages, and perchance our vision will clear and we shall see him walking with us. For that surely is the testimony of clouds of witnesses, and that surely is what he himself would say.

The English road, the Indian road, the road to Damascus, the roads of Galilee, have surely this in common—men who make their pilgrimage along those roads and are seeking to serve him, will find his Spirit sustaining and strengthening them, and making plain the perplexities of life.

"After Jesus lived and died in it, the world was never the same again. A new and unknown spiritual energy entered into the process of human life. It is not exhausted; so far as one can see it never will be exhausted; and we, for our part, believe it is only now entering upon a phase of plenary power."

—MIDDLETON MURRY.

A Note on Books.

Of the making of books dealing with the Life and Purpose of Jesus there is no end, and mention will only be made here of books that have been consulted in the writing of the lesson notes.

Maltby's book, mentioned at the beginning of the lesson, is well worth while and will supplement most of the points raised.

For the influence of Jesus in the ancient and medieval world see Dr. Glover's *The Influence of Christ in the Ancient World* (Cambridge Univ. Press. 3s.) and C. F. Andrews' *Christ and Labour* (Student Christian Movement. Paper 2s. 6d.).

For modern times, consult Streeter's *Reality* (Macmillan. 8s. 6d., especially Chapters 6 and 7; Stanley Jones' *The Christ of the Indian Road* (Hodder & Stoughton. 3s. 6d.); Rufus Jones' *The Double Search*, especially his section on "The Historical and the Inward Christ" (Allen & Unwin. Out of print); H. R. L. Sheppard's *The Impatience of a Parson* (Hodder & Stoughton. 3s. 6d.).

Leaders will find *A Wanderer's Way*, by Canon C. E. Raven, an inspiring book. It is the spiritual Odyssey of a sincere seeker (Hopkinson. 7s. 6d.) *What Did Jesus Mean?*, by W. H. S. Jones (Hefner. 1s. 6d.), is an essay which will provoke occasional disagreement but wins by its honesty and reverence.

Daily Readings for the week :

Jan.	5	M—Acts 1. 1-14.
"	6	T—Acts 1. 15-17; 20-26.
"	7	W—Acts 2. 1-21.
"	8	Th—Acts 2. 22-36.
"	9	F—Acts 2. 37-47.
"	10	S—Acts 3.

Section I.

A New Way of Life.

NOTES BY ALICE ROBSON, B.Sc.

Introduction.

THE Book of Acts is a record of new beginnings. Written by the same hand as the Third Gospel, that "former treatise" which tells of the things which Jesus *began* to do and to teach, it shows us how those whom he left to carry on his work began to open up new roads. It was a new way of life upon which they had to enter, and we shall see them taking risks, cutting loose from old bonds, and embarking upon adventures which would have been impossible to their former selves. But the book does not follow up any of these pioneer activities; we have to go to Paul's Epistles, or to historians outside the canon of the Bible, for the later developments. The author of *Acts* must have selected, from a wealth of material gleaned from the memories of Peter, John, Philip, and many others, the incidents that show most clearly how the Spirit of God, working in and through human life, is for ever creative, making all things new.

There is a very ancient and well-authenticated tradition that the author of both the Third Gospel and *Acts* was Luke, the physician who accompanied Paul on his later journeys.

"He must have been an intensely loyal and lovable man, of broad sympathies, who found in Christianity the secret of joy and brotherly love for all, and that power of spiritual enthusiasm which he read as the distinguishing mark of the Church, and which led him to write in Acts a history which has been called 'the gospel of the Holy Spirit.'"—A. W. F. BLUNT, see below.

Reference Books :

The narrative of *Acts* is so vivid and so clearly told that companion books are less necessary than is often the case, but

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a good commentary will be found useful. The following can be recommended, especially the first :

The Acts of the Apostles. In the Revised Version, with Introduction and Commentary by A. W. F. Blunt, D.D. "The Clarendon Bible" Series. (Oxford, Clarendon Press. 4s. 6d.)

Acts : Vol. in *The Century Bible* series. J. V. Bartlet, M.A., D.D. (Nelson. 3s. 6d.)

The Acts of the Apostles. J. R. Lumby, D.D. (Cambridge Univ. Press. 7s. 6d.)

The Primitive Church. B. H. Streeter. (Macmillan. 8s. 6d.)
This will also help greatly to form a mental picture of the people and the times we are going to study.

January 11th.

I.—FROM UNCERTAINTY TO POWER:

Bible Readings : Acts 1. 1-5 ; 2. 1-21.

Other References :

The Spirit, ed. B. H. Streeter. (Macmillan. 10s. 6d.) Essays on "What Happened at Pentecost," by C. A. Anderson Scott, and "God in Action," by Lily Dougall.

The Lost Radiance of the Christian Religion. L. P. Jacks. (Lindsey Press. 1s. 6d.)

Suggested Hymns : 238, 239, 402.

Aim of the Lesson : To see how the promise "Ye shall receive power" was fulfilled.

Notes on the Lesson.

1. The Note-writer to the Class-Leader.

Try to keep clear of all such phrases as "the Early Church." No organisation whatever had come into being at this period which we are to study. The friends of Jesus were keeping together as those who have shared a great experience naturally incline to do, but not because they were bound by membership of a common society, obeying a common rule, for none existed except that of the Jewish Church—to which, of course, they belonged.

2. Days of Waiting and Prayer.

After the depths of despair, there had come to the disciples a wonderful joy and reassurance. Their Master and Friend was not utterly defeated. Though his body had died on that Cross set up on Calvary, his spirit was still with them ; they could still look to him for guidance, and his word now was "Wait." (Read Acts 1. 1-5 ; cf. Luke 24. 49.) Note how the time of waiting was spent. (Acts 1. 12-14.) The eleven disciples would seem to have kept on a tenancy of the upper room in the house of a sympathiser (possibly Mary, the mother of John Mark—cf. Acts 12. 12), that upper room so filled with memories of the last meal shared with Jesus ; and this would naturally become the meeting-place of all those who had known his companionship. Here, then,

they waited, in accordance with their Master's expressed wish, and prayed to be shown the next step.

While they waited, one practical thing seemed to present itself as needing to be done; why not fill up the place in their number left vacant by the treachery of Judas? Note that, as so often, Peter takes the lead. Of Matthias we know nothing more.

3. Pentecost.

The festival of Pentecost, seven weeks after Passover, marked the beginning of the wheat-harvest, when devout Jews made their offering of two small loaves made from the new season's flour. Jerusalem was full of pilgrims from all the civilised world of that day—i.e., the countries bordering the Mediterranean Sea. What happened? Consider the following points:

(a) The spirit of expectancy among the disciples, perhaps heightened by the excitement of the religious festival.

(b) The form in which it seemed to them that the Divine Spirit came. Cf. Ezek. 1. 4, which describes a vision of Divine truth coming to the prophet in the form of wind and fire, and contrast Elijah's experience (1 Kings 19. 11, 12). For very many people the experience of a sudden enrichment of life has been accompanied by a sense of light, if not of seeing an actual flame; the whole world seems transfigured, as it did to Saul Kane, in *The Everlasting Mercy*, the poem which we are to study on June 21st.

(c) The immediate result, the "gift of tongues." This is certainly puzzling, and yet similar experiences have often been recorded. In the narrow streets of Jerusalem, Peter and John and the rest may have rubbed shoulders with "Parthians, Medes and Elamites," and have listened to speech which, though not understood at the time, they later reproduced. The languages spoken by these people were dialects of Greek or of Aramaic, so that the surprise felt at hearing them from the disciples might be like that, say, of a Somerset man who, on a visit to Newcastle, heard the Tynesiders talking "Zummerzet."

Another point to be borne in mind is that very intense emotion does to a considerable extent over-ride the barriers of language. A great actor gets his emotion across to his audience, even though he speaks in an unknown tongue. At a great international gathering of the Salvation Army, it was noticed that, although many of the delegates from distant countries were quite ignorant of the English in which most of the addresses were given, whenever the saving power of Jesus Christ was

they waited, in accordance with their Master's expressed wish, and prayed to be shown the next step.

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mentioned a thrill ran through the vast audience ; even those who did not understand the words knew what was the speaker's theme. Eyes, tone of voice and sincere feeling, do much to unite speaker and audience irrespective of language. What instances can you give of this ?

(d) Far more important than the " gift of tongues " was the sense of power which came to the disciples. They were set free from the crippling sense of having failed their Master, and they know that not only had he entrusted them with the carrying on of all that he had begun to do and to teach, but that power as well as responsibility had been given them. Note how boldness has taken the place of fear and uncertainty. Read Peter's speech and see how he drives home the point, " whom ye crucified," and remember that, only seven weeks before this, Peter had not dared to acknowledge that he was a friend of Jesus. Look also at the story of the lame man at the Temple porch (Acts 3. 1-10)—" What I have, that give I thee"—and note how that certainty of the power of Jesus to heal was communicated from Peter and John to the cripple. Look, too, at Acts 5. 12-16, and see what Peter's radiant faith meant to those in need.

Question : If one of our School officers has failed in a job, do we dare to entrust him with one involving even greater responsibility ?

4. God in Action.

What do you understand by the term " the Holy Spirit " ? Try to forget the easily repeated but little understood phrase, " the third Person of the Trinity," and consider instead Miss Dougall's definition, " The Holy Spirit is the name given by Christians to *God in action in the world of men.*" We shall be studying next week the wonderful record of how, by the power of the Holy Spirit, the friends of Jesus were bound together in a new and close fellowship, so to-day let us think of some other evidences of " God in action." Perhaps we have been uncertain of our course, and have prayed for guidance, and a clear path seems to have been opened out before us. Or we have had some task to perform for which we felt totally unfitted, and we have known God's gift of the spirit of " power and love and a sound mind " (2 Tim. 1. 7). From the experience of individual members or from the history of the School, it ought to be possible to draw some illustrations of the great truth that there is guidance and power available for us if only we are humble and teachable enough to receive it. Was the change in the disciples due to the fact that they had plumbed the depths of failure and knew their own weakness, so that they were ready now to be used as instruments of the Divine power ?

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Consider the following quotation :

" A sea-anemone on a rock is a definite centre of life, and has within itself certain powers ; but the tide which comes twice a day to bring it all that it requires for life is something other than the anemone ; and yet, illimitable as is the onrush of the ocean over the small life, it brings to that small life only just so much as the creature can or will assimilate. It puts forth its richly-coloured tentacles in the translucent flood, and lives by what it can catch of the water's wealth. So is the action of God's Spirit on the soul of man ; it is something other than his own action. Salvation flows over him always—a warm, illimitable river of life. Man takes from it, if he will, what he can, and what he can must ultimately depend upon what he will."—LILY DOUGALL's essay, " God in Action."

Daily Readings for the week :

- Jan. 12 M—Acts 4. 23-37 (see also Acts 2. 44-47).
- .. 13 T—Acts 5. 12-32.
- .. 14 W—Acts 5. 29-42.
- .. 15 Th—Acts 6. 1-10.
- .. 16 F—1 Cor. 12. 4-18 and 26-31.
- .. 17 S—1 Cor. 12. 31 to 13.13.

January 18th.

II.—THE NEW COMMUNITY.

Bible Readings : Acts 2. 41-47; 4. 32-36; 6. 1-7. .

Other References :

The Spirit. Edited by B. H. Streeter. (Macmillan. 10s. 6d.)
 "What happened at Pentecost," by C. A. Anderson Scott.

By an Unknown Disciple. (Hodder & Stoughton. 6s.) See
 par. 2(a) below, on memories of the days spent with Jesus.

Suggested Hymns : 325, 158, 352.

Aim of the Lesson : To watch the development of the first Christian fellowship.

Notes on the Lesson.

1. Extension.

The new power which had come into the lives of those who had shared the Pentecost experience soon began to attract others, and we read of a great increase in the numbers of those "of the Way." The Day of Pentecost alone had added many hundreds of believers, and, as time went on, the membership of the group mounted steadily; "Day by day, the Lord added to their number those whom he was saving" (Acts 2. 47, Weymouth's translation). "Saving"—from what?

2. Organisation.

Of this there was still very little. The men and women who joined themselves to the new way of life were linked together in the simplest possible ways.

"To understand the history of early Christianity we must begin by eliminating from our minds the traditional picture of the twelve apostles sitting at Jerusalem like a College of Cardinals, systematising the doctrine, and superintending the organisation, of the Primitive Church. They had a more urgent work to do. The Day of Judgment was at hand; their duty was to call men to repent before it was too late. When the Lord might any day return in glory, it was unprofitable to build up an organisation about which the one thing certain was that it was never meant to last."—(B. H. STREETER, *The Primitive Church*.)

The links that bound "the brethren" together were these (Acts 2. 42) :

(a) *The Apostles' Teaching.* What would this be? Note that no Christian literature existed. The apostles had no Bible beyond the Old Testament. But they had their memories of the days spent with Jesus by the lake of Galilee and on the hills. Conversations with him in the fishing-boats or the carpenter's shop, the stories he had told them of shepherds looking for a lost sheep, of fathers and sons, landowners and stewards, of wedding suppers and the building of houses, would come back to their minds. Perhaps they remembered how he had told them that the Spirit would quicken their memories (John 14. 26) as they began to see the significance of words which had passed almost unnoticed as he spoke them. So they would gather up, and treasure, their memories of what they had seen Jesus do, and heard him say, and they shared these memories with those who had more recently accepted him as their Master and Lord.

"Since I, whom Christ's mouth taught, was hidden teach,
I went for many years, about the world,
Saying, 'It was so; so I heard and saw.'"

—R. BROWNING, *A Death in the Desert.*

(b) *The Fellowship.* This was the most important and permanent result of the happenings on the Day of Pentecost.

"It was a new name for a new thing, community of spirit issuing in community of life . . . it was something approximating to a corporate personality* that had come into being. . . . The emergence of the consciousness described as *KOINONIA*, not only at the first in Jerusalem, but elsewhere and subsequently as successive new groups of believers 'received the Spirit,' points to the fact that the primary function of that Spirit was the removal of 'diffinities,' and the bringing into existence of a sacred Fellowship in which 'there was neither male nor female, bond nor free.' And the Fellowship became in turn the organ of the Spirit, and so an extension of the Incarnation, to which it is only natural, ere many years had passed, to give the description 'Body of Christ.'"—C. A. ANDERSON SCOTT.

Question : What do you understand by "diffinities"? (the opposite of "affinities"). Are differences of opinion and outlook meant, or the little jealousies and dislikes of one another which make it so difficult sometimes to work together? If the latter, can you suggest any way in which an Adult School can hasten the removal of diffinities between its members?

(c) *The Breaking of Bread.* The symbol of the fellowship was the loaf shared at the common meal, a domestic gathering of the society at its members' houses.

(d) *The Prayers*. These included prayers at the Temple (2. 46), at private meetings for worship, and at the common meal. From a book called *The Teaching of the Twelve Apostles*, written some years later, we can gain some knowledge of what these prayers were like.

" We thank Thee, our Father, for the life and knowledge which Thou didst make known to us through Thy servant Jesus ; unto Thee the glory evermore! . . . For as this broken piece of bread was scattered over the mountains and brought together and became one, so may Thy Church be brought together from the ends of the earth into Thy Kingdom, for thine is the glory and the power through Christ Jesus evermore."

3. Sharing Possessions.

One result of the new fellowship which had come into being was to abolish the distinction between " mine " and " thine." Everything was " ours," and one after another sold a bit of property and brought the proceeds of the sale to the apostles to be placed in a common fund, from which the needs of the poorer brethren might be met—a very necessary provision for those who had lost trade and social connections for their new faith. All the apostles and their converts believed that they had only a short time to wait before their Lord would return in glory and take his faithful servants with him to heaven ; their actions, therefore, in the meantime, were of the nature of emergency measures, like the sharing out of food on a ship when supplies are running low.

Question : Plato believed that in the ideal order of Society the distinction between " mine " and " thine " would disappear. What do you think about this ? Let your answer be carefully thought out.

4. Responsibility for the Needy.

The last of our Bible readings (Acts 6. 1-7) shows us a further stage of development, made necessary by increasing numbers and greater diversity among the converts. The Hellenists (i.e., Greek-speaking Jews who had probably lived in other cities before they came to Jerusalem) felt that they were unfairly treated in comparison with the natives of the place. Consider the following points :

- (a) Why did the apostles delegate this duty to others ?
- (b) What were the qualifications needed ? (verse 3).

(c) The Greek names of the Seven *may* indicate that they were Hellenists, and one of them had been a convert to Judaism. We can see here not only a step towards democracy in the new community, but towards an international outlook.

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(d) The work of the Seven was not confined to "serving tables" (administrative work), but included much of what we should call to-day public speaking.

Question : Note that the very highest powers were thought suitable for the work of "serving tables." Which kind of work do you regard as the more important? In your School, do you esteem more highly the lesson-opener or the careful registrar or treasurer? How can we help our fellow-members to develop their differing talents so that they may all be used in building up the body of Christ? Read, in conclusion, Eph. 4. 11-13.

Daily Readings for the week :

- Jan. 19 M—Acts 6. 8-15; 7. 1-2; 7. 51 to 8. 1a.
 .. 20 T—Acts 8. 1-3; 1 Cor. 15. 9-10; 1 Tim. 1. 12-17.
 .. 21 W—Acts 12. 1-17.
 .. 22 Th—1 Peter 1. 1-12.
 .. 23 F—1 Peter 3. 8-22.
 .. 24 S—1 Peter 4. 1-11.

January 25th.

III.—FACING PERSECUTION.

Bible Readings : Acts 5. 40-42 ; 6. 8-15 ; 7. 54-60.

Illustrative Quotation :

Remember what a martyr said
 On the rude tablet overhead—
 " I was born sickly, poor and mean,
 " A slave : no misery could screen
 " The holders of the pearl of price
 " From Cæsar's envy ; therefore twice
 " I fought with beasts, and three times saw
 " My children suffer by his law—
 " At last my own release was earned :
 " I was some time in being burned,
 " And at the close a Hand came through
 " The fire above my head, and drew
 " My soul to Christ, whom now I see."

—R. BROWNING, *Easter Day*.

Suggested Hymns : 63, 67, 413.

Aim of the Lesson : To see the fulfilment of the words of Jesus :
 " Blessed are they that have been persecuted for righteousness' sake."

Notes on the Lesson.

1. First Stage : Disapproval.

It was not long before the growth of the new sect aroused concern ; not, at first, among Roman officials, or even among the Pharisees who had been the bitterest opponents of Jesus, but among the Sadducees.

" This was a general name for the members of the high-priestly families, of whom the High Priest was the head, the superintendent of the Temple-guard of Levites (himself a priest) being his chief executive officer. Their policy was purely worldly ; their *forte* was politics, and their desire was to do nothing to provoke Rome and the Roman order, under which they enjoyed such authority as they possessed."—A. W. F. BLUNT, *Clarendon Bible*.

The first hint of trouble is found in chapter 4, which should be read beforehand by the leader so that its story may be briefly told, in order to lead up to the passages for to-day's reading. The cure of the lame man in the Temple precincts naturally attracted a crowd." As Peter and John addressed the people, the

priests responsible for the daily services, the superintendent of the Temple-guard, and others, interfered.

“ They were incensed at the fact that men whom they would regard as crude religious demagogues were haranguing the people at all within the precincts sacred to official religion, but still more by what they gathered of the preaching itself. The claim that resurrection from the dead had actually taken place, and that quite recently and in Jerusalem, in the person of Jesus—one whom they had helped to bring to the cross as a religious fanatic—was intolerable. . . . For this ‘risen’ Jesus was held by his adherents to have been thereby proved to be after all the Messiah, and no impostor. But such a belief, if it became general, seemed to spell ‘revolt from Rome’ . . . and a Messianic uprising, with all the severity and further restriction of native authority which it involved, was the thing they most dreaded. Hence *this kind* of preaching of Resurrection seemed even to men not generally intolerant of doctrinal differences, a thing to be stopped at any cost.”—*Century Bible*.

So a night of imprisonment followed, and on the next day an examination before the Sanhedrin or Jewish High Court. However, no punishment was inflicted on this occasion; the defendants were dismissed with a caution. Notice that when they rejoined the group, the united prayers that were offered were not for “safety first,” but for courage to go on doing the very thing which had just brought them into trouble! (4. 29).

2. Second Stage : Punishment.

No authority likes to be set at defiance, and the growing numbers and popularity (5. 26) of the new sect roused the priestly authorities to make a fresh attempt to put it down. Some members of the Sanhedrin were for extreme measures—kill these disturbers and have done with them; Gamaliel, a Pharisee and a Rabbi of great distinction, advised a waiting policy on the ground that “if this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them.” At this point we come to our first reading.

Question : What do you think the authorities hoped to accomplish by the flogging—to stop the preaching, or to make the preachers unpopular?

3. Third Stage : Martyrdom.

With the preaching of Stephen, the struggle between the religion of authority and the religion of the Spirit became acute. We can see from Acts 7. 48 that his views about the special sanctity of the Temple building were likely to shock the conventionally-minded, to whom any idea of separating worship

from Jerusalem was as bad as proposing to pull down the Temple itself.

It is not necessary to read his long speech aloud ; indeed, it would probably be found very confusing, for it was addressed to Jews, and its argument is constantly strengthened by appeals to their Scriptures. Its main point is that God is the God not of the Jews only, but of the Gentiles also, and that he may be worshipped in other parts of the world than the sacred city of Jerusalem. Stephen reminded his audience that God appeared to Abraham first in Mesopotamia, not Palestine ; that he was with the people of Israel through their long wanderings in the desert ; and that, even when Solomon had built the Temple, their prophets had still testified that the Most High did not dwell in houses made with hands.

To us, nineteen hundred years later, all this seems obvious, yet his hearers were furious (Acts 7. 54). Try to imagine their feelings ; the Sadducees (see par. 1 above) saw that their places and privileges were threatened by these new ideas of universalism ; the Pharisees, among whom were many devout men who honestly thought that by their narrow, rigid way of life, they were making it possible for God to establish his Kingdom on earth, would see in Stephen's doctrine the upsetting of all that they held sacred. Yet even his bitterest opponents must have felt the greatness of the man, as they looked at his radiant face (Acts 6. 15) and heard the argument he developed with increasing vigour, until at last they refused to listen any longer.

The execution of Stephen was a bit of mob-law, and would be described to-day as lynching. Though illegal, it was winked at by the authorities. Pilate was near the end of his governorship, which was taken away from him in A.D. 36, and he dared not oppose the Jewish leaders for fear of the reports which they might send of him to Rome.

Questions :

- (1) What do you think of the truth or falsehood of the charges brought against Stephen ?
- (2) In what ways does the story of the death of Stephen recall that of Jesus ?
- (3) Can you suggest any other examples of prophet versus priest ; the new idea of religion, involving change in thought and life, being opposed by those who believe that it is their duty to guard their precious religious inheritance unchanged ?

4. The Effect of Stephen's Death.

The first effect seems to have been a great stimulation of energy and enthusiasm, leading in its turn to renewed persecution. Each one of those who were left must have felt that they must

work harder than ever to fill the gap which Stephen's death had made. The next to suffer martyrdom was James, the brother of John (Acts 12. 2), who thus drank the cup which his Master had had to drink before him (Mark 10. 39).

Question : Discuss the statement : " The blood of the martyrs is the seed of the church."

Illustrative Incident :

In 1562, when the Inquisition was raging in the Netherlands, a family consisting of husband and wife and two sons were arrested for not attending mass and for worshipping at home. All were burned, one of the sons praying at the stake : " O God accept the sacrifice of our lives, in the name of Thy beloved Son." " These hideous details," comments the historian, " furnish the causes of that immense movement, out of which a great republic was born and a great tyranny destroyed. . . . Ten thousand nameless victims, in the cause of religious and civil freedom, may build up great states and alter the aspect of whole continents." —J. L. MOTLEY, *The Rise of the Dutch Republic*.

Two possible dangers may be noted :

(a) that martyrdom may be esteemed so highly that it may even be courted, as if it were a better thing to die for Christ than to live for him.

(b) that the persecuted may become persecutors in their turn, as happened in America in the seventeenth century, when those who had fled there for liberty of conscience became cruel tyrants towards the Quakers and any persons suspected of witchcraft.

Daily Readings for the week :

Jan. 26	M—Acts 8. 4-25.
" 27	T—Acts 8. 26-40.
" 28	W—Acts 11. 19-26; 1 Peter 4. 15-16.
" 29	Th—Acts 15. 1-11; Gal. 2. 15-16; 5. 4-6.
" 30	F—Romans 10. 1-15.
" 31	S—Rev. 5.

February 1st.

IV.—SPREADING THE GOOD NEWS.

Bible Readings : Acts 8. 4-17, 26-40 ; 11. 19-26.

Other References :

Roads to the City of God. Basil Mathews. (Edinburgh House Press. 1s.)

The Clash of Colour. Basil Mathews. (Edinburgh House Press. 2s.)

Suggested Hymns : 41, 36, 366.

Aim of the Lesson : To see the rising tide of enthusiasm sweeping away ancient barriers.

Notes on the Lesson.

1. The Despised Samaritan.

The Book of Acts is a record of new beginnings, and three of these form the subject of our lesson to-day. The first reading tells of the way in which the Good News was shared with the Samaritans, the despised and hated "poor relations" of the Jews, with whom they had no dealings (John 4. 9).

Seven hundred years earlier, the northern Kingdom of Israel had been defeated and its people enslaved by the great Assyrian power (2 Kings 17). The land was colonised by a mixed population, who adopted some Jewish doctrines and customs, but upon whom the pure Israelites of Judah looked down with immense contempt. (Look up Ezra 4. 1-3 to see how the Samaritan offer of help in rebuilding the temple was received.) Jesus had surprised and shocked his disciples by his readiness to talk with a Samaritan woman (John 4. 27). Now to this "outcast" people came Philip, the second on the list of administrators appointed for the relief of poverty (Acts 6. 1-6). "The right preaching is that in which something about the man commends the message," says Dr. Rendel Harris, and Philip seems to have brought with his good news an infectious joy and enthusiasm, resulting in cures which amazed even the best-known wizard of the place into thinking Philip a greater wizard than himself and being baptised in recognition of the fact!

Notice that this free-lance extension work was rather surprising to the apostles left behind at Jerusalem. They must have felt it so unlikely that any good could come of preaching to

work harder than ever to fill the gap which Stephen's death had made. The next to suffer martyrdom was James, the brother of John (Acts 12. 2), who thus drank the cup which his Master had had to drink before him (Mark 10. 39).

Question : Discuss the statement : " The blood of the martyrs is the seed of the church."

Illustrative Incident :

In 1562, when the Inquisition was raging in the Netherlands, a family consisting of husband and wife and two sons were arrested for not attending mass and for worshipping at home. All were burned, one of the sons praying at the stake : " O God ! accept the sacrifice of our lives, in the name of Thy beloved Son." " These hideous details," comments the historian, " furnish the causes of that immense movement, out of which a great republic was born and a great tyranny destroyed. . . . Ten thousand nameless victims, in the cause of religious and civil freedom, may build up great states and alter the aspect of whole continents." — J. L. MOTLEY, *The Rise of the Dutch Republic*.

Two possible dangers may be noted :

(a) that martyrdom may be esteemed so highly that it may even be courted, as if it were a better thing to die for Christ than to live for him.

(b) that the persecuted may become persecutors in their turn, as happened in America in the seventeenth century, when those who had fled there for liberty of conscience became cruel tyrants towards the Quakers and any persons suspected of witchcraft.

Daily Readings for the week :

Jan. 26	M—Acts 8. 4-25.
.. 27	T—Acts 8. 26-40.
.. 28	W—Acts 11. 19-26 ; 1 Peter 4. 15-16.
.. 29	Th—Acts 15. 1-11 ; Gal. 2. 15-16 ; 5. 4-6.
.. 30	F—Romans 10. 1-15.
.. 31	S—Rev. 5.

"The men who took Christianity to the Gentile world had had no special training, only a great experience—in which all maxims and philosophies were reduced to the simple task of walking in the light since the light had come."—STREETER, *The Primitive Church*.

Note that the mother church in Jerusalem again sent a messenger to enquire and report. Barnabas, as a native of Cyprus himself, was likely to be sympathetic towards these Cypriotes and their work; but more than that, "he was a good man, and full of the Holy Ghost and of faith." Cf. the list in Gal. 5. 22, 23, of the fruits of the Spirit—"gentleness, goodness, faith."

4. A New Name.

In a great mixed city, like Antioch, people are generally ready to label those of different opinions with nicknames: some kind of tag to indicate their party or sect. The Pompeians were Pompey's people; why not "Christians" for "Christ's people"? By about 63 A.D. the Christians had accepted their nickname as a title of honour (cf. 1 Peter 4. 16): perhaps it was even a help to them, when faced with the alternatives of death or denial of their Master, to know that they bore his name. (Cf. Revelation 14. 1; 22. 4.)

5. The Difficult Process of Education.

If time allows, reference might be made to the delightful story in Acts 10, 11. 1-18, of how Peter's national exclusiveness was broken down by the lesson of his dream about "clean" and "unclean" foods, so that he went to Cæsarea to welcome Cornelius, the Roman officer, into fellowship. "Who was I, that I could withstand God?" he asks his friends in Jerusalem when they reproach him with the crime of associating with Gentiles. But alas, Peter was not always so sure, and a few years later he gave way to the "Die-hards" on this same question of admitting to the fellowship those who had not undergone Jewish rites. National prejudice is not easily killed!

For Further Consideration.

- (a) Can you think of any race or group of people to-day to whom the Christian religion has been a great uplifting force? Cf. the fifty million "untouchables" of India. (See lesson on "India: Caste and Women," in *The Wide Horizon: Lesson Handbook for 1929*.)
- (b) Consider the following quotation from *Aggrey of Africa*, by Edwin W. Smith. (S.C.M. 7s. 6d.) Dr. Aggrey, said by the Governor of the Gold Coast to be the finest interpreter which this century has produced of the white man to the black, and of the black man

ROAD-MAKERS

to the white, was a full-blooded negro who was educated in the U.S.A. and returned to Africa to do a great work in educating his fellow-countrymen.

"At the root of the problem, he saw, is a race-feeling in white men, based upon a repugnance for what is different from themselves, and strong in proportion to their pre-occupation with what is external in physical features and culture. . . . 'I don't believe in merging black and brown and yellow and white in a mixture,' he said. . . . 'I am glad I am black, that God knew His business when He made me so, and He wants to do something through me. . . . You can play a tune of sorts on the white keys, and you can play a tune of sorts on the black keys, but for harmony you must use both the black and the white'."

Daily Readings for the week :

Feb.	2	M—Acts 8. 1-3; 9. 1-19a.
"	3	T—Acts 9. 19b-31.
"	4	W—Acts 22. 1-29.
"	5	Th—Acts 22. 30 to 23. 11.
"	6	F—2 Cor. 11: 24 to 12. 10.
"	7	S—2 Cor. 4. 16-18; 5. 11-19.

February 8th.

V.—FORGIVING THE ENEMY.

Bible Readings : Acts 8. 1-3 ; 9. 1-19.

Other References :

The Life and Ministry of Paul the Apostle. Chapters IV. and V.
Eleanor D. Wood. (N.A.S.U. 2s. 6d.)*Letters from a Field Hospital.* Mabel Dearmer. (Macmillan.
Out of print.)*The Thief in the Tanyard.* L. V. Holdsworth. (Friends' Book
Centre. 6d.)

Illustrative Quotation :

"Only love and mercy and terrific virtues such as loving one's enemy can bring a terrific thing like peace. . . . The hardest fight is to love the person you want to fight and to seek his good rather than yours."—M. DEARMER.

Suggested Hymns : 205, 241, 349.

Aim of the Lesson : To see how the New Way of Life involves the "terrific virtue" of forgiving enemies.

Notes on the Lesson.

1. The Heresy-Hunter.

In the days of the rapid expansion of the Christian faith in Jerusalem, there were debates between Stephen and the members of synagogues composed of men from distant places—e.g., Cilicia and Alexandria; debates in which the enthusiastic faith of Stephen, and the quickness of a good intellect completely surrendered to the Spirit's guidance, gave him the victory. Among those who argued with him there may very likely have been a Cilician from Tarsus, named Saul, a pupil of the famous Rabbi Gamaliel. Whether or not he had anything to do with condemning Stephen to death, he was present at the murder and in sympathy with those responsible for it. His zeal on this occasion

"led to his being entrusted with the work of utterly uprooting Christianity, which the authorities now resolved upon. He accepted their proposal; for he believed it to be God's work. He saw more clearly than anyone else what was the drift of Christianity; and it seemed to him destined, if unchecked, to overturn all that he held most sacred. . . . Besides, he had a deep personal interest in the task. Hitherto he had been striving to please God, but always felt his services to come short ;

here was a chance of making up for all arrears by one splendid act of service. This was the iron of agony in his soul which gave edge and energy to his zeal. In any case he was not a man to do things by halves; and he flung himself headlong into his task."—*J. STALKER, Life of St. Paul.*

Not content with driving the heretics out of Jerusalem, Saul determined to follow them and dig them out of their hiding-places, and so he obtained from the high priest authority to visit synagogues in Damascus and bring back as prisoners any of "the Way" whom he might find there. (Note that the Christians were still, in their own opinion, good Jews, attending their synagogues.)

2. On the Damascus Road.

There are three accounts of Saul's experiences in the Book of Acts (*cf.* 22. 6-11; 26. 12-18), and all of them agree very closely with one another. The turning of the whole direction and purpose of his life seems to have come about with dramatic suddenness; but, if we let our thoughts dwell upon it, we can see that it had been prepared for by the stirring events through which he had been living, and especially by the preaching and death of Stephen (22. 20). He may even have been, subconsciously, convinced that there was truth in this new faith which could make heroes of ordinary men. As with the group on the Day of Pentecost, so for Saul the Divine Word was expressed as a light, blinding in its intensity, and a sound, which spoke to him as a commission from that very Jesus whom he had despised and hated.

3. Ananias the Messenger.

What was the first sight that met the eyes of Saul when he was cured of his temporary blindness? It was the face of one of those of "the Way"—probably the leader of the group in Damascus—whom he had come to persecute. And this man greeted him as "Brother Saul"!

Questions:

(1) Was it easy for Ananias to go on this errand of mercy? (*Cf.* 9. 13.) Remember that he was, probably, desperately afraid of Saul.

(2) What was the effect on Saul? How much, do you think, had the dying prayer of Stephen, and the greeting of Ananias, to do with the conviction that we find in 1 Cor. 13, that love is the strongest force in the world?

4. Forgiveness.

In the first century A.D., forgiving the enemy was not generally counted as a virtue. A man was esteemed if he were a good lover of his friends and a good hater of his enemies. To

the road-making metaphor, men had not thought of the forgiveness of injuries as even a possible material to use for making the road of human progress. But Jesus insisted on it again and again (*cf.* Matt. 5. 23, 24; 6. 12-15; 18. 21-35; Mark 11. 25), and in practice it has proved to be remarkably durable.

"Forgiveness is love in action, and love means sin-bearing. Forgiveness can only be accomplished by sin-bearing, and sin-bearing means a cross. . . . If the Church is a Church indeed, it is a body of sin-bearing people: people who love with the love of God that is shed abroad in their hearts, and who, because they love, are compelled to bear the burden of the world's sins. They are a body of people who can forgive because they are forgiven, who have been loved into being lovers."—G. A. STUDDERT KENNEDY, *The Wicket Gate*.

Question: Do we still think there is something rather "soft" about forgiving those who have done us an injury?

Consider the following quotations:

"The 'enemy' came to tea to-day—the Austrian doctor who is a prisoner here and has worked for the Serbian wounded so nobly that he is head of the Military Hospital—and a prisoner—Oh, isn't it strange? He has in bad times dressed 500 wounds a day—besides operations—sleeping for a few hours at a time and eating when he can—and this for the *enemy*. Greater love hath no man than this, that a man lay down his life for his enemy."—M. DEARMER, *Letters from a Field Hospital*.

"When Gandhi in 1908 was attacked and nearly murdered by a fanatical Mohammedan, he refused to prosecute his assailant or even to give evidence against him. On the very day of the crime, when he lay bleeding and seriously wounded, he issued an appeal to his adherents and warned them to take no step whatever against his assailant. 'This man,' he declared, 'did not know what he was doing. He thought that I was doing what was wrong. He has had his redress in the only manner he knows. I, therefore, request that no steps be taken against him. I believe in him, I will love him and win him by love.' The improbable happened. In the following year his assailant wrote to Gandhi assuring him that all his sympathies and his profoundest reverence belonged to the Mahatma, and that he would do all in his power to help Gandhi's ideas to triumph."—R. FÜLÖP-MILLER, *Lenin and Gandhi* (Putnam).

SUGGESTION FOR THE CONDUCT OF THE SCHOOL.

OPENING HYMN: 205.

A PRAYER of Jeremy Taylor:

"Give to Thy servant a meek and gentle spirit, that I may be slow to anger, and easy to mercy and forgiveness. Give

me a wise and constant heart, that I may never be moved to an intemperate anger for any injury that is done or offered.

"Lord, let me be easy to be intreated. Let me never fall into a peevish or contending spirit, but follow peace with all men, offering forgiveness, inviting them by courtesies, ready to confess errors, apt to make amends, and desirous to be reconciled. Make me in all things like unto the holy Jesus.— Amen."

3. BIBLE READING, LESSON AND DISCUSSION.
4. HYMN 241.
5. NOTICES AND SCHOOL BUSINESS.
6. Let some story be told to illustrate the strength of forgiving love. *The Thief in the Tanyard*, a true story, is suggested above, but if one can be supplied from the experience of a member of the School, so much the better.
7. HYMN 349.
8. CLOSING THOUGHT: "There is a spirit which I feel that delights to do no evil, nor to revenge any wrong, but delights to endure all things, in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. It sees to the end of all temptations. As it bears no evil in itself, so it conceives none in thoughts to any other. If it be betrayed, it bears it, for its ground and spring is the mercies and forgiveness of God. Its crown is meekness, its life is everlasting love unfeigned; and takes its kingdom with entreaty and not with contention, and keeps it by lowliness of mind."

Daily Readings for the week :

- Feb. 9 M—Psalm 107. 23-31; Isaiah 42. 10-12.
 " 10 T—Hebrews 11. 1-10.
 " 11 W—Hebrews 11. 13-27.
 " 12 Th—Hebrews 11. 32 to 12. 2.
 " 13 F—Genesis 12. 1-9; 13. 1-4.
 " 14 S—Genesis 13. 1-18.

Section II.

Discoverers.

NOTES BY JOAN M. G. LLOYD.

February 15th.

I.—CHRISTOPHER COLUMBUS :
THE VENTURE WESTWARD.

Bible Readings : Psalm 107. 23-31 ; Hebrews 11. 1-10.

References :

Christopher Columbus : Don Quixote of the Seas. Jacob Wasserman. (Martin Secker. 10s. 6d.) Gives rather a fresh view of Columbus.*Christopher Columbus.* Sir Arthur Helps. (Everyman. 2s.)*The Life and Voyages of Christopher Columbus.* Washington Irving. (Heroes of the Nations Series, Vol. 18. From a library.)*Life of Christopher Columbus.* Washington Irving. (Oxford Univ. Press. 1s. 3d.)*The Discoverer : Narrative of the Life and Hazardous Adventures of Christopher Columbus.* André Hévosy. (Thornton Butterworth. 10s. 6d.) A new life, short and vivid.

"Columbus." Poem by Tennyson.

"Columbus." Poem by J. Russell Lowell.

Suggested Hymns : 361, 129, 137, 279.

Aim of the Lesson : To learn something of the faith and courage which led Columbus into the unknown.

Notes on the Lesson.

A Note to Leaders.

We are taking Columbus as a very literal example of a path-finder. He has done more than almost any other man to mould the history of the modern world by his all-important discovery of



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FROM A MODEL OF COLUMBUS' SHIP, THE "SANTA MARIA," IN THE SCIENCE MUSEUM, SOUTH KENSINGTON.

(The length of the "Santa Maria," compared with that of a modern Atlantic liner, is shown below.)

"Santa Maria," 93 ft.

"Majestic," 956 ft.

the great continent of America. God seems to reveal new things to men by giving them a thirst for knowledge. In the fifteenth century the spirit of adventure and exploration was in the air. To Columbus was given a

" spirit yearning in desire
To follow knowledge like a sinking star,
Beyond the utmost bound of human thought."

—TENNYSON'S *Ulysses*.

The passage in Hebrews traces the power of faith in the lives of some of the great men of the past. Columbus' faith was what enabled him to do what he did. He believed that he was called by God to lead an expedition to find the way across the seas to a land of great wealth and promise; and he never faltered in his belief in the existence of this land, nor that God would lead him there.

Emphasise in this lesson that Columbus was a means of fulfilling God's purpose to man, that he realised this himself, and felt that he had a divine calling to carry out his great plan of exploration.

Remind the class how limited were men's ideas in geography in those days, and try to give some idea of the world as men then knew it. Then tell the story of Columbus' life as vividly as possible, trying to bring out his character and the greatness of the task which he accomplished. A good ending to the lesson would be for someone to read Tennyson's "Columbus," which is a wonderful epitome of his life.

The World as men thought it was in the Fifteenth Century.

Three ships were setting out from the little port of Palos, in Spain, on what has proved to be one of the most momentous voyages in history. They did not form an imposing expedition. One ship had a complete deck; the other two had decks fore and aft, and, in bad weather, the men took refuge in a shelter in the stern. To the modern mind it would seem ludicrous to think that they could hope to cross the Atlantic. Yet that was what those hundred and twenty men set forth to do.

Let us, for a moment, think what one of this crew in the year 1492 would know of the world. He knew that hardy adventurers had sailed down the coast of Africa, each time penetrating a little further South, but no one yet had found how far this land extended. He had heard that strange peoples lived there, some of whom had been captured and brought back as slaves to Portugal and Spain. Other men had journeyed East and found a land of fabulous riches where the Grand Khan was said to reign over a magnificent empire. He had heard that to the North

there were strange lands of cold and snow, but very few had ventured there—none, indeed, of the sailors whom he knew. As for the West, many had been to islands called the Azores, but beyond that men said there was only sea. However, strange tales were rife of floating objects found out at sea, and evidently coming from land still further West; and it was to search out this land that this small company was setting forth, inspired by the faith of the leader of the expedition, Christopher Columbus.

The Early Years of Columbus.

Columbus was an Italian, born at Genoa. His father was a wool-carder, and may have sent his son to the University of Padua. Christopher's favourite subjects were mathematics, geography and astronomy. But from early days his chief delight had been the sea, and he had listened enthralled to stories of far countries and strange adventures told by sailors on their return from their voyages. He says of himself that he "took to the sea at fourteen years of age and ever after followed it."

A few years later he went to Portugal, where he married the daughter of a navigator of Prince Henry of Portugal, who had been Governor of the island of Porto Santo, near Madeira. Columbus came to live on this island, and he was able to study the maps and charts of his father-in-law. Here he was at the very gate of the way to the new world. Boats were constantly calling on their way to Guinea, and further South, and Columbus lived in a world of seafaring excitement and speculation.

From his own studies and from talks with sailors he gradually became convinced that there must be land on the other side of the Atlantic. He believed that if one crossed the Atlantic one could find a direct way to the East Indies. At length he determined to lead an expedition there. But to do this he must be supplied with ships and men. So costly an undertaking could hardly be equipped without the help of royalty, and therefore Columbus managed to gain an audience of the King of Portugal, and laid his scheme before him. The King called a Geographical Council to consider the project, but the Council considered it too wild and unpractical.

Columbus therefore went to Spain and determined to seek the help of King Ferdinand and Queen Isabella. But the country was, at the moment, engaged in internal wars, and the King and Queen were too busy to be able to give much attention to Columbus' plan. However, they heard him with interest, and referred the matter to a Geographical Council. Now followed some of the hardest years of Columbus' life. For months—indeed, for years—he waited for his answer, following the Court about as it moved from town to town according to the fortunes of war.

He supported himself by making maps, and, poor and unknown foreigner though he was, he seems to have impressed several dignitaries of the Spanish Court, who helped him to further audiences with the King and Queen. But the Council could not understand Columbus' advanced scientific ideas. It quoted the scriptures to refute his theories, and he was nearly accused of heresy for maintaining that the earth was round. His scheme was rejected, and he set out for France, only to be recalled once more by the Queen, who had at length realised the glory that the discovery of these new lands would bring to Spain, and the loss in allowing the opportunity to pass to another nation.

Columbus' terms were high, because he fully realised the dignity and importance of his undertaking, but in the end all that he asked was granted him. He was to be provided with three ships; he was to be given the title of Admiral, and to become vice-regent of all the lands which he discovered; he was to have a tenth part of the pearls, jewels or merchandise brought back from those countries. Finally, because it was suggested that he was paying nothing himself towards the enterprise, he was allowed to bear an eighth part of the cost, and to receive an eighth part of the profits.

Thus, after eighteen years of waiting, seven of which were spent in Spain, Columbus' patience was rewarded, and he was allowed to set forth on his momentous expedition.

The Voyage.

Imagine Columbus' thoughts as he set sail that day from Palos. He probably realised more than anyone else in the company the dangers and difficulties that they would be likely to meet. He knew that they were going further from land than any boat before; it was difficult to carry enough food for a long voyage; there was always the danger of scurvy from lack of green food; his boats were so small that they would have difficulty in weathering any severe storm; but, above all, he had not faith in his crew. They were a band of wild, undisciplined men, some of them prisoners to whom a free pardon had been granted on condition that they joined the crew, and he rightly foresaw that he would have trouble with them before the voyage was ended. But with the astrolabe and newly discovered compass he knew that they would be able to have more idea of their whereabouts than in the past; and, full of faith in the existence of his goal, and the possibility of reaching it, he set sail with a bold heart.

At first all went well. But in a short time the rudder of one of the ships was found to be damaged. Columbus knew at once that there had been foul play, and that the damage had been done

by some of those men who had unwillingly been forced into the expedition, and sought by this means to make a return home essential. However, Columbus, thinking that they were not far from the Canaries, managed, with care, to get the damaged ship there, and have her repaired.

Columbus hoped to find land seven hundred leagues away, but, knowing that if that distance were passed and no land found, his men might become despondent, he kept two logs, a public one and a private one for himself. In the public one he reduced the amount of each day's sailing so that the men thought that they had come less far than they had in reality.

After some time they came to a part where the sea was thick with sea-weed, and the sailors feared unseen rocks. They were troubled by lack of wind and the crew were afraid that there would be no winds strong enough to take them home again. In a few days they began to imagine that they saw land on the horizon and tried to persuade Columbus to alter his course, but he firmly continued to sail due West, knowing that the supposed land was only cloud. The crew now began to grow restive—no land appeared, there was scarcely any wind, they saw no ships or sign of life, and they began to fear that they had come all this way only to perish in the end. Columbus tried to cheer and encourage them, and was quick to suppress any attempt at mutiny.

At length a wind sprang up, and then their fears were calmed. Once they actually thought that they had sighted land, and began to return thanks to God, when they found that yet again it was only an illusion. But now small birds appeared, and they knew that they must really be approaching land. They also saw a branch of hawthorn still covered with berries, and a carved stick. The excitement was intense, and they scanned the horizon night and day for land. One night Columbus thought that he saw a light, and called someone to his side who confirmed it. At dawn the boat ahead fired a gun—the signal to show that they had really sighted land at last.

The New Land.

The land proved to be a well-wooded island, and many natives, with dark skins and no clothing, hurried to the shore to watch the strange spectacle of the arrival of the ships. Columbus landed, dressed in scarlet and in shining armour, bearing the standard of Spain, followed by his officers, each bearing a banner with a green cross, and by the men. Kneeling, he kissed the earth, and all gave thanks to God. Then, planting the standard in the ground, he took possession of the island in the name of the King and Queen of Spain.

Columbus was delighted with the natives, and the Spaniards gave them toys and coloured caps, receiving in exchange parrots, balls of cotton, and gold ornaments. He took some of the Indians home with him to show in Spain what the inhabitants of the new country were like. There he hoped to convert them to Christianity, which he considered an ample recompense for any sorrow that they might feel in being removed from their native island.

Having enquired by signs where gold might be found, Columbus sailed on once more, for he felt that he was about to discover the land of great wealth and riches. He called this island San Salvador, and then made his way to several other islands, among them Cuba, and Hayti, or Hispaniola. Here he founded a little colony, and at length decided that the time had come to return to Spain to report on the new lands which he had discovered.

Home Again.

But on the voyage home they encountered the most terrific storms. The ships could do nothing but turn and scud before the wind. Columbus and the sailors offered many prayers and made vows of penitence. At length, the great violence of the storm abated and they reached Spain once more.

Columbus was commanded to appear at court, where he was given a reception worthy of his mighty achievement. The King and Queen listened eagerly to his accounts of the new land, and were deeply interested, not only in the birds and treasures which he had brought back, but also in the six Indians.

Other Voyages.

Columbus was not content with what he had found. He wished to penetrate still further westward, and he still hoped to find the Grand Khan, and the fabulous island of Cipango with all its gold. He was therefore equipped with a much larger expedition and he set off once more. He now discovered Jamaica, but it was not till his third voyage that he actually discovered the continent of America.

Misfortune.

From now onwards misfortune dogged his heels. The colony at Hayti had become undisciplined. Instead of obeying Columbus' instructions to treat the natives well, the Spaniards had played the part of tyrants and oppressors. The natives had risen in rebellion, and many battles followed. Columbus did his utmost to restore order, but the Spaniards complained that he was harsh and exacting. Rumours reached the Spanish

sovereigns and they decided to send out a man named Bobadilla to investigate the truth of these accusations. He was to act as Governor of the island, and to send Columbus home to report himself at Court. But Bobadilla behaved disgracefully. He seized Columbus' private possessions, and then flung him into chains, and sent him home thus. The King and Queen were very angry when they heard of this treatment, but Columbus never forgot the ignominy, and he kept the chains always by his bed, and gave directions that they were to be buried with him. After a disappointing fourth voyage, he died at Valladolid, in 1506, in poverty and neglect.

Columbus was "one of the great spirits of the earth." Irving says of him: "He was naturally irritable and impetuous, and keenly sensible to injury and injustice; yet the quickness of his temper was counteracted by the benevolence and generosity of his heart. The magnanimity of his nature shone through all the troubles of his stormy career."

Achievements.

Columbus "died in ignorance of the real nature of his discovery." He thought that he had found a new part of Asia, and did not realise that he had found a continent twice the size of the Old World; nor that his discovery would alter the whole history of the world, and have fundamental influences in politics, trade and economics.

"A new hemisphere had been revealed, and the earth's area doubled; a body of land greater than Europe and Asia combined had been laid open to mankind. The way, not to the East, but to the greater West, had been discovered."—A. HÉVESY.

Questions for Discussion.

- (1) What are some of the qualities needed for a pioneer?
- (2) In how far was Columbus a man of his time?
- (3) What part did personal ambition, and what part did religion, play in Columbus' life?
- (4) How was it that Columbus, though a poor man and a foreigner, was able to influence a king and queen to send out an expedition to seek for land across the Atlantic?

Daily Readings for the week:

- Feb. 16 M—Job 37. 5-16; 38. 22-30.
 .. 17 T—Psalm 147.
 .. 18 W—Psalm 148.
 .. 19 Th—"Song of the Three Children," vv. 35-65; or
 Psalm 150.
 .. 20 F—Psalm 33.
 .. 21 S—Eccles. 4. 4-12; 7. 8-11 (cf. 1 Kings 20. 11).

February 22nd.

II.—CAPTAIN SCOTT : THE VENTURE SOUTH.

Bible Readings : Job 38. 22-30 ; Psalm 147. 17.

References :

Scott's Last Expedition : The Personal Journals of Captain R. F. Scott. (Murray. 7s. 6d.)

The Voyage of the "Discovery." Scott. (Murray. 2 vols., 12s. ; one vol. edition, 7s. 6d.)

Captain Scott. Stephen Gwynn. (The Golden Hind Series. The Bodley Head. 12s. 6d.)

With Scott : the Silver Lining. Griffith Taylor. (Murray. 18s.)

Suggested Hymns : 416, 58, 71, 135.

Aim of the Lesson : To learn by the example of Scott and his comrades "to strive, to seek, to find, and not to yield."

Notes on the Lesson.

A Note to Leaders.

Captain Scott is undoubtedly one of the road-makers of this century. At present the results of his explorations cannot be fully told, but his investigations are aiding explorers of to-day—such as Sir Hubert Wilkins and Sir Douglas Mawson ; and it is possible that before long we may even be able to establish a flying base in the Antarctic. But to-day we are studying Scott's life more for its spiritual than for its material value. The world has been enriched by his example and that of his companions.

In telling the story, picture the difficulties of living in such conditions of cold ; show the spirit that prevailed in the company, and bring out Scott's unselfishness and courage. The Bible passages are a background for the snowy setting of the story. Point out how God uses pioneers to unfold still further mysteries in the world.

Scott's Opportunity.

Captain Scott has stirred men's spirits more than any other man of this generation. His superb heroism and that of his companions has aroused our imagination, and he has left a mark that will not fade.



(Photo: Sport and General.)

The statue of CAPTAIN ROBERT F. SCOTT, in Waterloo Place, London. This fine memorial, the work of Lady Scott, is here shown appropriately under a light mantle of snow.

Scott had within him the same impulse as Columbus—to extend the bounds of human knowledge. But, unlike him, he had not evolved a scheme of exploration and spent years in striving to make possible its fulfilment. The great opportunity of Scott's life came to him as an absolute surprise, but he accepted it, and was thus led on to achieve his great destiny.

He was walking down Buckingham Palace Road one day when he saw Sir Clements Markham. He crossed over to speak to him, and Sir Clements told the young lieutenant of the expedition that was to be sent forth to explore the Antarctic, and urged him to apply for the command of the expedition. Scott did so and it was given to him.

Sir Clements had marked out Scott in his own mind as a leader when he had seen him twelve years before as a midshipman. He had been struck by his intelligence, capability and charm of manner, and had no doubt that he was the right man to lead this Polar expedition, which was to be sent out by the Royal Geographical Society. The objects of the expedition were to explore the Antarctic regions—to discover how far land extended, and where ice began ; and to make various scientific observations.

The Expedition in the "Discovery."

The "Discovery" stayed for two sleighing seasons in the Antarctic, and spent a winter locked in by the ice. Scott gained much valuable experience of Polar conditions. Many useful scientific discoveries were made, and the expedition was regarded as a great success.

After spending some months in writing his book called *The Voyage of the "Discovery,"* in which he tried to set down all details that might help in future explorations, Scott returned to the navy.

The Second Expedition.

But it was not long before he was planning another expedition. His object was to reach the South Pole, but he also intended to make as many scientific observations as possible. A magnetic survey was to be made ; soundings taken of the depth of the water ; meteorological observations recorded ; and studies made in geology, physics, and plant, fish and bird life. Therefore he collected in his party men specially skilled in each branch of these sciences.

The yacht selected was the "Terra Nova." Months of hard work were necessary in fitting up the expedition. Ponies and dogs had to be chosen in Siberia and Russia, and the ship equipped with sledges, food for a year, and every camping requirement. She sailed from New Zealand on November 28th, 1910.

On the Way South.

Unusually bad weather prevailed on the way to the Antarctic. The ship was very heavily loaded, and some of the cargo broke loose. The ponies suffered dreadfully during the storm, and were constantly flung off their feet. Scott was very tender-hearted, and their condition troubled him a good deal.

But at last the wind fell, and all went well until they entered the ice-pack. Scott was disappointed to come into the ice so far north this year. It was three hundred and seventy miles wide, and the ship took twenty days to cut its way through. Some days they could not move at all, and these hours of waiting must have been very tedious to Scott and his companions. "The ship behaved splendidly. . . . As she bumped the floes with mighty shocks, crushing and grinding a way through some, twisting and turning to avoid others, she seemed like a living thing fighting a great fight."

Having finally reached the Great Ice Barrier, Scott had to choose a suitable place to anchor the ship, and to make his headquarters. He chose a sheltered place behind Glacier Point in MacMurdo Sound. Now a big hut was built and stores unloaded, and before the winter season set in the "Terra Nova" sailed away, leaving the little company to their task.

At first they had to lay out various depots with stores of food at points along the route which Scott would follow when he set out for the Pole.

Difficulties in Sledging.

The sledges were drawn by teams of dogs. They were very eager and would bound away at the start while their driver ran behind hanging on to the reins. The surface of the ice was very treacherous. Sometimes it would be very slippery, at others they would pass over an unseen crevasse, and perhaps one or two dogs would disappear down it, and they would have great difficulty in hauling them up again. The ponies also needed a good deal of managing, as they were very fresh, and the conditions were strange to them.

Later, from April to September, when winter had really come, the party could do nothing but stay near camp. It was now that the wonderful spirit of these men showed itself. The days must have seemed very long. In mid-winter there was only a few hours' daylight at mid-day. It was very difficult to get much exercise. They had to spend most of their time in the hut. The cold was unlike anything that they had experienced before, and yet they remained cheerful, and lived in splendid comradeship.

Scott spent a good deal of time in writing a journal which he intended to serve as a record. In it he refers again and again to the splendid spirit among his men.

The Journey to the South Pole.

The journey to the South Pole was a distance of eight hundred miles, and divided itself into three stages; the first from Hut Point to the Glacier across a plain of snow, the second across the rock and ice of the Beardmore Glacier, and the third across the high snowy district of King Edward VII. plateau.

The party started on November 1st, 1911. Besides ponies and dogs to pull the sledges, they had one or two motors to haul transport, but these soon broke down and had to be left behind. The ponies found the work terribly hard, for their hoofs sank into the soft snow. A blizzard delayed the party for four days. One or two of the ponies had to be shot, but most managed to pull their loads as far as the glacier, when all had to be killed.

The dogs were now sent back, and the rest of the journey was to be undertaken by men alone, each hauling a load of two hundred pounds. There were three sledges, and four men to a sledge, and they trudged along on skis. It was extraordinarily difficult to find the best way over the glacier, and to avoid falling down crevasses. Cherry Garrard says, "There is no doubt that Scott knows where to aim for in a glacier. . . . he often heads straight for apparent chaos, and somehow when we appear to have reached a cul-de-sac we find an open road."

At length the summit was reached, and the intense cold of the high plateau had to be faced. On January 4th the last party turned back and five men were left to go on alone—Captain Scott, Dr. Wilson, Lieutenant Bowers, Captain Oates and Petty Officer Evans.

The small party found the hauling very heavy over the jagged frozen ridges of snow, and they began to feel the cold more intensely.

Then, just when they were within two days of the Pole, they came on traces of a camp, tracks in the snow, and a black flag, and made the bitter discovery that they were not the first there, but that Amundsen and his party had got there before them. Scott writes: "The Norwegians have forestalled us and are first at the Pole. It is a terrible disappointment, and I am very sorry for my loyal companions."

On the morning of January 18th, after taking observations, they decided that they were three miles from the exact position of the South Pole. On moving in the right direction they came upon a tent, and in it a note from Amundsen. His party had apparently reached there on December 15th. Scott left a note

to show that he and his companions had been there. Then, going to the exact spot which they considered to be the South Pole, Scott says, "we built a cairn, put up our alighted Union Jack, and photographed ourselves."

But the failure to be the first to arrive had taken the zest out of them, for in their eyes it had greatly diminished their achievement. "Well, we have turned our back now on the goal of our ambition and must face eight hundred miles of solid dragging—and good-bye to most of the day-dreams."

The Return Journey.

The first part of the return journey was made with a sledge to help them. But they soon found the surface extremely bad; the snow clung to their skis, and it was difficult to make much progress.

Their great anxiety was to cover the distance from depot to depot in the time which they had allowed. If they exceeded this, their rations would not be sufficient. Again and again bad weather delayed them. They could not go on in blinding blizzards, and these days of waiting in camp were some of the most trying of all. It was very difficult to find the tracks, in spite of the careful observations which they had taken, and this caused a good deal of delay.

After a time Evans showed signs of being run down. His fingers were blistered and his nose badly frost-bitten. The strain of these weeks in this high land of extraordinary cold and biting winds was telling on them all, and they longed intensely for the time when they would leave the summit and descend on to the glacier.

Soon Oates had one foot almost frost-bitten, and Wilson was in agony from snow-blindness. On January 28th, Scott writes, "We are getting more hungry, there is no doubt. . . . We are pretty thin, especially Evans, but none of us are feeling washed out. I doubt if we could drag heavy loads, but we can keep going pretty well with our light one. We talk of food a good deal more, and shall be glad to open out on it."

In two days' time Wilson strained a muscle in his leg, then Evans lost finger-nails from frost-bite, and Scott slipped and hurt his shoulder. Thus, three out of the five were really sick men. But a worse accident happened on February 4th, when Evans fell down a crevasse and got concussion of the brain. Scott says that he now became "rather dull and incapable." Bowers seems to have been the strongest of the party. "He is splendid," says Scott, "full of energy and bustle all the time."

On February 7th they came down from the summit and were much relieved to feel it a little less cold. They were thankful

to be on rocks again after weeks of snow; and, when they came to an interesting moraine and some sandstone cliffs, they had energy enough to collect some geological specimens, though every bit of extra weight added to their burden.

But it was not long before Evans was causing them much anxiety. He was becoming much weaker, and Scott says, "Evans has nearly broken down in brain, we think. He is absolutely changed from his normal self-reliant self." On February 17th he died. Deeply though they felt his loss, the other four men knew how powerless they would have been with a sick man among them.

Difficulties of surface and of wind caused them much trouble and they found themselves short of oil. Sometimes at night they had to endure 47 degrees of frost. Presently Oates' feet became bad. On March 3rd, Scott wrote, "Amongst ourselves we are unendingly cheerful, but what each man feels in his heart I can only guess."

On March 6th Oates was unable to pull any longer. "He is wonderfully plucky, as his feet must be giving him great pain. He makes no complaint, but his spirits only come up in spurts now, and he grows more silent in the tent. . . . If we were all fit I should have hopes of getting through, but the poor soldier [Oates] has become a terrible hindrance, though he does his utmost and suffers much, I fear."

Oates delayed the others a very long time each morning now, as he was painfully slow in getting on his boots. He asked Dr. Wilson if he had a chance of getting through, but the doctor could only reply that he did not know. As a matter of fact it was clear that there was no longer the least hope. His heroic end may be told in Scott's words:

"He had borne intense suffering for weeks without complaint, and to the very last was able and willing to discuss outside subjects. He did not—would not—give up hope to the very end. He was a brave soul. This was the end. He slept through the night before last, hoping not to wake; but he woke in the morning—yesterday. It was blowing a blizzard. He said, 'I am just going outside and may be some time.' He went out into the blizzard and we have not seen him since."

The next day Scott's right foot became bad. On the 19th he wrote, "We are 15½ miles from the depot and ought to get there in three days. What progress! We have two days' food, but hardly a day's fuel." Of his foot he said, "Amputation is the least I can hope for now, but will the trouble spread?"

By March 21st they were within eleven miles of the depot, but a blizzard came on, and they could do nothing but wait for it to pass. The last entry in the journal is on March 29th:

" Since the 21st we have had a continuous gale from W.S.W. and S.W. We had fuel to make two cups of tea apiece and bare food for two days on the 20th. Every day we have been ready to start for our depot *eleven miles away*, but outside the door of the tent it remains a scene of whirling snow. We shall stick it out to the end, but we are getting weaker, of course, and the end cannot be far.

" It seems a pity, but I do not think I can write more.—

R. SCOTT.

" For God's sake look after our people."

When they were found, eight months later, the precious journal was discovered in Scott's wallet, with their camera containing their photograph at the Pole, and their various geological specimens. They had taken care to preserve every record that might help on the cause of science, believing that, though they themselves had failed in their attempt to return, yet their records might testify to what they had done, and add to the sum of human knowledge.

Letters were found written by Scott to many people—to his wife, his mother, and the widows of his two companions. In them he shows no regret at having undertaken the expedition, only deep anxiety that his wife and son might be looked after. In a " Message to the Public " he says, " Had we lived, I should have had a tale to tell of the hardihood, endurance and courage of my companions which would have stirred the heart of every Englishman. These rough notes and our dead bodies must tell the tale, but surely, surely, a great rich country like ours will see that those who are dependent on us are properly provided for."

The Spirit behind it all.

As we read his journal we see something of his leadership and organisation. He says himself that none of their calculations were wrong, and that their failure was due to the exceptionally severe weather, to the sickness of two of their number, and particularly to the final blizzard. But we can only guess at the constant strain and anxiety which he must have undergone. He was not a man to treat lightly the responsibility of the lives of others. From the pages shine out his unselfishness, his patience, and his unflinching courage.

" From all aspects Scott was among the most remarkable men of our time, and the vast number of readers of his journal will be deeply impressed with the beauty of his character. There are few events in history to be compared for grandeur and pathos with the last closing scene in that silent wilderness of snow. The great leader, with the bodies of his dearest friends beside him, wrote and wrote until the pencil dropped from his dying grasp.

There was no thought of himself, only the earnest desire to give comfort and consolation to others in their sorrow."

—Sir CLEMENTS MARKHAM.

Questions :

- (1) Was it worth while ?
- (2) Is the physical or moral courage of these men the more admirable ?
- (3) What will be the effect on world communications if, in the future, a flying base is established in the Antarctic ?
- (4) What is the difference between foolhardiness and the work of a pioneer ?
- (5) In what ways did the Expedition unfold fresh possibilities of human nature ?

For Discussion :

Read the Aim of the Lesson again, and consider in what departments of human activity there is need of the indomitable spirit which Scott displayed.

Daily Readings for the week.

Feb. 23	M—	Prov. 1. 1-9 ; 2 Tim. 3. 14-17 ; 4. 5-13.
" 24	T—	1 Tim. 1. 1-17.
" 25	W—	1 Tim. 2. 1-10.
" 26	Th—	1 Tim. 3.
" 27	F—	1 Tim. 4.
" 28	S—	1 Tim. 6. 1-10.

Section III.

From Byway to Highway in Education.

NOTES BY J. C. CARPENTER, NIGEL O. PARRY, M.A., AND
MARY TAYLOR, M.Sc.

Introductory Note.

This year is destined to mark an important advance in the development and organisation of education in England and Wales, and it is fitting that in our Schools we should spend some little part of the year in considering the importance of this step and its relation to early parts of the story. In the first lesson of the series we are considering how the invention of printing, nearly five hundred years ago, paved the way for the spread of learning.

Our second lesson touches on the series of great-hearted struggles against vested interests which secured a national system of education, and carries the story down to the Act of 1870, when the State definitely shouldered the responsibility of providing schools for all.

In the third lesson, we are to be fellow-travellers with Froebel, one of the greatest road-makers in education in the nineteenth century, and hope to learn something of his philosophy of life.

The fourth lesson deals with the pioneer work carried on, largely by women for women, in order that girls might share, with their brothers, the advantages of higher education.

In our last lesson we consider the milestone which, on April 1st of this year, is to be set up on the national highway of education. In dealing with this lesson it is of prime importance that attention should be concentrated on the educational system as it functions in our own communities to-day. There is splendid scope here for social survey. One of the objections urged by Thring, the famous Headmaster of Uppingham School, against State-controlled education was that it would place the ignorant community in the position of judge. It is certainly near the truth to say that, whereas most people consider themselves competent to criticise the system in general or a school in particular, few will take the trouble to study the facts carefully, or to enter into close

and sympathetic contact with the schools. An Adult School that would set up (preferably in January) a committee, which would, by co-operation with the local education office, collect answers to the questions in *Social Survey* (Peeverett and Pike, N.A.S.U. 6d.), would come to the consideration of this lesson with invaluable knowledge and the lesson would be a vital and helpful one.

Another method of approach would be to invite a member of the staff from each type of school in your district to come along and state briefly the special contribution made by that school to the system. Or, again, constitute the Adult School on that day into a local education committee and invite your local Director of Education to be present and to make a report on educational policy and progress in your district. Certain it is that if our Movement is to fulfil its aim, namely, "to teach the responsibility of citizenship," it must call for enlightened minds as well as radiant hearts.

Some books are mentioned in connection with each lesson. There is one which every member should possess and read, namely, *The English Educational System*, by Dr. Norwood, Headmaster of Harrow School. It costs sixpence and is No. 171 in Benn's Sixpenny Library.

March 1st.

I.—PIONEER PRINTERS.

Bible Readings : Proverbs 1. 1-9 ; 2 Timothy 4. 13.

References :

Printing : its History, Practice and Progress. H. A. Maddox. (Pitman. 5s.)

A Short History of the Art of Printing. Edited by R. A. Peddie, (Grafton & Co. 21s.) From a library.

Printing in the Twentieth Century : a Survey. ("The Times." 7s. 6d.)

William Caxton. H. R. Plomer. (Leonard Parsons. Out of print.)

Suggested Hymns : 16, 37, 158, 357.

Aim of the Lesson : To consider the debt we owe to Caxton and others, who, in the fifteenth century, prepared the way for the spread of knowledge.

Notes on the Lesson.

Introduction.

It will probably be agreed that, of all inventions or devices which have aided man's intellectual and spiritual development and increased his knowledge in every sphere, the first place must be given to that of printing. Without it, the education of whole communities would have been impossible. When the spoken—and remembered—word, and writing by hand, were the only means of spreading knowledge, there was no highway in education, but only a pathway, indistinct and trodden by few feet. The "increase of learning ; knowledge of wisdom and instruction," upon which so high a value is placed in our first Bible reading, were not available to "Everyman" five centuries ago, as they are to-day. Paul, as shown in the short reading from 2 Timothy, was a book-lover, but all his books were manuscripts (Latin : *manu-* by hand ; *scriptus*—written ; it was designated *manuscriptus* in mediæval times), and those letters of his, which form so rich a part of the world's literature, were passed round in that form from group to group of followers of "the Way."

Do we ever think of the marvel of man's capacity to record the workings of his mind in signs and "characters," so that his reflections, knowledge and experience may be shared for all time by every human being capable of interpreting or "reading" ?

those signs? Of the earliest efforts in thought-recording we know very little, but there are in existence specimens of "papyrus," made from the pith of Egyptian reeds, which date back 5,000 years. Before the invention of this earliest "paper," man had doubtless used bark, clay and stone for his "books."

Five Centuries Ago.

There are people 100 years old alive to-day. Only *five* such lives, placed "end to end," take us back to the days before printing was invented. Books there were—and even large libraries—but they were accessible to comparatively few people. Bishops and a few wealthy parish priests (as shown by their wills) sometimes had considerable libraries, but probably the most important were those of the monasteries. For instance, that of Bury St. Edmunds is said to have had 2,000 volumes. The colleges at Oxford and Cambridge, of course, had their libraries also. The "scriptorium" of the monasteries was the equivalent of the printing-press of to-day, and there the monks wrote copies of books, whilst there were also lay writers, or "scriveners," often employed in the same way. *Then* the wisdom of the ages was, as one may say, kept in sealed bottles under lock and key: *now* it pours from public fountains, and almost every village in this country has (or may have) its library. What has made this difference possible? That simple, commonplace contrivance, movable type.

Earliest Printers.

Amongst rival claimants for the honour, credit is usually given to Johann Gutenberg for being the first maker and user of movable type. He was born at Mainz, Germany, about the year 1400, and it was probably whilst living at Strassburg, between 1440 and 1448, that he made his invention, or put to practical use the ideas of others. Returning to Mainz in 1448, he was financed by Fust, a goldsmith, and assisted by Schoeffer. Strangely enough, the first books were undated and bore no printer's name, but Latin Grammars ("Donatuses") appear to have been the first. Probably the Bible and Prayer Books were at first considered too sacred to be copied by mechanical means, but the first dated book was a Psalter of 1457, and the earliest printed Bible appeared about the same year.

In those earliest years only two or three "founts" of type were in existence, and the letters, at first cut in wood by hand, but shortly afterwards cast in metal, were in imitation of script or handwriting. The art soon spread, and within fifty years there were fifty-one printing-presses in Germany, seventy-three in Italy, and many others in Holland, France, Spain and England.

Caxton, the English Pioneer.

As those early printers were publishers also, selecting the books they issued, it was a happy circumstance that the pioneer of English printing was a devout and cultured man, who not only loved good books but was keen on others loving them, too. William Caxton left it on record that he was born in the Weald of Kent, but there is no record of the precise date or place of his birth. The first date we have concerning Caxton is that of his apprenticeship on June 24th, 1438, and, presuming him to have been fourteen at the time, the year of his birth would be 1424. He was apprenticed to one Robert Large, an influential member of the richest and most exclusive Trade Guild in London—the Mercers' Company. Nothing definite is known of Caxton's work or movements for some years, but whilst still in his 'teens he must have moved to the Continent, for, writing in 1471, he said that he had "contynued by the space of XXX yere, for the most part in the contres of Braband, Flandres, Holand and Zeland." His name occurs in certain deeds during those years, and, as an important merchant and man of high standing, we find him in 1463 the "Governor of the English Nation (Colony) at Bruges."

It is as a translator that we first hear of Caxton in connection with books. Encouraged by Margaret, Duchess of Burgundy and sister of Edward IV., he continued the translation into English of the French MS., "*Le Recueil des Histoires de Troyes*" (the collection—or account—of the histories of Troy). The Duchess had seen his partial translation and, as Caxton says, "anone she fonde defeaute in myn Englysshe whiche she comanded me to amend." (We must remember that the English language was in the making, and that Caxton had lived abroad for thirty years.) The translation of the "*Recueil*" is of interest because this was the first book to be printed in English.

Caxton learned the art of printing at Cologne, when about forty-seven years of age. The "register of aliens" shows that he went there in July, 1471, and he evidently remained until towards the close of 1472. His reasons are stated in his own quaint words:

"And for as moche as in the wrytyng of the same (the Recueil) my penne is worn, myn hand wery and not stedfast, myn eyes dimed with ouermoche loking on the whit paper, and my corage not so prone and redy to laboure as hit hath been, and that age crepeth on me dayly and feebleth all the bodye, and also because I have promysed to dyuerse (various) gentilmen and to my frendes to addressse to hem as hastely as I myght this sayd book. Therefore I have practysed and lerned at my grete charge and dispence to ordeyne this said book in printe after the maner and forme as ye may here see."

The First English Press.

After his short initiation at Cologne, Caxton returned to Bruges, and there, in conjunction with Colard Mansion, a noted penman and illustrator, he produced the "Recueil" and two other books in English. In 1476 he left the Bruges press in the hands of Mansion and came to London to set up the first printing-press in his native land. He secured premises in the precincts of Westminster Abbey, in the portion known as the Almonry, the shop bearing the heraldic sign of the "Red Pale." (Traders and craftsmen at that time had signs for their premises: this interesting feature is now almost entirely confined to inns.) What influenced his choice of site? Probably the fact that within the Abbey precincts he would be free from the jurisdiction of the Guild of Stationers, which included professional writers, who naturally would be opposed to the multiplication of books by machinery. Probably, also, he would there enjoy royal protection, as is indicated by some of the prologues and epilogues to his books.

What would that first printing-office be like? The press itself resembled the cheese-presses in use last century: a substantial framework of timber and iron, fitted with a worm-screw and lever, worked, of course, by hand. The type, secured in a "forme," was placed in the press and then beaten by the ink-balls. These resembled boxing-gloves, tied to sticks and saturated with ink. In the process of inking, the printer's boy (on whom this duty devolved) usually got so much ink on his person that he became known (as he still is) as the "printer's devil." When the type was thus inked, the paper was laid on it, the lever pulled, and the impression taken. A clumsy and slow process! Yet it served for three centuries, with some improvements, until steam-power came to the printer's aid.

Caxton as Educator.

Specimens of Caxton's early books which have been preserved show him to have been careful in the choice and use of his type, and the ink is still black; but his craftsmanship was inferior to that of some Continental printers. However, we must remember that he had spent over thirty years as a cloth merchant, and his "apprenticeship" to printing would little exceed twelve months. Why should a prosperous and influential merchant, nearly fifty years old, have troubled to learn a new trade? Surely because he saw that here was a means of making, through the jungle of ignorance, a road which could be travelled by the many, instead of a path reserved for the privileged few.

From amongst many manuscripts available to Caxton—*theology, romance, poetry, etc.*—he chose for the first issues from

the "Red Pale" several poems by Chaucer, stories by John Lydgate, and the "Boke of Courtesy," by an unknown disciple of Lydgate. This "Book of Courtesy" taught the values of virtue, knowledge, cleanliness and sobriety. During the first two years Caxton achieved what must have been the stupendous task of printing Chaucer's great work, "The Canterbury Tales," and thus placed within the reach of a wider circle of readers that masterpiece of our first great English poet.

It is not difficult to imagine the sign of the "Red Pale" being a favourite meeting-place of book-lovers and scholars, with whom Caxton would discuss the books he was issuing. But he could have been no gossip, for during the fifteen years between his commencement at Westminster and his death in 1491, his production totalled ninety-nine editions, and of these Caxton himself translated no less than twenty-two from foreign languages. Why did he not print the Bible in his native language? (Wycliffe had made his translation over a hundred years earlier.) Doubtless the reason was that Caxton was a staunch Catholic, and the Church had repeatedly forbidden the translation of the Scriptures into English. But, although he did not do this great service to his countrymen, he printed the first English Prayer Book, and his "Psalterium," which included not only the Psalms, but the Canticles and the Litany, was in general use during his lifetime.

Just as the Venerable Bede had concluded his translation of John's Gospel at the point of death, so Caxton died the very day of completing a translation of the "Vitae Patrum"—a devotional book, to which his conclusion was: "God thenne give us his grace to find in us such an house that it may please him to lodge therein to the end that in this world he keep us from adversity spiritual. And in the end of our days he bring us with him in to his Royame (Kingdom) of heaven for to be partyners of the glorye eternal, the which grant to us the holy trynyte. Amen."

Surely the work of Caxton and those other pioneer printers was in keeping with the spirit of the Greatest Road-maker, who "came that we might have life more abundantly," for their work made possible an immeasurable enrichment of the mental and spiritual life of the race, and the wisdom of the ages has thus been brought within the reach of the lowliest.

Points for Consideration and Discussion.

The early printers worked in a religious atmosphere (the association of compositors in a printing office is still called the "Chapel," and the elected president, the "Father of the Chapel"). Was not the idea a sound one, considering the immense influence of the press? Charles Lamb said, "I own that I am disposed to say grace upon twenty other occasions in the course of the day

besides my dinner. Why have we none (no form of grace) for books, those spiritual repasts?"

To what extent (if at all) and by what means, ought the freedom of the press to be curtailed? In this country the sale of tainted, unfit food is prohibited. Should equal care be taken to guard the mental food of those as yet unqualified to judge for themselves? (Note that there is a committee of the League of Nations which watches over this business. It is reported that not very long ago a parcel of obscene printed stuff, sent from abroad, was prevented from reaching the upper forms of an English public school.)

The previous question must be considered in the light of the fact that the freedom of the press has had to be fought for strenuously, and in some countries the fight is not yet over. One of the offences which brought Tyndale to the stake (in 1536) was that he translated and printed the New Testament in English, and Milton wrote one of his most famous pamphlets ("Areopagitica") in defence of the liberty of printing. Consider his statement, "As well kill a good man as a good book."

Has the printed book come to play too prominent a part in our educational system? Are we trained to rely unduly on the printed page and thereby robbed of originality? And is not the stress laid to-day on creative work in workshop and craft-rooms a proof of this?

Allied Subject.

In some Schools the study of this lesson might well be followed by a lecturette on the subject of Modern Printing, perhaps by a member of the School who is in the trade.

A Hint to the Leader.

Every member of your School or class will have some interest for books or newspapers. Make that your starting-point and, from the notes and any other available source, endeavour to gain—and convey—something of the *romance* of the printed page. Show the enormous difference which printing has made to the world. Specimens of early craftsmanship (from one of the book-references) may, perhaps, be copied on the blackboard, and visits be made to inspect museum copies of early books. Some *moral* considerations are included in the "points" at the end of the notes. Whilst making good use of these, care should be taken to see that they do not overshadow the "aim" of the lesson.

Daily Readings for the week :

Mar. 2	M—Deut. 6. 1-9.
.. 3	T—Deut. 6. 17-25.
.. 4	W—Deut. 8. 1-10.
.. 5	Th—Deut. 8. 11-20.
.. 6	F—Deut. 10. 12 to 11. 1.
.. 7	S—Deut. 11. 1-12.

March 8th.

II.—THE 1870 MILESTONE.

Bible Reading : Deuteronomy 6. 1-9.

References (see also note at end of Lesson) :

- The English Educational System.* C. Norwood. (Benn. 6d.)
The Education of the Adolescent. ("Hadow Report.") Chap. I.
 (H.M.S.O. Paper, 2s.)
History of Elementary Education. C. Birchenough. (Clive.
 6s. 6d.)

Suggested Hymns : 112, 243, 285, 421, 449.

A Quotation :

"O for the coming of that glorious time
 When, prizing knowledge as her noblest wealth
 And best protection, this imperial Realm,
 While she exacts allegiance, shall admit
 An obligation, on her part, to teach
 Them who are born to serve her and obey ;
 Binding herself by statute to secure
 For all the children whom her soil maintains
 The rudiments of letters, and inform
 The mind with moral and religious truth."

—WORDSWORTH.

Aim of the Lesson : To trace the gradual growth of Schools for All.

[To Leaders : Please read the introductory note. Arrangements for the lesson dated March 29th should be completed not later than to-day.]

Notes on the Lesson.

The Bible Reading.

How many times does the word "school" occur in the Bible? We are accustomed to think of the Jews as one of the early races who set a high value on education, and yet the word "school" only occurs in one passage—Acts 19. 9—and there it is used of the lecture-hall of a Greek rhetorician, or, in other words, of a university lecture-room at Ephesus. The reason for this curious fact is that the Jewish home was the school. At a later stage, almost certainly in New Testament times, schools were attached to the synagogues, and boys were there trained in the moral and ceremonial duties of the race; but even at this period the home must have continued to serve as the chief centre of education, and the parents, as our reading reminds us, were the teachers.

The Jews were a people deeply conscious of their high destiny; they were surrounded by peoples who worshipped gods of a debased type, whose worship was in most cases devoid of any spiritual significance, and at times definitely degrading and immoral. Consequently the Jews strove, through education, to make each individual the guardian of the national religion and conscience, much as a good school or a regiment strives to inculcate *sprit de corps*. The Book of Proverbs has been described as the oldest handbook of education, having as its central thought, "Life is discipline, God educates men, and men educate each other." This may be regarded as the keynote of their educational system, and the famous words (Proverbs 1. 7) express it concisely, "The fear of the Lord is the beginning of wisdom."

There was, however, another and a complementary side: the practical training in some trade or craft which every Jewish child received from his parents. "Not learning, but doing, is the chief thing," says the Mishna. Thus Jesus, doubtless, was taught the trade of Joseph, and Saul of Tarsus not only reached an advanced stage in his education as a Pharisee and pupil of Gamaliel, but was also a tent-maker. We shall see, later in this lesson, how this dogmatic instruction in religious precept and ceremonial, together with some practical instruction, was to a large extent characteristic of the meagre educational fare of eighteenth-century England, and more than held its own, for a period, in rivalry with more secular systems.

Education in England before the Eighteenth Century.

Ever since the days when, in 597 A.D., Augustine set foot in Kent, "with the Bible in one hand and a Latin grammar in the other," educational opportunities for the few have existed in this country. Indeed, there have been periods when an intense enthusiasm for education has shown itself, and we can look back with pride at those early chapters in our history when we produced scholars, such as Bede of Jarrow and Alcuin of York, whose names were revered throughout Western Europe.

In those days education was regarded as the special care of the Church, though, as time went on, the great trade-gilds in the towns took up their share of the task. Their work was apparently well done, for Mrs. J. R. Green tells us that "not only in the busy centres of commerce, but in the obscure centres, the children of the later Middle Ages were gathered into schools. Apparently reading and writing were everywhere common among the people." But the later Middle Ages brought many set-backs—the Black Death, long wars with France, and the Wars of the Roses. The growth of the population rapidly out-stripped the growth of schools, and in the early eighteenth century

conditions appear to have been bad indeed. Some improvement followed the founding of the S. P. C. K. in 1698, for we read that in the next twenty years some 1,500 schools were established. But as yet there was no idea current that education was the right of the individual: where schools were provided they were inspired by the motive either of profit or of charity.

Eighteenth Century Schools.

(a) *Private Adventure Schools*, run for profit, doubtless existed in considerable numbers, but their efficiency varied widely. The teachers were generally ill-equipped, and the contempt which they earned clung for a long time to the teaching profession. "Discarded footmen and ruined pedlars," Macaulay called them, and Dickens' picture of Squeers' private school at Dotheboys Hall does not appear to have been the exaggerated caricature we should like to think it. There were honourable exceptions.

(b) *Charity Schools* were established as the result of the growing religious and social conscience of the privileged. The most important part of the curriculum was, of course, religious instruction, but some provision was also made for the teaching of the "three R's" (reading, 'riting and 'rithmetic). In many of these schools an industrial bias was added and the children were taught a trade (e.g., spinning, cobbling, etc.), the proceeds from the sale of their products going a considerable way towards defraying the cost of schooling and partial maintenance.

(c) Other popular educational agencies were the *Circulating School Movement* and the *Sunday Schools*. The Circulating Schools were established in Wales by Griffith Jones, vicar of Llanddowror, in 1737. They were open both day and evening, were attended by adults and children, and taught by teachers who remained some three, or perhaps six, months, before moving to open a school elsewhere.

The Sunday Schools owe their inception in England to Robert Raikes, who opened his first School at Gloucester in 1780, and in Wales to Thomas Charles of Bala, who opened his first School in 1789. The influence of these Schools upon the lives of the poorer people is incalculable. It is, however, rather terrible to reflect that their popularity amongst parents and employers was largely due to the fact that they met on Sunday, and so did not encroach upon the working-time of the young wage-earners.

It is difficult for us to realise the intense opposition which was shown by many to the spread of popular education in those early days. Such objections as are frequently met with are—"It makes the poor discontented with their lot"—"It makes the poor idle and refractory"—"It gives a loop-hole for the introduction of seditious literature." Often appeals for contributions

from the rich had to urge in self-defence how little such schools really did teach!

On the other hand, there were many factors at work which prepared public opinion for a big advance. The Methodist Revival had stimulated philanthropy, and the Church of England, caught up by the Evangelical Movement, breathed a new spirit abroad. Men of diverse types, such as Wilberforce, Thomas Paine and Adam Smith, fanned the flame by their writings and preachings. Then, too, the early Adult Schools and the Mechanics' Institutes built up a body of enlightened public opinion amongst the artisans.

Bell and Lancaster.

The opportunity for expansion came with the simultaneous discovery by two men of a new method of teaching—the monitorial. One was Dr. Andrew Bell, the Headmaster of a Church school in Madras. His staff on one occasion went on strike, but Bell carried on by teaching some of the senior boys the lessons and using them to transmit their knowledge to small groups under his supervision. On his return to England in 1797 he published an account of his method. The other was Joseph Lancaster, a Quaker, who founded a school in a poor district of London and, in his search for a cheap means of educating his poor children, arrived at the same method. The cost per child in Lancaster's school worked out at 5s. per annum, as compared with some £15 or the charity school child.

The new method was received with enthusiasm as being economical and allowing of a large number of children in one big hall. The two systems differed, however, in one important particular, and it is from this divergence that there arose that interdenominational rivalry that checked educational progress at a later date and is only now beginning to die down. Bell's schools set out to provide definite instruction in the precepts and observances of the Anglican Church, together with a small amount of instruction in the "three R's." Lancaster's system stressed instruction in the secular subjects and was accompanied by some simple Bible reading. In 1811 the National Society for Promoting the Education of the Poor in the Principles of the Established Church throughout England and Wales "was founded and took over Bell's schools and system, the schools becoming known as "National Schools." Meanwhile Lancaster's schools and system were adopted by the British and Foreign School Society in 1814, with the definite principle that children of any sect should be free to attend, but the Bible teaching was to be free from any sectarian bias. Both societies made great strides forward towards meeting the educational needs of the day.

and by 1831 there were nearly a million children in "National" schools and rather less than that in "British" schools.

Meanwhile, another advance forward was made by Robert Owen when he opened at New Lanark an infant school and admitted the children of his workers as soon as they could walk. Similar schools were founded in London and elsewhere, and in 1824 the Infant School Society was founded with the object of replacing the inefficient Dame schools, and introducing a new spirit into education.

The Coming of State Interference.

In 1832 the passing of the Reform Bill made the education of the people more than ever a matter of expediency, and in the following year came the first Parliamentary grant, the sum of £20,000 being voted to the rival societies for the building of new schools. (It is interesting to note that the estimates for the same year provided £50,000 for rebuilding the royal stables!) Six years later (1839) a special committee of the Privy Council was appointed to consider "all matters affecting the education of the people," and the important principle was thus laid down that national education is the concern of the State. There was bitter resentment at this, as well as at the proposal to appoint inspectors to visit the schools, but the Committee's work went on. In 1846 the pupil-teacher system was introduced to replace the now discredited monitors.

Meanwhile Government grants continued to expand and with these came a growth in the Government's concern. Moreover, public feeling was showing a marked change. There was a growing demand for popular education. It was voiced by many societies, of which the most important was the Birmingham Education League, with Mr. Joseph Chamberlain as Vice-Chairman. Splendid propaganda work was done, and rival programmes framed. Some of the societies urged on the Government the provision of free and compulsory education, paid for by rates and taxes. Others were in favour of the continuance of the voluntary system. In the year 1867 another Reform Act was passed and politicians became increasingly alive to the importance of "educating their masters." Several Bills were introduced, but were wrecked on the thorny questions of state versus voluntary schools, religious versus secular instruction. Finally, in 1870, Mr. Forster's Education Bill became law and the State then entered the field as the supreme education authority in the land.

The 1870 Act.

This Act was naturally a compromise: only so could it ever have become law. Mr. Forster was "faced by a field imperfectly

titled but very largely pegged out for competition." The voluntary schools had undoubtedly achieved stupendous results. They had provided places for some two million children, had created a teaching profession, and had steadily improved the quality of the teaching. The Church of England alone had spent more than £6,000,000 on buildings. And yet the defects were marked. The population's growth had outstripped the strenuous efforts of the voluntary bodies. The problem was a national one and demanded a national solution.

Liberals and Nonconformists generally were in favour of allowing the voluntary schools to remain, but with no further development, and of providing a parallel system of State schools. The Government, however, sided with Mr. Gladstone in his declaration, "When we are approaching this great work, which we desire to make complete, we ought to have a sentiment of thankfulness that so much has been done for us." Such, then, was the aim of the Act: "to complete the voluntary system and to fill up the gaps." The whole country was mapped out into districts, comprising civil parishes and county boroughs. The religious bodies were given a period of grace during which they might provide schools by the aid of building grants. When, in any district, provision was not so made, School Boards were to be set up and schools provided out of the local poor-rate and state grants. Fees might still be charged, but were not to exceed 9d. per week. Voluntary schools were not to receive rate-aid but were to receive higher state grants. And finally, an attempt was made at reaching a solution of the vexed question of religious teaching by the adoption of the "Cowper-Temple clause," which stated that, in any school receiving *rate-aid*, there should be no teaching of any religious catechism or denominational formularies.

The Bill became law amid tense and bitter opposition, but there can be little doubt now that the Government acted with wisdom in seeking a compromise, and, as we shall see in a later lesson, the system was elastic enough to allow of growth and adaptation. "History," says Mr. Birchenough, "has agreed in pronouncing the Act, imperfect as it was in some respects, as the most important measure of the reform period, for none has entered so intimately into the life of the people, or had more far-reaching and beneficial results."

For Reflection.

In 1642 a school was founded in Cheshunt "for teaching poor children to read English that they might know God the better, and also to write and cast accounts, that they might be the better enabled to be bound apprentices." Compare this with: (1) the Jewish aim, and (2) what you conceive should be our aim to-day.

A Note on Books.

Birchenough's *History of Elementary Education* (Clive, 6s. 6d.) is a scholarly review of the development of elementary education from the eighteenth century to 1921, and has been consulted throughout in the compilation of these notes. Those who wish to pursue the study against the wide background of social movements of the time might consult *Education and Social Movements (1700-1850)* by A. E. Dobbs. These books will be found in most libraries.

Brightly written accounts, usually with good illustrations, may be found in social and economic histories. The following may be recommended: *Piers Plouman Social and Economic History*, Book VII. (G. Philip. 3s.), Tickner's *Social and Industrial History of England* (E. Arnold. 7s. 6d.), *The Century of Hops*, by Marvin (Oxford Univ. Press. 6s.)

Effie Ryle's articles in *One and All* for February and March, 1930, are interesting pictures of things as they were and give reference to several novels—e.g., Kingsley's *Water Babies*, *Jane Eyre*, *Shirley* (C. Brontë), *Vanity Fair*, *Catherine Furze*, *Kipps*, *Mr. Polly* and *Great Expectations*.

• SOME SIGNPOSTS.

- 1698. Society for Promoting Christian Knowledge established.
- 1737. Welsh Circulating Schools founded by Griffith Jones.
- 1780. Robert Raikes' first Sunday School at Gloucester.
- 1797. Dr. Andrew Bell published an account of his educational experiment at Madras.
- 1798. Joseph Lancaster opened his first School.
- 1811. "The National Society for promoting the Education of the Poor in the Principles of the Established Church throughout England and Wales" founded.
- 1814. British and Foreign School Society took over control of Lancaster's Schools.
- 1824. Infant School Society established.
London Mechanics' Institute opened.
- 1832. Passing of First Reform Bill.
- 1833. First Parliamentary grant for education voted for building of new Schools.
- 1839. Special Committee of the Privy Council set up to consider "all matters affecting the education of the people."
- 1846. Pupil-teacher system introduced.
- 1861. Royal Commission reported that only one-seventh of the children of the poor were receiving satisfactory education.
- 1867. Passing of second Reform Act.
- 1870. Elementary Education Act passed.

Daily Readings for the week :

- Mar. 9 M—Mark 9. 33-42.
.. 10 T—Mark 10. 1-16.
.. 11 W—Mark 10. 17-31.
.. 12 Th—Mark 10. 32-45.
.. 13 F—Mark 10. 46-52.
.. 14 S—Matt. 21. 1-17.

March 15th.

III.—FROEBEL AND THE KINDERGARTEN.

Bible Reading : Mark 10. 13-16.

References :

Autobiography of Froebel. (Allen & Unwin. 3s. 6d.)

The Child : its Nature and Nurture. W. B. Drummond. (Dent's Temple Primers. 1s. 9d.) See last chapter.

Illustrative Quotation :

“ The kindergarten is the free republic of childhood.”—FROEBEL.

Suggested Hymns : 115, 285, 244, 421.

Aim of the Lesson : To learn something of the service to education of a man who loved children.

Notes on the Lesson.

1. To the Class Leader.

To-day's lesson deals with one of the greatest of the educational road-makers. The life, possibly even the name of Froebel, may be unfamiliar to many of your members, but his work, through its effect on the education of young children, will have touched most of them. For that reason, it will be a good plan in many cases to make a point of contact at the beginning of the lesson by some reference to the work done in a modern kindergarten or infant school. Then go on to consider the life of the pioneer in this work.

2. Bible Reading.

A short time spent on the Bible reading at the beginning of the lesson will help us to appreciate the spiritual value of Froebel's work. The verses are very familiar to all of us. Picture afresh the scene they depict. Think of the busy life of Jesus, of the multitudes who crowd to hear him, of the sick who come for healing, of the Pharisees who try to trap him with questions. Then think of the mothers and fathers, feeling the appeal of this great teacher, bringing their children that he may bless them. The disciples feel that this is altogether too trivial a thing to claim the time and attention of their Master, but the attitude of Jesus is in striking contrast. He loves the children, recognises

the great possibilities for good in each one of them, values their trustfulness and at the same time their alertness and freshness. (Cf. lesson, "The Child in the Midst," Jan. 26th, 1930.)

3. Infant Schools and Kindergartens.

The Infant School Movement started in England in the early days of the nineteenth century. The schools were maintained by voluntary effort and, though there were some honourable exceptions, copied too closely those for older pupils. There was very little opportunity for the children to find out things for themselves, through their own activities. Large galleries were constructed across one end of the room to accommodate the tiniest children, which made it impossible for them to move about much. They looked, listened and learned by heart. The teachers were often young monitors who had no training for their work.

Contrast with this a modern kindergarten. There the child is essentially active. He handles and makes things for himself, and incidentally learns a good deal about number and form in the process. He is brought into friendly relation with the world of nature, and grows and cares for his own plants. He is given little duties to perform for the good of his group. Songs and games fire his imagination.

Froebel, whose life we are studying to-day, was the founder of the first kindergarten.

4. Early Years.

Friedrich Wilhelm Froebel was born in 1782, at Oberweissbach, a small village in the Thuringian Forest. His mother died when he was still a baby. His father, who was the Protestant Pastor in the village, was so absorbed in his parochial duties that he had little time or attention to spare for his family, and Friedrich was left to the care of servants and of his older brothers. When he was four years old, his father remarried, but, after the birth of her own son, the stepmother looked on Friedrich with indifference and almost dislike. The boy had an isolated, unhappy childhood, feeling the lack of sympathy on the part of his parents. His motives were often misunderstood and his actions too severely condemned. When he was ten years old he was adopted by a maternal uncle who was pastor at Stadt-Ilm, and a happier life began for him. The main influences moulding him at this time seem to have been the quiet peace of his uncle's home, the religious teaching he received there and at school, and his increasing love of nature. He attended the village school, but the piecemeal nature of the teaching there made little appeal to a boy who was already seeking unity in life, and he passed for a dunce.

When the time came to choose a career for him, his parents did not think him worthy of a university education, and at the age of fifteen he was apprenticed to a forester. His master was a man with a wide and thorough knowledge of his work, but lacking the ability to communicate that knowledge to others. Froebel was left to teach himself with the aid of books. Much of his time was spent in the forest communing with nature. The solitary life he lived deepened his tendency towards mysticism, and it was at this time that he became strongly conscious of what was a guiding principle of his life, the unity and law underlying all nature. To appreciate this better, he wished to study natural science, and went for a time to the University of Jena. He was poorly supplied with money and not skilled in the management of it, and his university career was cut short by a period of nine weeks' imprisonment for debt.

5. Restless Search for Life Work.

Then began for Froebel a period of varied employments, when he was seeking in vain for what he could feel to be his life-work. He tried in turn practical farming, the work of a clerk in the Office of Woods and Forests, land surveying, and a private secretaryship to a Privy Councillor. All the time he was restless, conscious of a lack of harmony between his inner self and his outer life, searching for some unifying factor. Towards the close of this period, he wrote in the album of a friend who was a farmer, "To thee may destiny soon grant a settled home and a loving wife! To me, while she drives me restless abroad, may she leave but just so much time as to allow me fairly to discern my relations with my inmost self and with the world. Thou givest man bread; let my aim be to give man himself."

6. Early Educational Work.

In 1805, whilst studying architecture at Frankfurt-on-Maine, he met the head of a model school there who had come under the influence of Pestalozzi, the Swiss educational reformer. He was persuaded by him to give up the study of architecture and to accept a post in the school. Froebel describes the sense of satisfaction that came to him when he gave his first lesson to a class of from thirty to forty boys, a feeling that here at last he had found his life-work. He held his post at the school for two years, then, partly because he desired greater freedom in experiment than such an institution could offer, and partly because he realised the need for further preparation on his own part, he resigned and accepted a position as tutor to three boys. He was still very conscious of his own lack of culture, and in 1808 he obtained permission from their parents to take his three

pupils to study with him under Pestalozzi, who was then the head of a school at Yverdun on Lake Lucerne.

The life at Yverdun, full of activity and spiritual endeavour, stimulated Froebel. Pestalozzi's gospel of "learning by doing" found in him a ready disciple. He felt a lack of correlation in the teaching of the different subjects, and considered that the educational value of the natural sciences was not fully appreciated. He desired a greater knowledge of these sciences himself, feeling it essential to a true education, and in 1811 he resigned his post as tutor and took up the study of science, first at the University of Göttingen and later at Berlin. There, studying the subjects he loved, finding in them the unity he sought, he lived a happy, vigorous life, at peace with himself and with the world.

In 1813 the King of Prussia called his subjects to arms to resist the French armies, and Froebel was one of those who responded to the call. The most important result of his period of military service was the friendship he formed then with two men, Langethal and Middendorff, who were afterwards of great help to him in carrying out his educational experiments.

After the peace of Fontainebleau (signed May, 1814) Froebel returned to Berlin, and was given a position as assistant in the Museum of Mineralogy there. He was struck anew with the wonder of the world of nature, which appeared to him a revelation of God. He realised the process of evolution to which it bore witness, and felt that what man needed was the same kind of steady development in accordance with the laws of his being. He recognised how important a right education was for this development, and in 1816 set about realising his idea of what such an education should be.

7. The Froebel Community.

Three years before, an older brother, who was a pastor at Griesheim, a village on the Ilm, had died from fever caught while caring for French prisoners of war. He had left three sons. Froebel went to Griesheim, taking with him the two sons of another brother. He opened a school for boys, with his five nephews as a nucleus, and wrote to his friends Langethal and Middendorff, asking them to come and join him in his experiment. The three friends had been in close touch with one another in Berlin, and the subject of education had been one of the greatest of their common interests. Later, the school was moved to Keilhau, another of the Thuringian villages, and there the friends formed a community which became the centre of the new education. In the early stages there were great difficulties to be overcome. At times funds were so low that there was even a shortage of food. The experiment attracted the attention of the

Government, and became more widely known when, after ten years at Keilhau, Froebel published his book, *The Education of Man*.

Attempts were made to start similar communities in Switzerland, but these failed owing to the antagonism of the Catholic priests. The Swiss Government recognised the value of Froebel's educational ideas, and asked him to go to Burgdorf, where they sent young teachers to him for instruction.

8. The First Kindergarten.

His experience in training teachers strengthened in him the conviction that the boy and the man could never attain the harmonious development he desired as long as the child was neglected. His thoughts centred more and more on the training of young children. He devised a series of exercises for them, depending on their own natural activity, play. His wife's ill-health obliged him to leave Burgdorf, and in 1837, after his return to Keilhau, he opened the first kindergarten, or "Garden of Children," in the neighbouring village of Blankenburg. Here the little child was to have a chance of following out his natural inclinations to investigate, to explore, to experiment. After a few years the first kindergarten failed for lack of funds, but Froebel and his friends, by their lectures and demonstrations, spread the movement in different parts of the country.

9. The Training of Teachers.

Froebel realised how large a part women played in the education of young children, and, in the last years of his life, he devoted himself very largely to training them for this work. He was helped very much by the Baroness von Marenholtz-Bülow. She had heard of "the elderly gentleman who taught young ladies to play with the village children," and went to hear him lecture. His work impressed her greatly, and it was through her influence that a training college was founded at Marienthal by the Grand Duke of Weimar.

10. Froebel's Educational Ideas.

What were the educational ideas that Froebel sought to work out in his school at Keilhau, and which found their most widespread expression in the kindergarten?

(a) *The Idea of Unity.*

The guiding principle in the life of Froebel was the idea of Unity. He found it expressed in the law and order of the natural world. He saw it operating in the links that bound the individual to his race. To him the whole story of the universe and the

history of man was the unfolding of a divine plan. "In everything there works and stirs one life, because to all one God has given life." The aim of education should be to establish this sense of unity. "Education should lead and guide man to clearness concerning himself and, in himself, to peace with nature and to unity with God; hence it should lift him to a knowledge of God and of Nature and to the pure and holy life to which such knowledge leads."

(b) *Self-Development.*

To Froebel, education did not consist in the teaching of facts to be learned by heart. It was rather a process of self-development, of "making the inner become the outer." He realised that this development could only come through a proper exercise of all powers, bodily and mental. The exercise must be in harmony with the child's nature, must spring out of his own activities.

(c) *The Importance of Play.*

Froebel was the first to make definite use of play as a means of education. He looked on it as the most serious occupation of young children. He collected the baby-plays and songs used by the German peasant mothers with their children, and on them based many of the games which were so important a feature of the kindergarten. To Froebel the object of play was "to give the children employment in agreement with their whole nature, to strengthen their bodies, to exercise their senses, to bring them acquainted with nature and their fellow creatures."

(d) *Stress on Early Training.*

Froebel's conception of the unity of life made him realise how one stage of development grows out of that which has preceded it. The later stages can only be perfect if the earlier have been properly cared for. So he realised the importance of the training of young children. He saw that their needs must be met in a special way. They must, in fact, be treated as children, not as immature men and women.

(e) *Community Life.*

To Froebel the child belonged, not only to the family, but also to the State. For this reason he felt he should be educated with other children, having his social instincts developed through his games, learning to give and take, and, in performing his own little duties for the good of the community, receiving training in citizenship.

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(f) *Nature Study.*

Froebel was an ardent lover of nature, and he desired that all children should love her. He wanted them to look on all living things as friends and playmates, and to delight in their beauty.

(g) *Religion.*

To Froebel, religion was the basis of all true education, but to him "religion was not an emotion or a dogma, but a service." He would have no religious creed taught to children, as he felt that it led to formality and unreality. What he strove to do was to waken within them the spirit of love, wonder and reverence.

Questions for Discussion :

1. "To use Froebel's kindergarten bricks is not necessarily to build according to Froebel's educational plans." Do you agree with this?

2. Froebel said, "If national order is to be recognised as a benefit in later years, children must first be accustomed to law and order, and therein find the means of freedom." Do you think a sense of discipline is needed to-day?

Daily Readings for the week :

- Mar. 16 M—Prov. 31. 10-31.
 .. 17 T—Numbers 26. 58-63; 27. 1-11.
 .. 18 W—Numbers 36. 1-12.
 .. 19 Th—Judges 13. 2-24 (Samson's Mother).
 .. 20 F—Judges 4. 4-16; 5. 1-7 (Deborah).
 .. 21 S—1 Samuel 1. (Hannah).

NOTE.—It is suggested that this week should be regarded as "Young People's Week," and that all Adult Schools should get younger members to take some special responsibility in connection with their meetings.

March 22nd.

IV.—THE WOMEN'S MILESTONE.

Bible Readings : Proverbs 31, 10-31 ; Galatians 3, 24-28. (These will be best taken at the places suggested in the notes.)

References :

Contributions to the History of Education. Archer. (Cambridge Univ. Press. 12s.) Chapter IX.

The English Educational System. Norwood. (Benn. 6d.) Chapter VII.

The Cause. Mrs. Lytton Strachey. (Bell. 15s.)

Illustrative Quotation :

"Women are the one half of society and society cannot afford to leave one half of its members imperfectly educated."—
Dr. GEORGE BUTLER.

Suggested Hymns : 340, 431, 449, 34.

Aim of the Lesson : To consider the development of higher education for women and girls.

Notes on the Lesson.

1. To the Class Leaders.

In the lesson for March 8th we saw how a gradually increasing provision for elementary education was made during the first seventy years of the nineteenth century. The schools we considered catered for both sexes. To-day, when we are considering the "Women's Milestone," our lesson will deal more particularly with Secondary and University Education, for it was in those branches that much splendid pioneer work had to be done in the middle years of the nineteenth century to secure for girls the opportunities enjoyed by boys. It was largely the work of a group of middle-class women. Get your members to see how closely it has touched them, by considering how it has affected the position of women in the world to-day. Many of them have daughters attending Secondary Schools. Use that as another link.

2. A Girl's Education in the Past.

Accounts of the schools existing before the year 1850 show how unsatisfactory was most of the education given to the girls of

the upper and middle classes. The schools were ill-equipped and badly staffed. Often the teachers had no training for their work, and were themselves ignorant of the subjects they were expected to teach. A schoolgirl of the period records in her diary, "Our class of geography were two hours looking for the Emperor of Persia's name. My governess told us it was Mahomet." There was very little attempt to develop intelligence or provoke thought. The lessons consisted in the main of the learning of bare facts, without any appreciation of their significance.

Many subjects were banned as dangerous and unwomanly. In the seventeenth century Sir Ralph Verney wrote, "Let not your girls learn Latin nor shorthand; the difficulty of the first may keep her from that vice, for soe I must esteeme it in a woman; but the easinesse of the other may be a prejudice to her; for the pride of taking sermon notes hath made multitudes of women most unfortunate."

The great fault lay in the wrong purpose underlying a girl's education. It definitely aimed at making her attractive to men in order that she might make a good marriage at the age of seventeen or eighteen. So she was not taught those things which would make her a useful member of her world, but those which would gain her the admiration of others, at a time when, at any rate in one section of society, helplessness in a woman was attractive, and intelligence a handicap. The greatest stress was laid on "accomplishments," and one writer records of her school, "At the bottom of the scale were morals and religion, and at the top music and dancing."

Lying, stealing and putting the feet on the fender were regarded as equally serious faults, and met with similar punishment. It is not surprising that in many schools the standard of honour was low. The attitude of many parents is indicated by the remark of the mother who said, "You can't send a girl into the drawing room repeating the multiplication table"—implying "Why, then, should she trouble to learn it?"

(The reading from Proverbs 31 might be taken at this point.)

3. Colleges for Women.

Those who were concerned at the deplorable state of girls' education realised that a first step towards improvement must be the training of women teachers. In 1848, a group of people, of whom F. D. Maurice and Charles Kingsley were two, founded Queen's College in London, for the purpose of "holding classes in all branches of female learning." The lectures were given by members of the staff of King's College, and such subjects as mathematics were included, rather apologetically, in the curriculum. No endowment could be got for such a college, and it

depended for its success on the keenness of its founders. In 1853 it was incorporated as a part of London University.

Other colleges for women were opened in different parts of the country. In London there was Bedford College. Girton and Newnham were founded in and near Cambridge, largely owing to the work of Miss Emily Davies and Miss Clough, who became their first principals. They began in a very humble way, in ordinary houses with about half-a-dozen students, and with no real connection with the University. Some of the dons who were in sympathy with the idea of higher education for women went to give lectures, but that was all. A closer link came by way of examinations. Miss Davies felt that some test was needed of the standard of education given to the women students. She wanted one the value of which was already recognised, so in 1873 she gained permission for the women to have informal use of the examination papers set for the men. Eight years later the University authorities formally sanctioned this arrangement and women entered for the tripos examinations. The University of Cambridge has not yet (1930) agreed to grant degrees to women, though all other British Universities do so.

With the founding of Somerville College and Lady Margaret Hall, in 1879, women gained a place at Oxford. In 1880 the Victoria University in the North of England received its charter and opened its classes and degrees to women. The new Universities founded since that date are all co-educational.

4. Two Famous Girls' Schools.

The opening of colleges for women reacted favourably on girls' schools. It supplied them with teachers equipped for their work, and it stimulated an interest in education. Two of the earliest and best-known of the improved schools were the Cheltenham Ladies' College and the North London Collegiate School. The former was founded at Cheltenham in 1853 to cater for the girls whose brothers were being educated at the boys' school there. At first, it did not differ widely from other schools, but in 1858 there came to it its famous headmistress, Miss Beale. She had been one of the early students at Queen's College, and was for a time on the staff of that institution. Both as a girl and as a mistress she had had experience of the type of school described in the second section of the notes, and she felt strongly the need for reform in girls' education. Her task at Cheltenham was at first no easy one. There was a good deal of prejudice to be overcome. The first report of the college contains a pledge to preserve "the modesty and gentleness of the female character." Miss Beale succeeded in changing the whole trend of the education given there. Accomplishments soon took a less

important place, and the curriculum was widened to include subjects previously confined to boys' schools. The reason for this was not a desire to make a girl's education as close a copy of a boy's as possible, but a belief that the subjects concerned had a very real educational value. During her fifty years as headmistress, Miss Beale built up an institution which is almost unique in the wide range it covers, having a kindergarten at one end and students preparing for university degrees at the other.

The North London Collegiate School had its origin in a private school kept by Miss Buss. Like Miss Beale, Miss Buss was one of the early students at Queen's College. After her training there, she took over a school which had been kept by her mother, who was a widow, and practically remodelled it. The old text-books were scrapped, and new methods of teaching introduced. Miss Buss believed strongly that the greatest need in girls' education was the provision of good public day-schools. She championed the cause of the public against the private school in a very practical way by handing her own school over to a trust. Slowly the necessary endowment was raised and the North London Collegiate School was founded, with Miss Buss as its first headmistress. It became the model for many of the new High Schools.

5. The Schools' Enquiry Commission.

In 1864 a Commission was appointed by Parliament to enquire into the state of the education given in schools of the endowed grammar-school type. It was probably not intended that the Commissioners should consider girls' education. The framers of the terms of reference so completely ignored girls that they forgot to exclude them. The pioneers in the movement for the better education of women, notably Miss Emily Davies, saw their opportunity, and petitioned that girls' schools should be included in the enquiry. The request was granted. Information was difficult to obtain, but such women as Miss Buss, Miss Beale, Miss Davies and Miss Clough gave evidence. When the Commissioners reported in 1868, although they recognised the improvement already made in girls' schools, they stressed the need for reform. Lack of professional skill, poor text-books, the teaching of rules without principles, and the false estimate of the relative values of different subjects, were among the faults indicated.

6. The Remedy.

The Government had enquired, but they did little to set right what was wrong. It is true that the Endowed Schools Act of 1869 did recommend that, where the old endowments were more than was needed for the existing boys' schools, the surplus

should be used for the education of girls. In this way, girls' schools were founded in connection with the King Edward's School at Birmingham, Dulwich College, St. Olave's, and several other schools. The surplus from such endowments was not sufficient to meet the need, and its transference was slow. Private endeavour had to fill the gap, and in 1872 the Girls' Public Day School Company was founded with the aim of establishing High Schools for Girls in different parts of the country. Within five years fourteen new schools were opened.

These schools have had a great influence on girls' education. They have been, in many ways, the models for other schools of a later date. They gave a recognised standing to day-schools for girls as opposed to boarding schools.

The Education Act of 1902 was the first which definitely authorised the spending of public money on Secondary Education. By the time the Act was passed, the right of girls to enjoy the same opportunities as boys was fully recognised, and it spread the provision of Secondary Education equally for both sexes. By the later Act of 1918, the benefits of central and continuation schools were extended to girls as freely as to boys.

7. Change in the Type of Education.

The education given to girls in the early High Schools followed very much the lines already adopted for boys. This was almost inevitable. No other type of education was then recognised as adequate, and any marked difference in the girls' schools would have been taken as a sign of inferiority. As time has passed, it has been recognised that equality does not necessarily mean uniformity, and that possibly the best education for a girl is not exactly that given to her brother. Such subjects as music, art, and domestic subjects have won their right to a place, not only in the curriculum, but in the lists of examination subjects. Far greater attention has been paid to the need for varied treatment of different girls, and greater recognition given to the type of girl whose abilities are in the practical rather than the academic line.

8. Co-education.

A question which has come to the fore in the present century with regard to the education of boys and girls of adolescent years, is that of co-education.

Since the early days of the elementary school, co-educational schools of that type have existed, particularly in villages and small towns. The newer Universities are all co-educational; but the co-educational Secondary School is still in its experimental stage in this country, though it is common in America and

Scandinavia. It is a question on which experienced teachers and others competent to speak on educational questions hold very different opinions. Here are some of the arguments brought for and against co-education.

In favour of co-education.

(a) At school boys and girls are being prepared for a life of citizenship shared in common by men and women. The best preparation is got by educating them together, letting them share the same interests during school life.

(b) When boys and girls mix together in school, a friendly spirit grows up between them which makes for healthy relations between the sexes in after-life.

(c) In the class-room each sex has something to learn from the other, and they stimulate each other by the interchange of ideas. The girls learn from the boys to take a broader view, to become less fussy over trifles, and to be less ready to take statements on authority. On the other hand, the boys develop something of the girls' conscientiousness and attention to detail.

(d) There is little, if any, difference in intellectual ability between boys and girls.

Against co-education.

(a) Many girls are not able to work at a boy's pace. Thus in co-educational schools there is danger of the girls suffering from over-pressure. (This is a point on which teachers in co-educational schools are not agreed.)

(b) In co-educational schools, the boys are inclined to take the leading part in all the activities. The girls grow up lacking in initiative.

(c) The staffing of the schools presents a serious difficulty. Adolescent boys and girls are generally better understood and more wisely handled by teachers of their own than of the opposite sex.

Some very successful co-educational schools are being run, notably boarding schools, but the general consensus of opinion is in favour of separate schools for boys and girls at the adolescent stage.

9. The Change in the Position of Women.

"Reading and reflection, no less than vigorous action in the world, were regarded as the privileges of men." This could be said of the middle of the nineteenth century. Then a woman's life was very restricted. Many of the poorer women had to spend almost all their waking hours toiling hard in unhealthy surroundings to earn a mere pittance. In the middle and upper classes a woman was expected to confine her activities to her home, with the possible exception of a little charitable work. If she had to

earn her own living, the only profession that was considered ladylike was the overcrowded and badly-paid one of governess. Public work of any kind was taboo. In the early days of the Women's Suffrage Movement, chairmen felt it necessary to assure their audiences that the women who were to speak were respectable. Now women are entering into every branch of public life. They are taking a keen interest in what is going on in the world around them, they are informing themselves on questions of the day and bringing to their consideration their own point of view. They are taking an active part in social work. The franchise has been extended to women on the same terms as to men, and women are taking part in local and parliamentary government.

All the professions are opening their doors to women. We have our women doctors, architects, lawyers, ministers. Women are entering into commerce, girl clerks and typists are to be found in nearly every office.

How far do you think the higher education of women has helped to bring about these changes ?

(The Bible Reading from Galatians will be a suitable ending for the lesson.)

Questions for Discussion :

- (1) The pros and cons of co-education.
- (2) Do parents to-day consider a girl's education as important as a boy's ?
- (3) How do you think a girl's education should differ from a boy's ?

A TABLE OF DATES.

- 1848. Queen's College, London, was opened.
- 1849. Bedford College, London, was founded.
- 1853. Cheltenham Ladies' College was founded. Miss Beale became its headmistress in 1858.
- 1864. The Schools Enquiry Commission enquired into the state of secondary education for girls.
- 1869. The Endowed Schools Act permitted of part of the old endowments being used for girls' schools.
- 1869. Girton College was founded.
- 1870. The North London Collegiate School was founded with Miss Buss as headmistress.
- 1872. The Girls' Public Day School Company was founded.
- 1879. Lady Margaret Hall and Somerville College were opened at Oxford.
- 1880. Newnham College was founded.

1880. London University and Victoria University opened their degrees to women.
1881. Women were admitted to the Tripos Examination at Cambridge University.
1902. The Education Act spread Secondary Education equally for girls and boys.
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Daily Readings for the week :

- Mar. 23 M—Prov. 3. 13-32.
.. 24 T—Psalm 144. 9-15 ; Mark 9. 33-37 ; 42.
.. 25 W—Prov. 11. 16-30.
.. 26 Th—Prov. 12. 14-28.
.. 27 F—Prov. 14. 16-29 ; 34.
.. 28 S—Prov. 15. 1-23.

March 29th.

V.—THE 1931 MILESTONE.

Bible Readings : Mark 9. 36-37, 42 ; Proverbs 3. 13-24 ; Psalm 144. 12-15.

References :

The English Educational System. C. Norwood. (Benn. 6d.)

The Education of the Adolescent. (H.M.S.O. Paper, 2s.)

Schools of To-day. Bolton King. (Dent. 3s. 6d.)

A Quotation :

"When you look forward ten years in laying down ships, you ought to look forward twenty or thirty in your policy on education."—(Headmaster of Malvern School, *vide* Press, November 25th, 1929.)

Suggested Hymns : 34, 70, 366, 425, 427.

Aim of the Lesson : To see the growth of the idea of a national system of education, based on a real understanding of child nature.

(Note to Leaders.—Please read the introduction to this series of lessons. In this lesson an ounce of social survey will be worth a pound of book knowledge.)

Notes on the Lesson.

In our lesson for March 8th we carried the story of "Schools for All" in this country down to the passing into law of the 1870 Act, whereby the State definitely recognised its responsibility for the provision of schools, where none existed, for all children. Our purpose in this present lesson is to review the educational system as it exists to-day, to note the great advances made, and to appreciate the importance of the proposal to raise the school-leaving age to fifteen. Before doing so, however, it is desirable to pass in review, briefly, some of the outstanding milestones along the road from 1870 to the present time.

1870-1902.

The passing of the Act of 1870 resulted in the building of a large number of new schools. By 1886 accommodation had been provided for more than three million children, in addition to those catered for in the schools existing before 1870. Many of the new schools had been built by the voluntary societies, others were

under the control of the newly-appointed School Boards. Thus the dual system arose of the state and voluntary, of "provided" and "non-provided," schools.

There was still a good deal of apathy to overcome on the part of many parents. Some of them were hostile to the regulations making education compulsory and tried to evade them. Persistence and occasional prosecutions, however, brought victory to the authorities, and with more regular attendance came the lengthening of school life. By 1893 the minimum leaving age was eleven, in 1899 it was twelve, thirteen to fourteen in the next year, and in 1918 no child, in any circumstances, might leave before the end of the school term in which he reached his fourteenth birthday.

Improvements were also brought about in buildings and in the quality of the teaching. The curriculum was widened. Experiments were made in establishing Higher Grade schools and Science schools, and, through the grant to County and County Borough Councils in 1890 of "Whisky Money" (so called because it was obtained from a tax on alcoholic liquors), Secondary Schools began to appear. The system was expanding and the demand for education continued to increase.

The weaknesses of the system now began to reveal themselves. One defect was the division of the country into such a large number of small administrative areas. While the control of Secondary Schools was limited to County and County Borough Councils, in number 130, there were some 3,300 local bodies concerned with elementary education. Some of the School Boards were enlightened and progressive, but others, chiefly in rural areas, took a very narrow view of their responsibilities. It was felt generally that elementary education would develop more rapidly and efficiently if it was controlled by local authorities having a broader outlook and wider administrative areas.

The second difficulty was due to the steady increase in the cost of education. Board schools were in receipt of assistance from both rates and taxes. The National and other voluntary schools were dependent upon taxes only, along with voluntary donations. Voluntary schools consequently were at a disadvantage and the system called for review.

The 1902 Act.

It was to remedy these flaws in the system that Mr. Balfour introduced into Parliament his Education Bill, which eventually became law. The Bill definitely municipalised education, and the control of elementary schools passed from the 3,300 small local bodies to 328 borough or county education committees. Further, the provision of instruction in Voluntary Schools was

nade a charge upon the rates, but these schools were, as in the case of the Board Schools, brought under the control of the local authorities. The Bill was bitterly opposed by Liberals and Nonconformists, but, looking back at it to-day, there can be little doubt that it marked a great advance in the effectiveness of the system.

1902-1918.

Meanwhile, attention had been directed to the health and physique of the children, and public enquiries set on foot revealed a terrible amount of poverty and avoidable disease. In 1906 a first step was taken by a Bill authorising local authorities to provide school dinners. In the following year medical inspection was begun and more and more attention was paid to physical training and organised games. The inter-relation of health and education had been grasped.

Further progress was arrested for a time by the outbreak of the Great War in 1914, but in 1917 Mr. H. A. L. Fisher was appointed Minister of Education, and in the following year he tabled his famous Education Bill. It was passed into law rapidly, and not only did it register a great advance, but it opened the way for further developments. The religious difficulty was avoided and attention was concentrated on the task of unifying and completing the existing system. Education authorities were empowered to establish nursery schools for children of two years up, while the leaving age was raised to fourteen plus. Further, education authorities were encouraged to provide for those between the ages of eleven and fourteen in the elementary schools some organised post-primary course such as is now in force in Central Schools, while for those young people who had entered employment, attendance at day continuation classes (part-time) was to be made compulsory up to the age of eighteen. At last the problem of the adolescent had been appreciated and a remedy devised.

But, before the remedy could be applied on any large scale, the country entered upon a period of commercial depression and the "Geddes Axe" reduced expenditure on education by one-third.

Such a set-back could, however, be but temporary, and there was soon made manifest in the country a growing desire for a further attack upon the problem of the adolescent and for a systematisation of our national education. This demand culminated in the appointment of a special committee, presided over by Sir Henry Hadow, and the report of that committee, published under the title of *The Education of the Adolescent*, but familiarly known as "The Hadow Report," is extremely important

and is responsible for the re-organisation which has been proceeding in our schools during the last year or two.

"The Child in the Midst."

Meanwhile, let us pause to note that a great but quiet change has been taking place in educational circles for some time. Froebel (see lesson for March 15th) was one of its pioneers. We have gradually recognised the importance of understanding the child, appreciating his point of view, and allowing him freedom to develop along his own lines. The value of play has been recognised and the need for variety in the training of children. The result has been the revolution in our Infant Schools, the experiments of Dottorossa Montessori, and such schemes for freedom as the Dalton plan, where class teaching has largely given place to the individual time-table, each child to some extent working at his own pace. Subjects in the curriculum have been revolutionised and the imagination is trained equally with memory and judgment. The problem of discipline is disappearing and the drill-sergeant schoolmaster has become the friend of his pupils. Boy and master, girl and mistress, are co-operating in the government of the school, and freedom is abroad. In a word, there has been a revolution in the conception of the whole educational process, and, though the full implications are yet imperfectly realised, the progress made has been enormous.

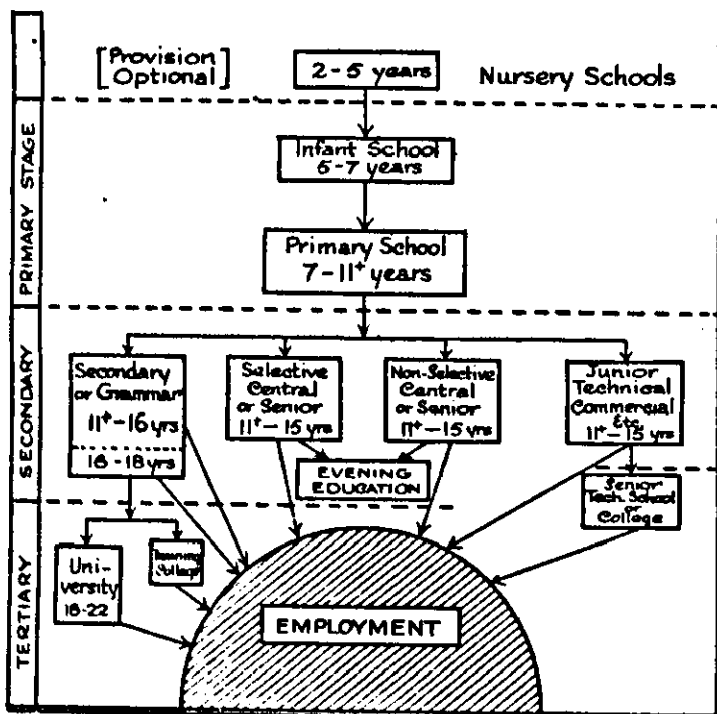
"The Hadow Report."

The growth of secondary schools from 1890 on in this country, and the yearly admission of pupils from elementary schools, had confirmed the theories of the psychologist, and it was now realised that the age of eleven-twelve (known as "eleven plus") was a suitable age at which to transfer pupils from primary to secondary schools. But, until recently, secondary education was the privilege of the few, and although elementary schools had experimented by throwing up off-shoots, such as Higher Toys, Higher Grade and Higher Elementary schools, there was no generally organised course for the majority of the pupils. It was to meet this problem that the Hadow Committee set to work, and their recommendations were of first-rate importance. Briefly, they recommended :

(1) Every child should enter upon a course of post-primary (secondary) education at the age of 11+.

(2) In this post-primary education there should be various types of schools, united in "the common aim of providing for the needs of children who are entering and passing through the stage of adolescence."

- (3) These various types shall include (see diagram) :
- Secondary or Grammar Schools for pupils up to 16, or even later, and providing an instruction predominantly literary and scientific.
 - Selective Central Schools, providing a four-year course from 11+, but paying more attention to practical subjects, especially in the last two years.
 - Non-Selective Central or Senior Schools, as in (b).
 - Senior Classes in existing primary schools, where (a), (b) and (c) are not possible.
- (4) It should be possible for occasional pupils to be transferred from one type of school to another.
- (5) The school-leaving age should be raised to fifteen.



v.B.—At present the only highway from School to University is via the Secondary School—hence there is need for a transfer system from school to school in the secondary stage at the age of 13+ or 14+.

Discuss this diagram in the light of the system operating in your district.

Such, in the main, were the recommendations of this Report, and at last it was felt that the English educational "system," which had developed haphazard and as the result of compromises between warring factions, was now to become an organised and orderly unity. Recommendations 1-3, and possibly 4, have been, or are being, put into operation in our schools. This year we are to see the fifth and completing one brought into being.

Why raise the Leaving Age ?

It may be well here to summarise some of the arguments put forward in favour of making fifteen the leaving age, but in passing we may note that in secondary schools pupils are now only admitted on condition that their parents sign a legal undertaking to retain them there until the end of the term in which they attain their sixteenth birthday. Moreover, owing to the improvement in the quality of the education given to the upper classes in the elementary schools, there has come into being a new attitude on the part of both parent and child, and the number staying on after the age of fourteen has grown steadily. But the chief reasons in its favour are :

1. The proved social and intellectual deterioration now apparent in the ranks of those leaving school at fourteen. The age fourteen-fifteen is a critical one in the lives of both boy and girl, for it is then that they enter upon the dawn of manhood and womanhood. With wise and sympathetic guidance the consciousness of newly-awakened powers, and the great changes in mental outlook, may be directed to noble and creative purposes. At present these years are spent in a new and dangerous liberty, and these young people fall an easy prey to degenerate minds and covert suggestion.

2. There is a law of increasing returns in education, and one year at school at fourteen is much more fruitful than one earlier. The boy or girl has now attained a mastery of the "three R's"—the "knife and fork subjects"—and every endeavour should be made to help him to use his knowledge wisely. At present we are being rightly accused of training cinema audiences. Our popular press, the craze for gambling, and other signs of the times, cry aloud our failure. We have armed the children with the alphabet and sent them away heedless of the most glorious literature in the world. One more year is little, but it will, used wisely, achieve much.

3. At their present leaving age the characters of boys and girls are in a fluid state and their bodies are undergoing a critical change. In another year they will be better equipped to enter industry "with intellects more sharpened and characters more

ortified and their physique more fit to bear the burden of the work which life will lay upon them."

4. It adds the coping-stone to the re-organisation of our schools and greatly increases their effectiveness by enabling them to develop a four-year course.

5. It provides a sensible and desirable, though partial, solution to the unemployment problem, by taking out of the labour market some half-a-million juvenile workers. It is confidently expected that this will result in the absorption of at least half that number of adults. Moreover, it is anticipated that the saving in unemployment payments will counterbalance the additional outlay on education.

The Forward View.

The quotation at the head of this lesson stresses the need for taking a forward view in education, and we may begin doing so by examining some of the defects still remaining to make the system efficient and complete. The authorities are aware of them, but they will probably delay action until a demand is made by enlightened men and women.

(a) *Nursery Schools.* What is happening to the children in your district before they are admitted to the infants' school at the age of five? Sir George Newman, in his reports on "The Health of the School Child," has told us that some 30 to 35 per cent. of the children in industrial districts come to school with physical defects or the seeds of disease. A circular, signed jointly by the Ministers of Health and Education—itsself a happy omen—states that "it is grossly uneconomic to allow the health and stamina of infants to deteriorate till five years old and then to spend large sums of money in trying to cure them between the ages of 5 and 15," and it goes on to appeal to local authorities to consider making some provision for such children by means of nursery schools and classes. [If there is a nursery school within reasonable distance of your School, why not appoint one or two of your members to visit it and report to the School?]

(b) *Health Gaps.* The first school clinics were opened at Bradford and York in 1908, and it is odd indeed, as one writer remarks, "that the nation should have waited till the twentieth century before realising that it is as important to make the child fit to receive education as to devise an education to fit the child." But the work begins at the age of five and ceases at fourteen (soon at fifteen). There still remain the periods before five and from fourteen (or fifteen) to sixteen, when he comes under the provisions of National Health Insurance.

(c) *Transference from School to School.* The reorganisation scheme has made the age of eleven plus a very critical one in the child's career, for it is then that the type of school to which he is to proceed will be determined by his performance in an examination. It must be clear that such an arbitrary division of children must lead to many mistakes and misfits. There is the problem of the child who develops late and of the child whose mental development appears to cease at the adolescent period. The problem is to devise some means whereby these pupils may be transferred to the most suitable type of school at a later period than eleven plus.

(d) *The Religious Question.* We have noted in our review of the growth of national education the intense hostility and jealousy shown by rival religious bodies towards each other and towards the State in the struggle for control over the schools. With the process of time this is slowly disappearing and a new spirit is showing itself. Religious leaders of all sects are coming together and are producing agreed schemes for the religious teaching in our schools. An excellent example of such an agreed scheme is that published by the Education Authority for Cambridgeshire, and others are available. It is a great step forward, and one can only hope that in considering and producing such schemes the authorities will not lose the view-point of the child in seeking that of the theologian.

(e) *The Need for Team Work.* The criticism is sometimes heard that in all this provision for education the State is taking the responsibility from off the shoulders of the parent. The only reply is that it has been rendered necessary by the failure of parents to realise the responsibilities of parenthood. At the end of the eighteenth century, children were sent to work in factories on moral as well as economic grounds, and it is a tragic commentary on the then existing conditions that child labour was advocated as a protection of the child from his evil surroundings. Further, the responsibility is not wholly removed. The task of educating the child has been placed in the hands of a highly-trained body of men and women, but their work can largely be rendered ineffective or, on the other hand, made doubly effective, by the hostility or co-operation of the home. Where home and school pull together the fruits should be rich indeed. Our young folk are being born into an age more fraught with temptation, distraction and peril than the age into which we were born. It will need the sincere and willing co-operation of both parent and teacher to ensure that we shall be able to say of them: "Then shalt thou walk in thy way safely, and thy foot shall not stumble."

Daily Readings for the week :

Mar. 30 M—John 14. 1-19.

„ 31 T—Psalm 16.

April 1 W—Psalm 17. 1-9 ; 15 ; Job 19. 23-27a.

„ 2 Th—1 Cor. 15. 1-22.

„ 3 F—1 Cor. 15. 35-49.

„ 4 S—1 Cor. 15. 50-58.

April 5th. (Easter Sunday).

THE HOPE OF LIFE AFTER DEATH.

NOTES BY ANNA L. LITTLEBOY.

Bible Reading : John 14. 1-19.

Other References (see also suggestions in Introduction to following series of lessons (p. 93)) :

Between the Old and New Testaments (chapter IV). Dr. R. H. Charles. (Home University Library. 2s. 6d.)

The New Quest. Dr. Rufus M. Jones. (Macmillan. 7s. 6d.) Chapter VIII., "Going on and still to be."

Life, Death, and After. Rev. F. G. Goddard. (Robt. Scott, Roxburghe House, Paternoster Row. 2s. 6d.)

The Modern Use of the Bible. H. E. Fosdick. Chapter IV. (S.C.M. 6s.)

In Memoriam. Tennyson. (Specially Sections 55, 56, and 123 to 131.)

Keynote of Thought :

"The souls of the righteous are in the hand of God." (Wisd. 3. 1.)

Suggested Hymns : 378, 218, 273, 302, 269.

Aim of the Lesson : To see how the hope of a future life arose out of men's growing understanding of God.

Notes on the Lesson.

1. How Hope arose.

In early Israelitish history there seems to have been no hope of personal immortality. To us, to whom our own individual life is of such importance, it is hard to understand how, for many centuries, it was the *nation* that counted, not the individual. If the nation continued and prospered, that sufficed. Yet in the time of Christ there was a widespread belief in personal immortality, and it is taken for granted in his parables. How did the belief arise in the thousand years that stretched from the age of David to that of Jesus ?

"This belief in Israel arose," says Dr. R. H. Charles, "not in the abstract reasonings of the schools, but in the mortal strife of spiritual experience." "In this progress all alike can read writ

large in the page of history from 800 B.C. to A.D. 100 a transcript of their own spiritual struggles as they toil up the steep ascent that leads to the city of God. It is a national Pilgrim's Progress, which every child of man must repeat in his own spiritual experience."

Let us examine this "steep ascent" and see how its steps depended on the growth and enrichment of Israel's idea of God.

2. Yahweh, God of Israel.

In Lesson III. of the following series we shall see that the rule of Yahweh was imagined as limited to his own land and people. Consequently, death was thought to cut the Israelite off from the favour and protection of Yahweh. Even when a shadowy belief in immortality arose, it was believed that the righteous and the wicked alike descended to Sheol, the grave, or the underworld. From the many references to this, specially in the Psalms and Job, we find that Sheol was pictured as a land of darkness, deep down in the earth, where the powerless inhabitants led a bare and drowsy existence. To see the dismalness of this existence, look at Psalm 88. 5 and 10-12, or at Hezekiah's dread of death (Isaiah 38. 9-20).

There was no idea of reward and punishment in Sheol. The good should prosper and the wicked be punished in this life (see, e.g., Psalm 1 and the definite statement in Prov. 11. 31: "Behold, the righteous shall be recompensed in the earth; how much more the wicked and the sinner!"). So in Deuteronomy, we find constant promises of prosperity to the righteous. "According to these ancient teachers, it must be well with the righteous now in this life, or not at all." (R. H. Charles.) If in some cases this did not work out as one would have expected for the individual, it would no doubt prove true for the nation!

As, through the teaching of the prophets (see following series), the Israelites ceased to believe in the existence of the gods of other peoples, and realised that Yahweh's power was not limited to one land, nor even to earth itself, one would have supposed that they would have understood that even Sheol must be in his domain. It was, however, a long time before even the deeper thinkers saw what a belief in one God over all really implied. The brighter hope was destined to come to them

"not through logical processes of the intellect, but through religious experiences; and thus to achieve a truth for all men that shall be verifiable by all men, should they be willing to surrender themselves to a like religious experience. . . . *The only belief in a future life that can really endure is that which we arrive at through the life of faith.*"—R. H. CHARLES.

3. Yahweh is a Just God.

How the Israelites learned that Yahweh was just and not arbitrary we shall see in Lesson IV. following. What connection had this with belief in a future life?

The time came when the nation itself fell into disaster. First the Northern kingdom was destroyed, and little more than a century later Jerusalem was taken by the King of Babylon, the city laid waste, and the Temple razed to the ground. No longer could the righteous man in adversity console himself that the nation would prosper, for the nation had ceased to exist. The great prophets of this time of trouble, Jeremiah and Ezekiel, teach that God's dealings are with the individual. But we have only to remember the great drama of Job, or to look at such Psalms as Ps. 49 or Ps. 73, to see what a stumbling-block to a thoughtful man was the teaching that goodness was rewarded and evil punished in this life. The writer of Ecclesiastes came to the conclusion that the best thing to do was to get as much as possible out of this life, since "one event happeneth to them all"; (Ecc. 2. 14). Others, however, certain that God must somehow be just, were driven to the belief that this life could not be all. The well-known words of Job, "I know that my Redeemer liveth," etc. (Job 19. 25-27) may be looked on as the first approach to the belief in a future life worth having for the individual; and the same hope begins to breathe in some of the Psalms (e.g., Ps. 16. 9-11; 17. 14, 15). (The titles attributing these to David must be disregarded. They are quite certainly centuries later.)

Very gradually the brighter hope made its way. Even in the lifetime of Jesus, it was rejected by the majority of the priests (Sadducees). In the interval of three or four centuries of which we have no Old Testament records, the belief arose that the righteous would become denizens of the Kingdom of the Messiah, while the wicked would remain everlastingly in Sheol, the idea of which changed. It became identified with Gehenna, the place of fiery torment. Unfortunately it was assumed that there could be no moral progress in Sheol, and the terrible doctrine of eternal damnation survived into Christian times and affected Christian teaching.

"This doctrine is antagonistic in the highest degree to the Sermon on the Mount, where a man is taught to love his enemies even as God does, and to labour unceasingly on their behalf, and to the Johannine teaching which finds its highest expression in the divinest utterance in all literature—'God is Love.'"

—R. H. CHARLES.

4. God is our Father.

Into all this speculation there comes a change with the teaching of Jesus. We breathe a new atmosphere. In the

passage suggested for to-day's reading Jesus is certain that he shares one life with his Father, and invites his disciples to enter into the same fellowship. It is in the thought of the Father who loves with an everlasting love that our hope of a future life is securely founded. "That where I am, ye may be also" (v. 3); "Because I live, ye shall live also" (v. 19).

* "If Jesus taught one thing more clearly than another, it was that every soul is of infinite worth in God's sight. If that is so, and a man has a contribution to make to the world that no other man can make, a God who numbers the very hairs of our heads will naturally see to it that every man's powers are not wasted, but employed to carry out His Divine Purpose."—DR. ALBERT PERL (*Spectator*, January 11th, 1930).

If, then, we trust that God is just and that God loves, not merely mankind, but every individual, how can we think that he would allow the lives of his children to be snuffed out or "spilt like water on the ground"? Those who have realised the greatness of man's mind—"a little lower than God"—have been driven to the belief that the death of the body cannot destroy it. As Bishop Barnes recently said: "We could not continue to think of the Universe as rational, or its Creator as other than a capricious maker of useless experiments, if men who had sought to serve Him perished utterly as their bodies decayed." "I believe in the immortality of the soul," says John Fiske (quoted by H. E. Fosdick in *Adventurous Religion*), "not in the sense in which I accept the demonstrable truths of science, but as a supreme act of faith in the reasonableness of God's work."

5. Eternal Life.

We may rest content with the argument that Jesus himself taught us: "If ye, being evil, know how to give good gifts unto your children, *how much more* shall your heavenly Father give good gifts—his Spirit, the life-giving breath, eternal life—to them that ask him?"

Note that this belief is something very much greater than that in mere continued existence. "Mere 'going on,'" says Dr. Rufus M. Jones, "might not be very desirable—to some it would be terrible, to go on for ever the same poor old self." Does not the idea of the persistence of life make us feel that the life we now live ought to be of a higher quality? Jesus meant us to begin to enjoy eternal life here and now. "Life eternal" in his thought was the knowledge of God as he had shown it (John 17. 3). In such a life there will be no place for slackness and pettiness, for selfishness and insincerity. Rather it will be life raised to its highest power, full of divine energy and divine love. "I live, yet not I, but Christ liveth in me," was the way in which

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Paul expressed his experience. When such a life passed into the unseen, there would be no violent shock, no disconcerting adaptations to make. The life here would be one with the life hereafter because it had already been lifted up into the life of God.

For further consideration :

What permanent results would be obtained

- (a) from a sudden complete revelation ;
- (b) from a reasoned belief ;
- (c) from a life experience.

How far may these alternatives exist together and support one another ?

Allied Subjects and further References.

Ideas of a Future Life as held in other religions : e.g., By the Egyptians (see British Museum Publications : *The Book of the Dead*. 1s. 6d.).

By the Buddhists (see lesson on " The Religious Life of India," in *The Wide Horizon*, N.A.S.U. Handbook for 1929. October 20th).

By Socrates, as reported in Plato's *Phaedo*. Through consideration of the mind of man, Socrates had attained to a clear hope that " the venture of death is a glorious one."

Immortality, Essays by various writers, edited by Canon Streetes (Macmillan. 10s. 6d.), is a book which will well repay careful study. It can be obtained from any good library.

Daily Readings for the week :

- April 6 M—Jeremiah 10. 1-16.
- .. 7 T—Hosea 4. 1-12 ; 6. 4-6.
- .. 8 W—Hosea 14.
- .. 9 Th—Isaiah 44. 6-22.
- .. 10 F—Isaiah 45. 11-25.
- .. 11 S—Isaiah 46. 1-13.

Section IV.

The Road Towards God.

NOTES BY ANNA L. LITTLEBOY AND GWEN PORTEOUS, M.A.

Introduction.

IN this section we shall study the records of the Hebrew people as we have them in the Old Testament. It is always easier to understand by means of examples, and we have particularly full and clear records of Hebrew ideas from early times. We have thus a convenient and accessible sample of thought in the earlier world, and a sample of extraordinary interest; because the Israelites took God very seriously, and their thinkers made great efforts to understand his ways. In a measure they succeeded, and, as the generations passed, understanding enlarged, and the national heritage of thought was continuously enriched. In the early stories and sayings of the Bible are some ideas of God which we cannot now accept; but what was good in these primitive conceptions affected both the individual and national life, and made a foundation on which the prophets could later on build securely.

This is the main value of the Old Testament. A good many people ask to-day why we should spend time on stories and sayings that seem to us remote and out-of-date. The answer is that out of the growing experience of God of a specially gifted race sprang the teaching of Jesus. Because the Israelites had already travelled far on the road to God, that teaching had a starting-point far in advance of what would have been possible in any other nation. Jesus *declared* the unseen God. "The light of the knowledge of the glory of God" was revealed "in the face of Jesus Christ."

Not only Christianity, but also the religion of Islam, professed by many millions to-day, arose from the belief in One God which was slowly attained by the Hebrew people. In the Old Testament, then, we have a story of development. We saw something of this in our Easter lesson, and we shall realise that it is so even more in the lessons that follow. Do not the writers of these Old Testament books deserve the name of Road-makers?

" All who caught a glimpse of God, especially such as caught a new glimpse, all who received even some dim impression of His true character and passed it on, all who were able to realise, even though partially and imperfectly, something of the Divine intentions for men, all who endeavoured to make themselves and their fellows responsive to the Divine Will and to make the Rule of God, as they knew it, supreme in the life of their nation and of its individual members—all these, and many more of kindred endeavour and accomplishment, were pioneer workers and travellers on the great Road to God, which Jesus completed, which culminated in Him—that Road along which now a wayfaring man, though but unskilled and unlearned, may walk without danger of going astray.

" The Old Testament is full of the record of such pioneers and explorers into the fact of God, men who saw in part what Jesus saw as a whole, who guessed what Jesus knew, who perceived dimly what He saw clearly."—R. A. AYTOUN, *God in the Old Testament*.

Throughout the series, reference should constantly be made to the accompanying chart (see pp. 96 and 97).

The following books will be useful throughout the course :

Hebrew Religion to the Establishment of Judaism under Ezra. W. E. Addis, M.A. (Crown Theological Library. Williams & Norgate.) From a library.

The Theology of the Old Testament. A. B. Davidson. From a library. Valuable, but more technical than the preceding.

The Evolution of Old Testament Religion. Dr. Orchard, (James Clarke & Co. Out of print.) More popular than the above-mentioned books.

Peake's Commentary. Invaluable throughout.

Literature of the Old Testament. G. F. Moore. (Home University Library. 2s. 6d.)

The Religion of the Old Testament. A. S. Peake. (Century Bible Handbook. Nelson. Out of print.)

Note : Shortly after the notes on these lessons were completed a broadcast talk which was delivered by Professor Julian Huxley, on " Science and Religion," appeared in *The Listener* for October 1st, 1930. This statement will be found very valuable in connection with the following series of lessons and should be referred to if possible.

The Chart which follows is an attempt to show the probable order in which the Books of the Old Testament were written, so that we may understand the development of ideas more easily than we can if we think of the Books as they are arranged in our Bibles. It also roughly relates the books to the events of the time at which they were written. The names of Old Testament Books are printed in small capitals.

It must be remembered that in some cases the dates are doubtful, and that frequently a book which in our Bible bears one name contains within it portions by various hands. Except in one or two cases no attempt has been made to distinguish the work of various authors or editors.

Previous to David there was very little in the way of written records. What later historians had to depend on were :

- (1) *Traditions* (handed down by word of mouth) of Creation, Flood, etc.; of Abraham and Patriarchs; of the sojourn in Egypt and the Wilderness; of the Conquest of Palestine and the confused rule of the Judges.
- (2) *Fragmentary Writings*, such as :
 - (a) *Early Laws*, especially dealing with sacrifices and Ceremonial Cleanness (e.g., Exodus 21 and 22).
 - (b) *Songs*, e.g., Song of Deborah (Judges 5), Songs collected in "Book of Jasher" (Joshua 10. 13; 2 Samuel 1, 18) or in the "Book of the Wars of the Lord" (Numbers 21. 14).

POLITICAL HIST.	LITERATURE.	PROPHETS.
B.C. 1000 David Solomon	Possibly a few PSALMS and PROVERBS .	B.C. 1000
933 Division of Kingdom		
B.C. 900 Ahab	Judean Historians compile history from earliest times: Parts of GENESIS, EXODUS, NUMBERS, JOSHUA, JUDGES, SAMUEL. (Document known as J.)	Elijah. Elisha. B.C. 900
B.C. 800 Hezekiah 722 Samaria taken	Historians of Northern Kingdom compile parallel History to J. Parts of same books. (Document known as E.)	B.C. 800 AMOS, HOSEA. 1 ISAIAH (most of 1-39). MICAH.
B.C. 700	J and E combined. (Document known as JE.)	B.C. 700
607 Fall of Nineveh B.C. 600	DEUTERONOMY (D). (Expressing the view of history held by prophets at that time.)	ZEPHANIAH. NAHUM. JEREMIAH.
597 Jerusalem taken 586 Jerusalem destroyed EXILE	Editing of older records: KINGS. LAMENTATIONS.	B.C. 600 EZEKIEL. HABAKKUK 2 ISAIAH (40-55).
538 Bablyon taken RETURN B.C. 500	Laws and Rituals recorded. Law of Holiness: LEVITICUS (17-26). Many PSALMS.	HAGGAI. 1 EZECHIAH (1-8). B.C. 500

ASSYRIAN PERIOD
 (Nineveh).

**BABY-
 LONIAN
 PERIOD**

JUDEA Independent under MACCABEES.	PERSIAN PERIOD	Nehemiah and JOSHUA (P).	3 ISALAH (56-66).	THE ROAD TOWARDS GOD	
	GREEK PERIOD.	431 Alexander the Great conquers Palestine B.C. 300	? Book of JONAH. Collections of PROVERBS Compilation of CHRONICLES, EZRA, NEHEMIAH.		B.C. 400
	176 Antiochus Epiphanes Judas Maccabeus	Many PSALMS. (Various Histories combined: PENTATEUCH, JOSHUA, JUDGES, SAMUEL (JEDP). (Present Old Test. narrative.) ? Book of RUTH. ? Book of JOB. PSALMS.	MALACHI.		B.C. 400
	B.C. 200	? Book of ESTHER. PSALMS. ? SONG OF SONGS.	? JOEL.		B.C. 200
	B.C. 100	ECCLESIASTES ? Book of DANIEL.	(Wisdom Literature)		B.C. 200
	68 Jerusalem taken by Rome Herod the Great Birth of Jesus	APOCRYPHAL BOOKS. (WISDOM OF SOLOMON, ECCLESIASTICUS, MACCABEES, etc.) APOCALYPTIC Writings.	2 ZECHARIAH (9-14).		B.C. 100
	70 Jerusalem destroyed by Titus	(BOOK OF ENOCH, JUBILEES, TESTAMENTS OF THE TWELVE PATRIARCHS, etc.) APOCALYPTIC Writings.			B.C. 100
	A.D. 100	Most of NEW TESTAMENT Books.			A.D. 100

POLITICAL HIST.	LITERATURE.	PROPHETS.
<p>B.C. 1000 David Solomon</p> <p>033 Division of Kingdom</p>	<p>Possibly a few PSALMS and PROVERBS.</p>	<p>B.C. 1000</p>
<p>B.C. 900 Ahab</p>	<p>Judean Historians compile history from earliest times: Parts of GENESIS, EXODUS, NUMBERS, JOSHUA, JUDGES, SAMUEL. (Document known as J.)</p>	<p>B.C. 900 Elijah. Elisha.</p>
<p>B.C. 800</p> <p>Hezekiah 722 Samaria taken</p>	<p>Historians of Northern Kingdom compile parallel History to J. Parts of same books. (Document known as K.)</p>	<p>B.C. 800 AMOS. HOSEA. 1 ISAIAH (most of 1-39). MICAH.</p>
<p>B.C. 700</p>	<p>J and K combined. (Document known as JK.)</p>	<p>B.C. 700</p>
<p>607 Fall of Nineveh B.C. 600 597 Jerusalem taken 586 Jerusalem destroyed EXILE</p>	<p>DEUTERONOMY (D). (Expressing the view of history held by prophets at that time.)</p>	<p>B.C. 600 EZEKIEL. JEREMIAH.</p>
<p>539 Babylon taken RETURN B.C. 500</p>	<p>Laws and Ritual recorded. Law of Holiness: LEVITICUS (17-26). Many PSALMS.</p>	<p>HABAKKUK 2 ISAIAH (40-55). HAGGAI. 1 ZECHARIAH (1-8). B.C. 500</p>

ASSYRIAN PERIOD
(Nineveh).

BABY-
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PERIOD

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JUDEA Independent under MACCABEES.	PERSIAN PERIOD.	Nehemiah	and JOSHUA (P).	3 ISALAH (56-66).		
	GREEK PERIOD.	B.C. 400	Many PSALMS. { Various Histories combined: PENTATEUCH, JOSHUA, JUDGES, SAMUEL (JEDP). (Present Old Test. narrative.)	MALACHI.	B.C. 400	
			? Book of RUTH. ? Book of JOB. PSALMS.	? JOEL.		
		331 Alexander the Great conquers Palestine B.C. 300	? Book of JONAH.			
			Collections of PROVERBS Compilation of CHRONICLES, EZRA, NEHEMIAH.		B.C. 300	
	MACCABEES.	ROMAN PERIOD.	B.C. 200	PSALMS. ? SONG OF SONGS. ? Book of ESTHER.		
			176 Antiochus Epiphanes	ECCLESIASTES (Wisdom Literature)	B.C. 200	
			Judas Maccabeus	? Book of DANIEL.	2 ZECHARIAH (9-14).	
			B.C. 100	APOCRYPHAL BOOKS. (WISDOM OF SOLOMON, ECCLESIASTICUS, MACCABEES, etc.) APOCALYPTIC Writings.		B.C. 100
		68 Jerusalem taken by Rome	(BOOK OF ENOCH, JUBILEES, TESTAMENTS OF THE TWELVE PATRIARCHS, etc.)			
	Herod the Great Birth of Jesus	APOCALYPTIC Writings.				
	70 Jerusalem destroyed by Titus					
	A.D. 100	Most of NEW TESTAMENT Books.		A.D. 100		

THE ROAD TOWARDS GOD

April 12th.

I.—THE IMPORTANCE OF MAN'S THOUGHT OF GOD.

Bible Reading : Jeremiah 16. 1-16.

Other References :

The New Quest. Dr. R. M. Jones.. (Macmillan. 7s. 6d.)
Chapter IX., " I believe in God."

The Modern Use of the Bible. H. E. Fosdick. (Student Christian
Movement. 6s.) Particularly Lecture I.

The Book of Jeremiah. Translated into Colloquial English by
Prof. Adam C. Welch. (N.A.S.U. 1s. 3d.)

Suggested Hymns : 243, 132, 356, 367.

Aim of the Lesson : To understand why it matters what men think
about God.

Notes on the Lesson.

" I believe in God " is said every Sunday by thousands of worshippers. But if we asked them, " What is the God like in whom you believe ? " we should get varying answers. Does it *matter* what answer is given ? Does what we think about God really make any difference in our lives ? The lessons in this course are meant to help us to answer these questions. (Please see Introduction.)

The Bible Reading.

If possible, look up the splendid passage suggested for to-day's reading in Dr. Welch's *Jeremiah in Colloquial English* (N.A.S.U. 1s. 3d.). It was evidently written to preserve Israel from falling into idolatry—perhaps to exiles in Babylon. Notice the mockery of the idols of the heathen, which have to be fixed up with nails lest they should tumble down (v. 4). " The thing stands dumb like a scarecrow in a kitchen garden " (v. 5). Verse 11 in the original comes as an Aramaic sentence in the middle of the Hebrew, perhaps as a suggestion of the very words the Jews might answer to those who would persuade them to worship idols. All through there is a fine contrast between the idols and the greatness of Israel's God.

Note how Jeremiah thinks of God.

1. Yahweh is his name. LORD represents this word in our Bible.
2. King of all nations, great beyond any other (vv. 6 and 7).
3. A living God, whose anger makes the world tremble (v. 10).
4. Creator and maintainer of the world (vv. 12, 13).
5. He is specially attached to Israel (v. 16). "Jacob's proud possession." "Israel is his favoured tribe."
6. The Lord of hosts.

What the Israelite idea of God had already accomplished.

We shall see that Jeremiah's idea of God is not complete; but with all its shortcomings it was a great advance for the Israelites. Remember the conditions when the name Yahweh was first given (see Exodus 3. 13-15). The people were slaves in Egypt, ignorant, oppressed and leaderless. It was the revelation to the fugitive Moses that the God who had led Abraham, Isaac and Jacob still cared about their descendants, which gave him courage to return to Egypt, and ability and patience to mould an undisciplined mob into a nation.

Again, the one thing which held the tribes together was their recognition of a God who was a common object of worship, who belonged to them all. He was the God of their armies—"the Lord of Hosts," and in their confidence in his might they overcame many enemies.

The Chosen People.

The lesson for May 3rd will show us that, in earlier times, Yahweh was supposed to be the God of Israel only, having no interest in other nations, who were under the protection of gods of their own (see Jud. 11. 23, 24). In this belief they resembled surrounding tribes, each one of whom honoured its own special god. It was this faith that they were Yahweh's specially favoured nation that strengthened the heroes of the past, Joshua and Gideon, Samuel and David, and brought the Hebrew nation through centuries of disaster, when its very existence was threatened.

But while other Semitic peoples continued to hold this limited conception of God, Israel had gradually attained to a larger thought. We see this in Jeremiah. Yahweh was "King of all nations"; but yet Israel was his special favourite. To Jeremiah this thought gave courage to hold his faith even when his people were going under, and were actually subject to the powerful nation whose worship he had been deriding. There

was, of course, a danger in Jeremiah's outlook, as there always must be in a partial and limited view; and it led, after the Exile, to the desire of strict Jews to keep entirely separate from other peoples and to the tendency to look upon them as inferiors; and attitude which was later exaggerated into the Pharisaic spirit.

God the King.

As King, Yahweh was the ruler and judge of his people; and though he was sometimes represented as doing actions which seem to us arbitrary, yet this conception of God gave to the Israelites—or to some of them—an ideal of justice and even of mercy which was rare in those early days of the world. One of the stories told of Abraham shows him pleading that the Judge of all the earth must certainly do *right* (Gen. 18. 25). Think of illustrations of the effect on human conduct of this thought of God from the stories of Joseph, Moses, David or others. For our thought of God depend our relations with him and our relations with our fellow men.

If we think of God as "an austere man," easily offended, we ourselves are likely to be hard and unloving. We see an example of this in Calvin and some of his Puritan followers, who naturally thought to serve him by being severe with other people (see Scott's *Old Mortality*). We shall play for safety, like the man in the parable who hid his talent in the earth, lest he should lose it and incur his lord's displeasure (Matt. 25. 24). Our religion will consist in *not doing wrong*, rather than in venturing much for love's sake.

We should not always dare to speak as frankly as the Rev. C. H. S. Matthews, but many of us have secretly felt much as he describes himself as feeling in his childhood.

"I did not like God—the God about whom my mother taught us (from the Bible and the books of the 'Peep of Day' series) with unusual care and skill. My mother had, I think, a particular fondness for the Old Testament. . . . How could any child regard the God of Genesis, Judges and the books of the Kings with anything but fear and dislike? He was not an amiable being. He delighted in war and slaughter. His favourite prophets hacked people in pieces. He showed special favour to nasty, treacherous people like Jael. He sent fire from Heaven to burn up soldiers, who were doing what they were told to do. He sent bears out of a wood to eat up rude children. Again, He was a God who sent illnesses and other troubles. . . .

"Is there any hope for the future?"

"There is, thank God! We teach our children, rightly, that Jesus is our great Example. If we believed that, we should ourselves follow His example. We should treat scripture as He treated it, with a mixture of reverence and candour; freely

discriminating between the good and the bad which are intermingled in its pages, frankly admitting that much that was said 'by them of old time' is not good enough for those whom God never ceases to teach, if they are willing to learn." (*The Challenge*, January 2nd, 1920.)

On the other hand, consider how St. Francis of Assisi's vision of God made him feel that all the world was full of brothers and sisters, and made him willing to be a friend and companion to lepers. Or remember how, when the England of the eighteenth century had sunk into vagueness of religious belief, and carelessness of the lives and sufferings of others, the conception of God as one who cared infinitely for all men gave the Wesleys power to move the whole nation.

Jeremiah's thought of God was a great advance on earlier beliefs; but does it satisfy our present idea of what a God should be to whom we can give our love and loyalty? In the following lessons we shall see

- (1) What were the ideas of God which had gone before it; and
 (2) What was needed to supplement it, and how the developing thought was gained.

Questions :

- (1) Was the idea that Israel was "the chosen people" a true one? If so, for what purpose were they chosen? Could the same phrase be rightly used in regard to other nations chosen for other purposes?
- (2) An Elizabethan writer speaks of God as having entrusted responsibility "as His custom is to His Englishmen." Is there truth in such an idea, or does it imply that England is to God a "most favoured nation"?
- (3) How far do you think that the view of God in the quotation from C. H. S. Matthews is general? And is it responsible for men and women feeling that they have "no use for God"?
- (4) What other examples can you give from modern times of a truer idea of God leading to a brighter hope and more effective work?

Daily Readings for the week :

- April 13 M—Genesis 16.
 .. 14 T—Genesis 17. 1-8; 15-22.
 .. 15 W—Genesis 18. 1-15; Hebrews 11. 11-12.
 .. 16 Th—Genesis 21. 1-21.
 .. 17 F—Genesis 22. 1-18.
 .. 18 S—Jeremiah 7. 21-34

April 19th.

II.—THE ROAD OUT OF FEAR.

Bible Reading : Genesis 22. 1-18.

Other References :

The Threshold of Religion. R. R. Marett. (Methuen. 7s. 6d.)

The Grey Dawn of Religion. N. Morgan, D.D. "Affirmations" Series. (Benn. 1s.)

The Book of Genesis in Colloquial English. Translated by Prof. T. H. Robinson, pp. 59-61. (N.A.S.U. 1s.)

Ur of the Chaldees. C. Leonard Woolley. (Benn. 7s. 6d.) The graphic story of recent excavations and discoveries in Abraham's home city.

The Evolution of Old Testament Religion. Dr. Orchard. (Jas. Clarke and Co. Out of print.)

The Religion of the Semites. Robertson Smith. (Black. 12s. 6d.)

Suggested Hymns : 257, 136, 110.

Aim of the Lesson : To see how men began to lose their fears in the growth of their thought of God.

Notes on the Lesson.

1. Introduction.

It has been said that the Hebrews had a unique genius for religion, as the Greeks had for art and the Romans for government. To appreciate this fully we must follow the growth of Hebrew religion from its starting-point to its goal. That is a long story, and we can only deal with bits of it. To-day we are going back as far as the Old Testament will take us.

We must remember that the Hebrews shared, with other peoples, ideas and customs which had come down from prehistoric times. If we study the origins of religion we shall find widespread beliefs in spirits, or powers, which dwelt in the forces of nature and were able to do men good, or do them harm. These spirits did not belong only to earthquakes, thunder and lightning, and the dead. Anything which was wonderful, amazing, or mysterious might have a spirit.

"To whom are you praying?" asked Hale of a Sakai chief. "To the hantus (spirits)," he replied—"hantus of the forest, of the mountains, of the rivers, the hantus of the Sakai chiefs who are dead, the hantus of headache and stomach-ache, the hantus

that make people gamble and smoke opium, the hantus that send disputes and the hantus that send mosquitoes."—*The Threshold of Religion*.

Some writers find in these ideas, and in the ceremonies which were performed to appease the spirits, or acquire their powers, the beginning of religion; but the roots of religion lie further back. These ideas of spirits, or of powers, were the first attempts man made to explain things which happened and things he felt. They probably grew out of the shadow-forms which appeared to him in dreams and the uncanny presence he felt in the face of death. However that may be, we must not suppose that primitive religion consisted of nothing but superstitions. Behind these crude ideas, these first attempts at explanation, there was the experience of fear, of wonder, of mystery, of awe in the face of "the unknown within and the unknown without" which has always been the distinctive mark of religion. We shall see this more clearly in later lessons. What we want to realise now is that the element of fear, in its crudest and most intense forms, dominated the religious experience of primitive man. His superstitious explanations multiplied the objects which could arouse this fear. Thunder and lightning, earthquake, fire and storm, were not feared only for the harm which men had found they did to them. Their fear was more than such a natural fear—the terror of the unknown, of that which was felt as absolute and ruthless power, belonged to everything which was possessed by demons or by spirits. The life of primitive man was filled with these fears, which the devil-doctor knew how to use. His social customs were maintained in the same way by taboos which rested on the terror of the great unknown.

Superstition gave way very gradually to knowledge, and this was accompanied by a growth in religious experience itself which modified the element of fear, and deepened other elements. We shall see what may have been one of the first steps in that process.

2. Early Hebrew Religion.

We have seen something of the superstitious ideas and practices which pervaded the religion of primitive man. In the book of Genesis there are many interesting references which show this stage in the religious life of Israel.

(a) *The Sacred Tree* was a place to which the god came when called upon. The oak, or terebinth, was the first spot Abraham visited when he entered Canaan. He went to consult the "oracle," the spirit dwelling in the oak. (Gen. 12. 6-8, and 21. 33. A.V.)

(b) *The Sacred Well* was regarded as a special home of divine power. The angel of the Lord appeared to Hagar by a fountain which was called "The well of the living one who seeth me." (Gen. 16. 13-14. A.V.)

(c) *The Sacred Stone* was the abode of spirits. Great importance attached to the sacred stone at Bethel. The stone which Jacob set up when he awoke from his dream, terrified at the presence of the "Eternal," was a dwelling-place of God, and Jacob anointed the stone in homage to the indwelling deity. (Gen. 28. 18-22, and 31. 45. A.V.)

Note.—Look up these examples and find others for yourselves.

3. The First Step of the Way.

To understand our Bible reading we must keep in mind the age in which Abraham lived. The custom of sacrifice was universal in the ancient world, and human sacrifice was widespread. There are different opinions about the meaning of these sacrifices and, of course, they were made for different purposes. Offerings of food might be placed at some distance from a native village to entice the spirits of disease away. Sacrifices were commonly made to appease the wrath of the god, or to secure his favour.

"Noah built an altar to Yahweh, for which he took some of all the clean animals and birds. When he offered them up, Yahweh found the smell so soothing that he said to himself, 'I will never again curse the ground because of man.'"—*The Book of Genesis in Colloquial English*, T. H. Robinson, p. 15.

The practice of human sacrifice may have been due to the idea that to surrender what was most precious was most likely to avert the anger and gain the help of the god. Robertson Smith suggests that it was done because it was thought that the power of the spirit of the person who was sacrificed would strengthen the power of the god. This may be connected with the very ancient practice of sacrificing the first-fruits to ensure fertility, or it may have grown up with the idea of the tribal god who fought for the tribe against its enemies. Read the story of how Mesha, King of Moab, sacrificed his son on the city wall, when he saw his capital in danger. (2 Kings 3. 26-27.)

In our reading we have a story of human sacrifice with a new element. Abraham's faith is tested and he proves himself willing to sacrifice Isaac, his only son, but God stays his hand. Is it, do you think, a story of something which actually happened? Or is it a story which symbolises a change which had taken place in the thought of the Hebrews about God? Had they come to

realise that God did not require such sacrifices? and was the story written round Abraham because he stood out in the minds of the Israelites as the summit-point of a process of change? Was this a first step of the way?

Note.—The Class should discuss these questions.

A Great Advance.

The idea of God in the religion of the Hebrews developed continuously. From the time of Moses their experience was moulded by knowledge, by thought, and by the growth of social institutions which brought ideas of law and justice. By the time we reach the Psalmists and the Prophets the old crude fears have long since given way to nobler conceptions. We shall see in another lesson something of the growth of ideas of justice and moral ideas. Here we must notice other things. Although the fear of the Lord has not disappeared—it can never disappear from religion—it is no longer the crude fear of earlier times. 'The Holy One of Israel' is righteous and just. He is not a wayward and uncertain deity. His mystery and majesty and might remain, but he is not so unapproachable.

"The Lord is my shepherd;
I shall not want."

"The Lord is my light and my salvation;
Whom shall I fear?"

"The Lord is the strength of my life;
Of whom shall I be afraid?"

These quotations show the way in which all other fears, but the fear of God, have disappeared. The primitive man's fear of hunger, of his enemies, of innumerable things, does not exist for this Psalmist.

"The Lord is the strength of my life;
Of whom shall I be afraid?"

And what of the god to whom sacrifices must be made?

"I will take no bullock out of thy house,
Nor he-goats out of thy folds.
For every beast of the forest is mine,
And the cattle upon a thousand hills."

"If I were hungry, I would not tell thee;
For the world is mine, and the fulness thereof."

"Offer unto God the sacrifice of thanksgiving;"

"Whoso offereth the sacrifice of thanksgiving glorifieth me."

There is no thought here of a god whose anger could be appeased, or whose favour could be won, by burnt offerings.

The God of this Psalmist cared nothing for these, but to the righteous and the thankful-hearted he offered his strength and his salvation.

Questions :

- (1) How would you help—
 - (a) A child to overcome a fear of the dark ?
 - (b) An adult to overcome the fear of being alone ?
- (2) In what ways may the fears of adults be imposed upon children ?
- (3) What do you think is the proper place of fear in human life ?
- (4) What do you think is meant by, "the fear of God" ?
- (5) Do you think we are entirely free to-day from primitive ideas of God ? In answering this question consider the following instances and find other instances of your own :
 - (a) The idea that misfortunes are the will of God.
 - (b) The promises we sometimes make to God when we want him to help us out of trouble.
- (6) How do you think men come to know more of God ?

Daily Readings for the week :

- April 20 M—Genesis 3. 1-21.
 " 21 T—Genesis 8. 20 to 9. 17.
 " 22 W—Genesis 11. 1-9 ; Psalm 2.
 " 23 Th—Genesis 28. 1-4 ; 10-22.
 " 24 F—1 Samuel 26. Note verses 19-20.
 " 25 S—Habakkuk 3.

April 26th

III.—THE DOMAIN OF GOD.

Bible Reading : Psalm 139. 1-12.

Other References :

Books mentioned for Lesson I.

The Growth of Moral and Spiritual Ideas. Philip H. Wicksteed. (Sunday School Association. Out of print.) Written for children, but of great value for adults.

"Immanence." Poem by Evelyn Underhill.

The Practice of the Presence of God. Brother Lawrence. (Allenson. 1s.) Showing the joy and power which the assurance of God's presence brought to a simple man.

Suggested Hymns : 134, 244, 404, 410.

aim of the Lesson : To see how men came to believe that God is everywhere.

Notes on the Lesson.

The Bible Reading.

By the time this Psalm was written, one man, at all events, had learnt that wherever he went, in darkness or light, in heaven or in hell, he could not think or act without God's knowledge, because *everywhere* he would find God. Men did not, however, always understand this, and to-day we shall try to trace the ways in which they gradually made this great discovery.

Early Pictures of God.

In the early Genesis stories God is pictured as being like man. He is said to walk in the Garden of Eden in the cool of the day, just as a man would do ; and only to find out by questioning the disobedience of Adam and Eve during his absence (Gen. 3. 8-13). In the old story which sought to explain the reason of the diverse languages spoken in the world, God has come down specially to see the tower which was being built (Gen. 11. 5) ; and much later, when we come to the Abraham stories, God is supposed to have to make a journey to see whether the sin of Sodom was really as great as had been represented to him (Gen. 18. 20, 21). God is thought of, we notice, as being in a special place on the mountain of Horeb, or up above the sky ; and he has to take the same measures as a man would have to, to ascertain facts. In fact, God is localised.

Question : Do you think it is wise to teach children hymns that speak of God as "above the sky" ?

Look at the story of Jacob. When he had to leave his home to escape the anger of his brother Esau, he clearly thought he was also leaving his father's God. When he dreamed of the ladder set up to heaven, with God at its summit promising him blessing and protection, it terrified him that he had inadvertently happened upon a sacred place of the existence of which he had been ignorant: "Surely the Lord is in this place, and I knew it not" (Gen. 28. 16, 17). But the discovery must have meant reassurance and comfort to him in all his years of absence from home. As this story was told later on to Jacob's descendants, it would help them to realise that God was not confined to one place, as they had imagined.

A great advance was made when Moses taught the Israelites that Yahweh, the Eternal, was their God, and would dwell, not in some distant place, but in the midst of them. This would come home to them when he pitched a Tent (Tabernacle in Authorized Version) containing the Ark, the symbol of God's presence, in the camp, where they might offer their gifts and sacrifices. Yet Moses himself thought of Horeb as Yahweh's special dwelling-place.

In next week's lesson we shall notice other examples of the narrow thought of God, which lasted for centuries. Also we remember that the Easter lesson showed us that men thought the power of God did not extend beyond their earthly life. He had no concern with Sheol or authority over it.

How did men come to the Truth of God's Presence ?

"In order to answer this question we must think of the different ways in which God speaks to us. He speaks to us through our *conscience*, telling us what we ought to do, and rebuking us if we leave it undone. He speaks to us through our *feelings* or emotions, making us know that He is with us when we have been vexed or frightened, and are made quiet and trustful by beautiful sights or thoughts. He speaks to us through our *reason*, when we find that all things that happen in the world must have a cause and must be guided by a will."—P. H. WICKSTED.

Let us consider examples of men learning the truth of God's presence in these three ways.

(a) *Learning through Conscience.* We can hardly find a better example of this than the story of Jonah. Was it not his conscience that urged him to the supremely difficult and distasteful task which he felt God required from him? What concern could he or his God have with a city which was the brutal enemy of his people and which had gods of its own? Why should

seek to save it from destruction? (Jonah i. 1, 2.) So he tries to go where he will be out of hearing of God's voice; and when the storm comes, he thinks that, if he is drowned in the sea, he will at least have escaped from God. The story of the whale did not seem absurd or impossible at the time when the legend was written; and the truth that the writer wanted to bring out was that Jonah found that he could not escape from God by fleeing to a distant land, or even by taking refuge in death. We could not find a more vivid illustration of verses 7-12 of Psalm 139.

Question: What are the modern ways in which people sometimes attempt to get away from the voice of God speaking through conscience?

(b) *Learning through our Feelings.* The story of Jacob, already referred to, is a good example of a man coming to realise the presence of God through his emotions, finding his fear calmed and his loneliness cheered.

But the emotion of comfort in fear and loneliness is only one of the ways in which our feelings bear witness to God's presence. The thrill that comes through love and friendship points often to the encompassing love of which they are partial revelations. Is not God come near to us in the clasp of our hand by a little child, and even by the unreasoning devotion of animals? Does He not reveal himself in the beauty of Spring leaves and flowers, in the view from a hill-top, in the glory of "the clouds that gather round the setting sun"? Have not some of us felt as if we were working in our gardens

"The Lord hath been down to my garden,
And made a flower to-day"?

Something, at least, beyond ourselves, has been brought to us by beautiful music, by poetry, by all the marvels that appeal to eye and ear and touch.

Browning makes Bishop Blougram remind his agnostic guest that unbelief was as hard to guard as belief: "Just when we are safest," he says, in our unbelief

"There's a sunset touch,
A fancy from a flower-bell, someone's death,
A chorus-ending from Euripides,—
And that's enough for fifty hopes and fears
As old and new at once as nature's self,
To rap and knock and enter in our soul."

Question: Do "holy places," indoors or out, help you to realise the presence of God? Can you suggest other ways than those mentioned above in which we learn that great fact through our feelings?

(c) *Learning through our Reason.* Lastly, as man looks around him, and inquires into the causes of things, the certainty may come that God is revealed as being present through his works. At first that presence was connected only with terrible and exceptional happenings, like earthquake and storm. (See Ex. 19. 18, 19, and compare Psalm 29.) Then men recognised the hand of God in the beauty and orderliness of sun and stars (Ps. 19. 1-6) and in the miracle of growing grass (Psalm 104. 14; 147. 8) and springing corn (Psalm 65. 6-11)

In some such ways as these the writer of Psalm 139 had become certain that there was no place where God was not. As you read his words, what is the impression left on your mind of his feeling in regard to that inescapable presence? Is it something of fear? At any rate it is to him an awful fact (using the word awful in its literal meaning) and one which fills him with the sense of his own helplessness. The development of the idea of God's constant presence had gone far: but is not the atmosphere of the Psalm different from that of the joy and comfort breathed by the disciples of Jesus, who had learned that they might be "more than conquerors" since, like their Master, they were not alone because the Father was with them?

Daily Readings for the week:

April 27	M	—Amos 1. 1-2; 2. 4-16.
.. 28	T	—Amos 3.
.. 29	W	—Amos 4.
.. 30	Th	—Amos 5. 4-27.
May 1	F	—Amos 6. 1-8; 7. 1-9.
.. 2	S	—Amos 7. 10 to 8. 10.

lay 3rd.

IV.—A GOD WORTHY OF MAN'S WORSHIP.

ble Reading : Amos 5. 4-25. (This should be taken towards the end of Section 3 in the Notes ; see below.)

her References :

The Book of Amos in Colloquial English. Translated by Prof. T. H. Robinson. (N.A.S.U. 6d.)

The Book of the Twelve Prophets. George Adam Smith. Vol. I. See "Amos, the Man and the Prophet." (Hodder and Stoughton. 10s. 6d.)

uggested Hymns : 6, 338, 343.

im of the Lesson : To see how men learnt that God was righteous and demanded righteousness in men.

Notes on the Lesson.

The Character of Israel's Leaders.

We have seen already some of the ways in which the Hebrew thought of God developed. From the time of Moses onwards there was growth and development in the social, political and moral thought of the Israelites. This was due very largely to the Prophets, whose emergence into history in the Israelitish world was an event of great importance. The government of Israel by men like Moses had given way to government by kings, but the Prophets appeared as the new representatives of the law of God. As H. G. Wells has put it :

"Not only a new kind of community but a new kind of man comes into history with the development of the Jews. . . .

"What were these Prophets? They were men of the most diverse origins. The Prophet Ezekiel was of the priestly caste, and the Prophet Amos wore the goatskin mantle of a shepherd, but all had this in common, that they gave allegiance to no one but to the God of Righteousness and that they spoke directly to the people. They came without licence or consecration. 'Now the word of the Lord came unto me,' that was the formula.

"Wherever they went they spread a new religious spirit. They carried the common man past priest and temple, past court and king, and brought him face to face with the Rule of Righteousness. That is their supreme importance in the history of mankind."
—*A Short History of the World.* H. G. Wells, pp. 120-121.

That quotation strikes the keynote of our lesson. The Hebrew Prophets brought the Israelites face to face with the Rule of Righteousness because they were themselves face to face with the God of Righteousness. They were "Road-makers" in religion.

Questions :

- (1) How would you describe a prophet ?
- (2) Do you know of any prophets other than those in the Bible ?
- (3) Do you think you could recognise a prophet to-day ? How would you know him ?

2. The Conditions which produced the Prophet Amos.

Amos lived at a time of peace and security in Israel. Agriculture flourished and the Hebrews had to some extent become a commercial people. With the increase of wealth and of towns the problems inseparable from such conditions arose. As G. Adam Smith describes it :

" We have the characteristic tempers and moods of city life ; the luxury and false art which are engendered by artificial conditions of life ; the poverty which in all cities, from the beginning to the end of time, lurks by the side of the most brilliant wealth."—G. ADAM SMITH, p. 31.

There was a rising tide of injustice and immorality which the priests and ruler's did nothing to stem. Judges allowed themselves to be bribed, priests and magistrates did their offices for reward and the poor were oppressed. The Israelites, proudly relying on their position as God's chosen people, were indifferent to all these wrongs, " a marvellous generation—so joyous, so energetic, so patriotic, so worshipful, so successful. But its strength was the strength of cruel wealth, its peace the peace of an immoral religion."

Question : From Plato to Henry George men have been concerned with the existence of cities of the rich and cities of the poor in one and the same city. Do you think there is any cure for this ?

3. The Message of Amos.

Up to the time of Amos, even in the minds of the Prophets, the credit of Yahweh had been bound up with the prosperity of his people. The Prophets had been great enthusiasts for Israel. They had been heart and soul in the battle for their country's freedom and material prosperity. With Amos a startling new note was heard. He was among the first to criticise the national life and he declared that the reliance the Israelites placed upon being the chosen people of God would not save them from the God of Righteousness, but would bring them a heavier judgment.

"We can imagine the surprise of the prosperous Northern Hebrews as they suddenly met this rude shepherd figure, clad in sheepskin, standing at a street corner, addressing a crowd of townsmen. He was denouncing their showy clothes, fine houses, beautiful furniture, and, above all, their corrupt lives and hard-heartedness toward the poor, whose lands they seized for debt and whose labour they gained by enslaving their fellow Hebrews. By such addresses as these Amos, of course, endangered his life, but he thus became the first social reformer in Asia."—BREASTED, *Ancient Times*, p. 209.

The Hebrews at this time were zealous enough in the formalities of their religion. God was worshipped with great show of regularity. Tithes were paid to him even more often than was necessary. Sabbath and New Moon were kept strictly as days of rest and worship. Pilgrimages were made to sacred shrines and stones, to Bethel and Gilgal and even to far Beer-sheba, and sacrifices were offered with extreme care as to the correctness of the ritual. It was a time when formal worship went side by side with luxury and oppression.

Bible Reading.

If we take our Bible reading now we shall hear what Amos had to say about these things. The reading is one of the most forceful statements on religion and its relation to life, not only in the Old Testament, but throughout the literature of the ancient world.

"I hate and loathe your festivals. Your special services do not affect me at all. When you burn offerings to me I do not enjoy your gifts, and I take no notice at all of your richest sacrifices. Do stop worrying me with your noisy hymns; I cannot bear the 'music' of your harps. What I want is an unfailing, brimming river of justice and righteousness."—ROBINSON'S translation: *Amos* 5. 21-24.

Do you really believe, asks Amos, that Yahweh is a National God who is delighted with your prosperity, and defends your interests, irrespective of morality? Listen!

"This is what Yahweh the God of Hosts has said: In every square and street there shall be mourning and moaning, . . . and when I pass through the heart of your land there will be sorrow in every vineyard instead of glee."—ROBINSON'S translation: *Amos* 5. 16-17.

Questions:

- (1) To what extent do you think luxury is good or bad?
- (2) Criticise the statement: "The voice of Amos is the typical voice of the poor man who is jealous and envious of the rich."

The message of Amos was that Yahweh's interest in Israel was not in triumph over her enemies, or in material prosperity, but in the integrity and character of his people. It was a hard lesson for Israel to learn. Have we learnt it even now?

4. The God of Righteousness.

In an earlier lesson we saw something of the part which fear played in the lives of primitive people and in their religion. We have only to read the Book of Amos to realise again what is meant by the fear of the Lord. There is, however, a significant difference—it is the righteousness of Yahweh which is terrible now. "The Lord God," says Amos, "hath sworn by his holiness." It has been said that the greatest distinction of the religion of ancient Israel is that from the time of Amos onwards the God whom we think of as the Holy One, before whose presence we stand with awe and trembling, has become also the Wholly Good. The mysterious and awe-inspiring power which we call God is a righteous power—the holy and the good are one.

Note.—Holy means more than good and did not at first even mean good. It was a name for the mysterious and awful power of God, and it was only with the coming of the Prophets that this power became identified with goodness.

FURTHER NOTES FOR STUDY.

The growth of men's ideas concerning the Justice of God is an interesting study. These few notes are added to the lesson for those who care to use them.

The first Hebrew ideas of the Justice of God were ideas of formal and legal justice. It was natural that, with the growth of the tribe, the law of "an eye for an eye," and the belief that the sins of the fathers are visited upon the children, should emerge. Later, with the coming of the Exile, when the individual is felt to be more important, these earlier ideas are questioned:

"In those days they shall say no more, The fathers have eaten sour grapes, and the children's teeth are set on edge. But every one shall die for his own iniquity."—*Jeremiah 31. 29.*

The same thought is even more strongly put in Ezekiel's famous chapter on the Proverb of Sour Grapes:

"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."—*Ezekiel 18. 20.*

The Book of Job is largely a discussion of the idea that everyone gets exactly what he deserves. Though this is a doctrine

which cannot be supported by experience, we must remember that its appearance marked a growth in the sense of individual moral responsibility. But "How oft is it," asks Job, "that the lamp of the wicked is put out?" If God is just, why do the wicked flourish?

Questions:

- (1) What are your own ideas about the justice of God?
- (2) What has happened to the idea of God's justice in the saying: "He makes his sun to rise on the evil and the good"?

Daily Readings for the week:

- | | | |
|-----|---|-----------------------|
| May | 4 | M—Jeremiah 31. 23-37. |
| " | 5 | T—Hosea 11. 1-11. |
| " | 6 | W—Hosea 13. 1-14. |
| " | 7 | Th—Ezekiel 18. 1-23. |
| " | 8 | F—Ezekiel 18. 23-32. |
| " | 9 | S—Isaiah 42. 1-9. |

May 10th.

V.—A GOD WHO CARES FOR MEN.

Bible Readings : Jeremiah 31. 23-36 ; Hosea 11. 1-4. [These will be better read in their places in the lesson, not at the beginning.]

Other References :

Books mentioned for Lesson I.

The Growth of Moral and Spiritual Ideas. Philip H. Wicksteed.

The Search. Lesson Handbook for 1925. Lessons on "The Power of Love," by W. A. Viccars.

The Book of Jeremiah. Translated into colloquial English by Prof. Adam C. Welch. (N.A.S.U. 1s. 3d.)

The Book of Hosea. Translated into colloquial English by J. W. Povah, B.D. (N.A.S.U. 9d.)

Book of the Twelve Prophets. Vol. I., chapter 14. George Adam Smith. (Hodder & Stoughton.) From a library.

Suggested Hymns : 380, 371, 369, 133.

Aim of the Lesson : To see how men began to learn that God loved them.

Notes on the Lesson.

Introduction.

Recall what we have already learnt of the idea of God among the Israelites in early times : that Yahweh had a special interest in that people, that his honour was bound up with their success, and that his favour would be retained if the full tale of sacrifices was offered. We have seen that even when prophets like Amos had taught that God required *conduct*, rather than sacrifice, it was hard for the nation to get away from the idea of a commercial transaction in their dealings with God. Amos did not know how to move the people to *repentance*, to a change of heart.

"There was needed a prophet to arise with as keen a conscience of Law as Amos himself, and yet affirm that Love was greater still." (G. A. Smith.) Such a prophet arose in *Hosea* within a few years of the prophesying of Amos, and in his writings we find the germ of all that was spoken by later prophets of the love and patience of God. He was the first to use the argument, which we know so well from the lips of Jesus, "If ye, being evil, can feel love for the erring, how much more shall your Heavenly Father?"

How Hosea learned the depth of God's Love.

The story has been studied in previous years (see *The Search*, 1925) and need be repeated only very briefly here. Members should read it for themselves in *Hosea in Colloquial English*. Hosea fell in love with a girl named Gomer, and his whole life was bound up with that love. A son and daughter were born to them; but Gomer was unfaithful, and left her husband for other lovers. Hosea found that, in spite of the sorrow and the desolate home, he still loved Gomer and must seek by every possible means to bring her back to him. This experience opened his eyes to the great truth that God could not give up loving his people though they had been unfaithful and had forsaken him; but that he would try every possible means to win and hold their love (see Hos. 11. 1-3, 8, 9).

Is Hosea's teaching the same as that of the New Testament? One is inclined to say "yes," until one remembers that God's love was thought of as confined to Israel, and as being a love for the nation rather than for each individual man and woman. Then one realises how much had still to be learnt.

How Men learned the worth to God of the Individual.

The love of God to the nation was proclaimed in the book of *Deuteronomy*, compiled, probably, a little later than the time of Hosea, and by various prophets. But the national disasters, the destruction of the ten tribes making up the northern kingdom by Nineveh, and the conquest of Jerusalem itself by Babylon, made belief in God's love difficult. This was referred to in our Easter lesson. If we look at such passages as Jer. 12. 1-4, Ps. 44. 9-26, Isaiah 63, 15-19, 64. 8-12, we shall see that the problem of God's rule in the world is one which has perplexed many generations besides ours.

Jeremiah's two great Discoveries.

Turn here to our Bible reading and see what these discoveries are.

(1) *The old idea of a Bargain with God must be abandoned for that of a new Treaty or Covenant.* Experience had proved that hope of reward and fear of punishment would not suffice to change the human heart. A negro could not make himself white (Jer. 13. 23). The old covenant, "Obey, that it may be well with you," was a failure; it could not be God's last word. It must make way for a *new covenant* (Jer. 31. 31-34) based on free forgiveness, and accessible to the humble and unlearned.

Question: Do you believe that there is any truth in "Obey, and it will be well with you"?

Here was a profound change in the idea of God. Scarcely less momentous was the second discovery.

(2) *Yahweh was the God of the Individual* (Jer. 31. 29, 30). Yahweh was no longer only "Our God," but "My God." Ezekiel, a prophet of the time of Exile, developed this thought further. "Behold, all souls are mine," is Yahweh's word to him (Ez. 18. 4). The nation had been overthrown, almost destroyed, but each soul was of importance in God's sight. (Remember the bearing of this thought on the idea of a Future Life as we saw it in the Easter lesson.)

Learning by Experience.

Some Israelites, indeed, made a still further discovery. Not only Israel and the Israelites were objects of God's care, but the other nations, and the individuals composing them, were of interest to him. As they lived among these foreigners, saw them in their homes, received kindnesses from them, new visions came. To the writer whom we call the second Isaiah came the inspiration that Israel was really God's servant, who was there for the very purpose of taking light to the Gentiles (Isaiah 42. 1, 6, 7). To the writer of Jonah (see Lesson for August 23rd) it was made clear that God cared even for hated Nineveh and pitied its children and its cattle.

What a long way Israel had travelled! Isaiah's ideal of his nation as the servant or messenger of Yahweh was too lofty for most of his people, and Ezra and the leaders of the return from captivity still taught that Israel was a separate and a special people. But some were ready to accept the offered privilege of service, and were joyful to recognise in Jesus the ideal Servant of Yahweh, who would be "the glory of his people Israel" just because he was "a light to lighten the Gentiles" (Luke 2. 32).

Daily Readings for the week :

- May 11 M—Luke 15. 11-32.
 .. 12 T—2 Cor. 4. 6; Matt. 5. 38-48.
 .. 13 W—Matt. 6. 1-13.
 .. 14 Th—Matt. 6. 25-33.
 .. 15 F—Matt. 10. 29-31; 12. 9-21.
 .. 16 S—Matt. 14. 13-36.

May 17th.

VI.—THE REVELATION THROUGH JESUS.

Bible Readings : Luke 15. 11-32 ; John 4. 23-24.

Other References :

The New Quest. Dr. Rufus M. Jones. Specially Ch. IX., "I believe in God."

Jesus Christ. Anthony C. Deans. (Hodder & Stoughton's People's Library. 2s. 6d.) Specially Chap. V., "Teaching by Character."

"The Fatherhood of God," in *The Spirit of Adventure* (N.A.S.U. 6d.). Lessons reprinted from the Lesson Handbook for 1918.

Jesus, the Likeness of God. W. C. Braithwaite. (Friends' Bookshop. 2d.)

Keynote of Thought :

"Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. 4. 6.

Suggested Hymns : 190, 195, 193, 344, 252.

Aim of the Lesson : To see how God was revealed in Jesus.

Notes on the Lesson.

Thus Far.

In previous lessons we have seen what a long way the best thought of the Israelitish people had travelled from the days of superstitious fear, and the limited notions of a tribal god. They had learned that God was One, that he was righteous, that he cared for men, that in no far country, even if it lay beyond the grave, did he lose sight of their spirits. What was still lacking ?

For one thing, the great teachings of the prophets had not penetrated, perhaps could not penetrate, the thought of the rank and file of the nation. Moreover, throughout Hebrew history, the idea of winning God's favour by sacrifice and strict observance of the law, upheld by the priests, had competed with the free and more enlightened ethic of the prophets. In spite of all, the priests in the days of Jesus still taught that God must be propitiated by blood sacrifices, and the Pharisees thought to please him by petty rules with which they encumbered life. Was there any way

by which the truth about God could be brought home to common men and women ?

" For truth in gravest words shall fall
When truth embodied in a tale
Shall enter in at lowly doors."—TENNYSON.

The truth must be not only taught by word but exhibited in life. When men saw it "embodied" (this is another word for "incarnate") it must surely sooner or later reach their understanding. Each life that had been true to the best that could be understood in its own age had, in its degree, been a revelation of God. But "in the fullness of time"—a phrase which must surely mean at the earliest possible moment that men were able to receive the message—God spoke through the life of Jesus.

An Object Lesson in God.

It is true to say that Jesus is like God, and that God is like Jesus.

(1) GOD IS OUR FATHER. First of all Jesus showed that *God is to each one of us as a father to his loved child*. No one can read the Gospels without seeing how constantly and how naturally Jesus speaks of God as "My Father," "Your Father," one who knows his children's needs, and will not disappoint them or "let them down," who cares, understands, is interested. We may draw on the best and tenderest experiences of parenthood and then say God is like that—only, "how much more!" Jesus uses the homeliest illustrations—the fledgeling sparrows, the hairs of our heads—to bring this truth home to the hearts of his followers. His life with his disciples in Galilee, his thought for their comfort, his patience with their slowness of apprehension, his willingness to hear all their interests and to answer their questions, made it possible for them to believe in this Father whose will he himself was carrying out, and, at last, to receive his message when actually stated in words: "He that hath seen me hath seen the Father" (John 14. 9).

Question : References in the above paragraph as to the ways in which Jesus revealed God in his life are not given. Can you supply them ?

Let us take an instance of the teaching of Jesus about God in more detail. What does the story of the Prodigal Son reveal with regard to him ?

(a) The father in the parable does not think of his family only in the mass, so to speak; he discriminates between his children, giving them freedom to go their diverse ways.

(b) He is on the watch to welcome the wayward son if he should return. Notice that in the story of the lost sheep, at the beginning of the chapter, the shepherd goes out to *seek*.

(c) Note the rejoicing, the feast and the music. As it has been grief to him that the son should prefer the far country to home, so he must make merry and be glad when that son returns.

(d) His delight in sharing his resources—everything—with any member of the family who is willing to receive. "All that I have is thine," he says to the elder son. What a wonderful faith in man—God's faith which saves man, because it awakens an answering faith.

(2) GOD IS SPIRIT. In the Old Testament, God speaks to men and women "by his Spirit," a phrase which seems to mean God working, exerting his power, (see, e.g., Judg. 6. 34; Job 26. 13), and giving life, gifts of teaching and wisdom. It is implied that he is without and above men, and they come to him or he has to come to them from a distance.

If this Father, of whom Jesus spoke, was in some distant Heaven, we might sorrowfully cry as did Job, "O that I knew where I might find him!" But Jesus showed that no longer in one place or another only might men find God (John 4. 23, 24). To him, God was present in the Synagogue, in the street, on the mountain. "I knew that thou hearest me always" is his certainty of God (John 11. 42.)

Do not these words suggest the most constant and intimate personal communication? And this joyful nearness to God was also to belong to all who would.

"Speak to Him, thou, for He hears, and Spirit with Spirit can meet—
Closer is He than breathing, and nearer than hands and feet."

As far as we know, Jesus never said in so many words that "God is love," but he taught it and lived it.

"No man can fully say what he means by God, but every man can act what he means. God, you say, is love. Yes; but nobody will know what you mean by saying that God is love unless you act it as well."—Dr. L. P. JACKS.

Question: What grounds have we for thinking that no conception of God which is short of that of Jesus is adequate?

Daily Readings for the week:

May 18	M—	John 13. 1-17.
.. 19	T—	John 14. 12-31.
.. 20	W—	John 15. 1-16.
.. 21	Th—	John 15. 17 to 16. 3.
.. 22	F—	John 16. 4-24.
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.. 22	F—	John 16. 4-24.
.. 23	S—	John 16. 25 to 17. 3.

May 24th.

VII.—OUR THOUGHT OF GOD TO-DAY.

Bible Readings : John 14. 12-31 ; 17. 3.

Other References :

The Idea of the Holy. Otto. (Oxford Univ. Press. 7s. 6d.)

The Naturalness of Religion. A. Barratt Brown and John W. Harvey. (Jas. Clarke. 5s.)

The Life of the Spirit and the Life of To-day. Evelyn Underhill. Chapters II., VI. and VII. (Methuen. 7s. 6d.)

Reality. Streeter. (Macmillan. 7s. 6d.)

C.O.P.E.C. Commission Report. Vol. XII. *Historical Illustrations of the Social Effects of Christianity.* (Out of print.)

Suggested Hymns : 240, 404.

Aim of the Lesson : To consider how far the quality of our life depends upon our thought of God.

Notes on the Lesson.

1. Does it matter what a man believes about God ?

We have seen the way in which men's ideas of God have changed and developed. Many changes of thought have taken place in our own time and some people have come to say that it doesn't really matter what we believe. That, of course, is not true. What we believe does matter—not what theories, or doctrines, we give lip service to, but what we really believe.

"In belief we are conscious of something real existing independently of ourselves, to which our actions must adjust themselves if we would attain our ends."—DR. W. B. SELWIE.

What we really believe determines the kind of life we live and the ends we serve. We must take some attitude to life, to its difficulties, its opportunities, its mysteries, its duties; and the attitude we take depends upon what we believe. What we believe is the most important question for everyone of us. One other note should, perhaps, be sounded here. Only an honest belief is of any use. "A religion will give strength to grasp life's nettle only to those who believe it true."

Question : What do you mean by belief ? and what goes to make a real belief ?

2. Science and Religion.

We are all familiar with the story of the conflict between science and religion in recent times. There is no need to go over it again here. The crude materialism of a generation ago was a result of the progress of the physical sciences, as also were the various mechanistic theories which followed it. To-day, strangely enough, at a time when these theories are being abandoned by the physical sciences, they are being adopted by some psychologists. These changes of thought in the scientific world are very interesting to those who like to follow them. Here we might sum up the position simply by saying that science does not claim to-day to be able to get behind the material world to what we call reality. Atoms and electrons are only symbols—what lies behind the symbols science does not know. The interest of this for us is that the conflict between science and religion, which troubled so many people a generation ago, does not really exist to-day. Science and religion are different ways of looking at life and the universe, and each, for its own purposes, is justified.

Question : What fundamental mistakes do you think were made by both sides in the war between science and religion ?

3. The Way of Religion.

If science has to do with the measurable facts of life, religion has to do with its significance, or with its values—the immeasurable facts of life. In this respect the religious experience is similar to the æsthetic experience. Science may analyse the physical facts of a sunset, but it takes a poet to say what it means to a man. Many things go to make a truly religious life, but there is one experience which is peculiar to religion. We call it the experience of God, but what do we mean by that ?

In recent lessons we have seen what we call the fear of the Lord in the development of religion. We saw that in primitive times men stood afraid, with more than a natural fear, before the mysterious and the uncanny. This was the point from which all subsequent growth in religion started—the direct awareness of a supreme power outside and above man. We saw that the fear of the Lord remained a constant element in the religious life of the Hebrews, and we may find it again in numerous passages of the New Testament.

“ It is a fearful thing to fall into the hands of the living God.”—
Hebrews 10. 31.

What is this experience ? We have all had the experience of God in some way and to some extent, but not many of us can communicate our experience to others. In the book by Dr. Otto

recommended for this lesson, and in a simpler form in another of the reference books, *The Naturalness of Religion*, this experience is analysed. Only bare outlines of part of this analysis can be given here, but it should be sufficient to enable us to recognise some elements of experiences which we have had ourselves. We are said to feel:

A sense of our own absolute nothingness before a tremendous and mysterious power. "Behold now," says Abraham, "I have taken it upon me to speak unto the Lord, which am but dust and ashes."

A deep sense of awe in the presence of this power:

"God Himself is present;
Heart be stilled before Him;
Prostrate inwardly adore Him."

A sense of urgency and of compulsion. The awareness of a power which has boundless energy and is tremendously alive. It is this which we meet so often in the Old Testament as the "Wrath" of God and it is this which is the "living" God. The passage quoted above from Hebrews strikes the authentic note of an awe-inspiring experience.

A sense of great beatitude—of an all-pervading bliss. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

A sense of Unity and Oneness.

It is hoped that members will pursue the ideas so briefly suggested here. They go to the heart of the nature of religion and our experience of God. It is along these lines that an answer to the question, What is a religious experience? will be found.

Questions:

- (1) What do you think religion is?
- (2) What experiences have you had which are similar to the experiences outlined above?
- (3) Would you call your feeling before some great and moving spectacle of nature a religious experience?

4. The Influence of Jesus.

We have seen how the fear of the Lord remains as an element of religious experience, but we have also seen how the character of this fear changes as man develops—terror becomes awe and to the sense of absolute nothingness before God there is added the sense of oneness with Him. The outstanding fact in the teaching of Jesus is this sense of oneness and unity with God. The Heavenly Power becomes the Heavenly Father—the note of tenderness in the Psalmist's thought of God is completed in the fulness of the love of God. The gospel of Jesus was the end of

a long process in which man's growing social and moral consciousness entered into and became part of his thought of God. All through this process the purifying of men's thought of God has had a profound influence on their lives. The influence of the thought of Jesus upon the history of the world is written too clearly in the story of great liberating and reforming movements, and in the lives of great reformers, to need emphasis here. There has been, in recent times, a great revival of interest in the ethical teaching of Jesus, and there is little risk to-day that the social and moral elements of religion will be overlooked. There is perhaps, however, a tendency for actual personal experience of God to be less realised in this scientific age. It was his constant personal experience of God which gave Jesus his power over men's minds and hearts, and it was this which gave a sense of urgency and of compulsion to his message of the Kingdom. Some of us to-day are sometimes a little puzzled to know what Jesus really meant by the Kingdom of Heaven—a kingdom not of this world. We shall only understand when we reach again to the heart of that tremendous mystery which is God. Only then will the thought of the Kingdom of Heaven have that compelling power which will make us eager to give ourselves that it may come. "Our God," says the author of Hebrews, "is a consuming fire," and there is more in the Kingdom of Heaven than good citizenship.

" The angels keep their ancient places ;—
 Turn but a stone, and start a wing !
 'Tis ye, 'tis your estrangèd faces,
 That miss the many-splendoured thing."

Questions :

- (1) What do you think is meant by the Kingdom of Heaven ?
- (2) In your experience of a great play, say a tragedy by Shakespeare, opposite feelings, like terror and pity, are brought together in one state of mind. Can you think of any opposite feelings which come together in your experience of God ? Can you explain the significance of this coming together of opposite things in one state of mind or feeling ?

Daily Readings for the week :

May 25	M—	Isaiah 35.	(If possible, read Moffatt's rendering.)
.. 26	T—	Psalm 8.	
.. 27	W—	Psalm 19.	
.. 28	Th—	Psalm 24.	
.. 29	F—	Psalm 27.	
.. 30	S—	Psalm 29.	

Section V.

Road-makers in Poetry.

NOTES BY WILFRED H. LEIGHTON, M.A.

May 31st.

I.—WORDSWORTH AND THE
POETRY OF COMMON LIFE.

Bible Reading : Isaiah 35. See *The Book of Isaiah, Vol. I., Chapters 1-39.* Translated into Colloquial English by J. B. Allen, M.A., B.D. (N.A.S.U., 18.)

References :

Wm. Wordsworth : His Life, Times and Influence. G. M. Harper. (Murray. 2 vols., 32s.) This contains the most up-to-date information on Wordsworth. It is a scholarly book, and very valuable to the serious student.

Wordsworth's Poetical Works. (Oxford Univ. Press. 3s. 6d. and 7s. 6d.)

(For other references see end of notes.)

Illustrative Quotation :

"The principal object, then, proposed in these poems, was to choose incidents and situations from common life, and to relate or describe them throughout, as far as was possible, in a selection of language really used by men, and, at the same time, to throw over them a certain colouring of imagination, whereby ordinary things should be presented to the mind in an unusual aspect ; and, further, and above all, to make these incidents and situations interesting by tracing in them, truly though not ostentatiously, the primary laws of our nature."—WORDSWORTH, in the Preface to the *Lyrical Ballads*.

Suggestions for the Conduct of the School.

Open with Hymn 115 or 118. Either of these hymns may be read as a poem before singing.

Bible Reading: Isaiah 35. This should be read as a poem, preferably from the Authorised Version. In no circumstances should this poem be broken up by members reading a verse at a time.

A Prayer. Suggested: No. 53 from *A Book of Prayers for use in an Indian College*: "Thanks for the beauty of the world." (Challenge, Ltd. 1s. 6d.)

These preliminaries should provide the right atmosphere for the treatment of the lesson, the aim of which is "*to see how Wordsworth opened up a path to Beauty through the commonplace.*"

Lesson Outline.

1. Wordsworth's Life.

It is quite impossible to attempt anything like an adequate treatment of the life of William Wordsworth, for which reference should be made to one of the books recommended. Here are a few points which will suggest a line of treatment.

William Wordsworth was born in 1770, at Cockermouth. His father, a country solicitor, and his mother both died during his childhood. Young William was therefore placed in the charge of his uncles, who sent him, first to Hawkshead Grammar School, and then, at the age of seventeen, to St. John's College, Cambridge.

Take those facts one by one. The year of his birth is important. Set it in the context of the history of the period—literary, social and political. Alexander Pope had died in 1744, Dr. Samuel Johnson was in his sixty-first year, Thomas Gray was in his last year, Oliver Goldsmith was forty-two, William Cowper thirty-nine, Blake was a boy of thirteen and Robert Burns was only eleven. John Wesley and George Whitefield were stirring the lethargic religious life of England by their field preaching, and John Howard was reforming English prisons. The quarrel over taxation between the American Colonists and the British Government was coming to a head, soon to result in the Declaration and the War of American Independence. In France, Rousseau and Voltaire were expounding ideas which led to the Revolution in 1789.

Take the next point—the place of Wordsworth's birth, Cockermouth, in the Lake District. What influences were likely to play a part in his early development? Read selections from "The Prelude," Book I. Here are two:

"Oh, many a time have I, a five years' child,
In a small mill-race severed from his stream,
Made one long bathing of a summer's day;
Basked in the sun, and plunged and basked again

Alternate, all a summer's day, or scoured
 The sandy fields, leaping through flowery groves
 Of yellow ragwort; or when rock and hill,
 The woods, and distant Skiddaw's lofty height,
 Were bronzed with deepest radiance, stood alone
 Beneath the sky, as if I had been born
 On Indian plains.

Yes, I remember when the changeful earth,
 And twice five summers on my mind had stamped
 The faces of the moving year, even then
 I held unconscious intercourse with beauty
 Old as creation, drinking in a pure
 Organic pleasure from the silver wreaths
 Of curling mist, or from the level plain
 Of waters coloured by impending clouds."

Do not pass these lines by without thought. Linger over the meaning embodied in them. Have you ever "held unconscious intercourse with beauty"?

Space will not permit to tell of Wordsworth's school-time—a pleasant experience; of his residence at Cambridge, where

"if a throng was near
 That way I leaned by nature; for my heart
 Was social, and loved idleness and joy";

of his first visit to the Alps (recall the lesson on Ruskin in *The Wide Horizon*, p. 294); of his residence in London, or even of his sojourn in revolutionary France, where

"my heart was all
 Given to the people, and my love was theirs."

This mood, however, was not to last, for, like Dickens, who supported the French Revolution in its early stages, he came to hate it in the end. At this time he came under the influence of William Godwin, the apostle of Reason. Godwin's philosophy seared Wordsworth's soul without satisfying his mind, and, disillusioned by the revolutionaries who became "oppressors in their turn," he,

"Sick wearied out with contrarieties,
 Yielded up moral questions in despair."

From this unhealthy mental and moral state, Wordsworth was rescued by the ministrations of his sister Dorothy and the "healing power of Nature." Among the lanes and fields of Dorsetshire, and later of lovely Somerset, where he met Coleridge, Wordsworth recovered. For an intimate account of this period consult *Journals of Dorothy Wordsworth*, edited by Wm. Knight (Macmillan), Section I, and "The Prelude," Book XII.

It was at this time that Wordsworth, in conjunction with Coleridge, conceived the idea of writing poems whose themes were chosen from "incidents and situations" of "common life, and to relate or describe them throughout, as far as was possible, in a selection of language really used by men."

The remainder of Wordsworth's life need not concern us here. He travelled in company with Coleridge on the Continent, mostly in Germany, received in 1802 a portion of his father's legacy from Lord Lonsdale, married his cousin Mary Hutchinson, whom he immortalised in the lines, "She was a phantom of delight," etc., retired to Rydal Mount, Grasmere, in 1813, and succeeded Southey as Poet Laureate in 1843—a post which he retained until his death in 1850.

2. Wordsworth and the Romantic Revival.

Our debt to Wordsworth is, of course, immeasurable, but for two things are we exceedingly grateful. Wordsworth proved that great poetry could be written about simple matters, so that even the uneducated could appreciate it. Literature from its beginning had been mainly the concern of the educated. Particularly was this true in the sixteenth century, perhaps the greatest age of literature in England. In the seventeenth century the common people found their inspiration in the Bible. Our forefathers were nurtured on the sublime literature of the Authorised Version, whilst Milton, the great poet of Puritanism, was used only by the educated few. The period succeeding that of Milton, known as "the Augustan Age," was a time when classical forms of poetry were written, the greatest exponent being Alexander Pope, who died in 1744. Then came a period of reaction, when classical forms, full of ornate images and allusions to the literature of ancient Greece and Rome, gave place to romance, and the Romantic Revival was born. Wordsworth lived in the flood-time of this movement, and was contemporary with such writers as Cowper, Blake, Burns, Scott, Byron, Shelley and Keats, who were all poets of the Romantic Revival. Wordsworth's contribution to this movement was to write poems on common incidents in "the language of men." The other quality which he brought to poetry was a deep feeling for natural beauty, and its effects on the mind of man, which will be dealt with in the second lesson. Meanwhile, let us turn to the study of one or two poems which we might well call

3. Poems of the Commonplace.

The poems we are to study are taken from the *Lyrical Ballads* a book of lyrics written conjointly by Wordsworth and Coleridge the latter confining himself to supernatural, or, at any rate

romantic themes, one of which we studied in the Handbook for 1929 (cf. *The Wide Horison*, pp. 70-74). Wordsworth, on the other hand, confined himself to poems on the events of everyday life, wherein the characters and incidents "were to be such as will be found in every village and its vicinity where there is a meditative and feeling mind to seek after them."

"LINES WRITTEN IN EARLY SPRING."

Having read this familiar, but beautifully simple, lyric, picture the scene, and try to feel the atmosphere. It was Springtime when Wordsworth wrote it. Note the mood of the poet:

"To her fair works did Nature link
The human soul that through me ran;
And much it grieved my heart to think
What man has made of man."

Can you suggest any incidents in the life of Wordsworth which may have created this mood? Were there any events in France, or even in England, which might have created this feeling of contemplative sorrow?

Note the change in the next three stanzas, where he states his faith in the joy to be found in Nature, even if it is not found in man. Especially look at stanza five.

"The budding twigs spread out their fan
To catch the breezy air;
And I must think, do all I can,
That there was pleasure there."

Very simple, but exquisitely written. The poem, however, ends in the minor key.

"Have I not reason to lament
What man has made of man?"

Nature expresses the spirit of joy and beauty. Man, on the other hand, is expressing no such spirit, and Wordsworth laments the fact. Why?

"EXPOSTULATION AND REPLY."

You will see from a reading of this poem that it narrates a simple scene. The poet is sitting on an "old grey stone," "by Esthwaite lake," full of brooding thoughts, when he is addressed by his "good friend Matthew," an old shepherd, who asks

"Why, William, sit you thus alone,
And dream your time away?" etc.

The rest of the poem contains the reason. Consider especially the seventh stanza.

" Think you, 'mid all this mighty sum
Of things for ever speaking,
That nothing of itself will come,
But we must still be seeking ? "

What does Wordsworth mean ? Is he not suggesting that, if we can feel the beauty of Nature, there will come to us, through our imagination, or through our intuition, something of the truth of life, of men, of God and of Reality ? Can you substantiate this from your own experience ? Follow this up by considering the companion poem,

" THE TABLES TURNED,"

in which he says,

" Come forth into the light of things,
Let Nature be your teacher.

One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can."

" SIMON LEE, THE OLD HUNTSMAN."

This is a short narrative poem of an old huntsman, told in the simplest language. With " his wife, an aged woman," the old man lives " upon the village common." They are childless and very poor. Wordsworth, however, does not dwell on the pathos of this, but reveals the patient and persistent courage, and the quiet ways which dignify the old man. The simple beauty of the poem lies in the pathos of enfeebled old age, which, in the opening stanzas, is contrasted with the exploits of youth and full manhood ; and in the closing stanzas becomes transmuted into a thankfulness which touches us with its sincerity and humility.

" No man like him the horn could sound,
And hill and valley rang with glee
When Echo banded, round and round,
The halloo of Simon Lee.

He all the country could outrun,
Could leave both man and horse behind ;
And often, ere the chase was done,
He reeled, and was stone-blind.

ROAD-MAKERS

And still there's something in the world
At which his heart rejoices ;
For when the chiming hounds are out,
He dearly loves their voices !

But, oh the heavy change !—bereft
Of health, strength, friends, and kindred, see !
Old Simon to the world is left
In liveried poverty.
His Master's dead,—and no one now
Dwells in the Hall of Ivor ;
Men, dogs, and horses, all are dead ;
He is the sole survivor."

One summer day the poet chanced to see the old man
attacking the root of an old tree.

" The mattock tottered in his hand ;
So vain was his endeavour,
That at the root of the old tree
He might have worked for ever."

The poet asked for the axe,

" And at the word right gladly he
Received my proffered aid
I struck, and with a single blow
The tangled root I severed,
At which the poor old man so long
And vainly had endeavour'd."

Full of gratitude, the old man poured out his thanks and
praises. The poem closes on a note of reflection.

" I've heard of hearts unkind, kind deeds
With coldness still returning ;
Alas ! the gratitude of men
Hath oftener left me mourning."

Here, if there is time, further readings from these lyrical
ballads may be given.

Close with Hymn 244.

Suggestions for Leaders :

As the lesson is long, it may, conveniently, be divided into two
sections, unless there is time to take the whole.

Either the life of Wordsworth may be taken as a first half, and
the poems as the real lesson, or as an alternative, the life with one
or two excerpts from the poems may be made the lesson, or the
poems without the life. In any case, something should be done to
acquaint members with the facts of Wordsworth's life.

Read a poem right through first of all and then deal with it in
whatever way is thought necessary.

This is not a discussion lesson, unless it be concerned only with the life. In a poetry lesson, the aim should be to stimulate the imagination, and lift the emotions on to the plane of inspiration. This can largely be done by fine reading of the poems.

Notices, etc., should be given at the end of School, and not allowed to intrude into the order outlined above.

Other Book References :

Wordsworth. F. W. H. Myers, in "English Men of Letters" series. (Macmillan. 3s. 6d.) A very valuable life of Wordsworth by one who, himself a mystic, could appreciate Wordsworth's love of Nature, and its meaning, in his own spiritual life.

Wordsworth. Walter Raleigh. (Arnold. 6s.) A book well worth study, written by a very discerning critic.

The Lyrical Ballads, 1798. (Henry Frowde. 3s. 6d.) Ed. by Harold Littledale. This is a collection of the poems. For the prefaces, which are indispensable for this lesson, consult *Wordsworth's Poetical Works*, see above.

William Wordsworth and His Poetry. Effie Ryle. (N.A.S.U. 4d.) Study circle notes.

Daily Readings for the week :

June	1	M—Isaiah 55.
..	2	T—Psalm 65.
..	3	W—Psalm 111.
..	4	Th—Psalms 113 and 114.
..	5	F—Luke 12. 22-34.
..	6	S—James 5. 7-20.

June 7th.

II.—WORDSWORTH AND "THE HEALING POWER OF NATURE."

Bible Reading : Isaiah 55.

References : See previous lesson.

Suggested Hymns : 263, 411, 262.

Aim of the Lesson : To see how Wordsworth experienced and revealed
" the healing power of Nature."

Lesson Outline.

1. How Nature helped to heal Wordsworth.

We have seen that Wordsworth's love of Nature was in large measure due to the environment in which he was reared. But he owed to Nature, in later years, a deeper debt of gratitude. It was under her influence and the love of his sister Dorothy, together with the friendship of the poet philosopher, Coleridge, that he recovered health, both of mind and body, which had been impaired during the latter part of his sojourn in France, and on his return to England, where he came under the influence of Godwin.

" Most melancholy at that time, O Friend !
Were my day-thoughts—my nights were miserable ;

So I fared,
Dragging all precepts, judgments, maxims, creeds,
Like culprits to the bar ; calling the mind,
Suspiciously, to establish in plain day,
Her titles and her honours ; now believing,
Now disbelieving ; endlessly perplexed
With impulse, motive, right and wrong, the ground
Of obligation, what the rule and whence
The sanction ; till, demanding formal proof,
And seeking it in everything, I lost
All feeling of conviction, and, in fine,
Sick, wearied out with contrarieties,
Yielded up moral questions in despair."

—" The Prelude," Book XI.

Then comes moral and spiritual restoration, for an account of which *cf.* "The Prelude," Book XI., lines 321-370. Here are a few :

"And, lastly, as hereafter will be shown,
If willing audience fail not, Nature's self,
By all varieties of human love
Assisted, led me back through opening day
To those sweet counsels between head and heart
Whence grew that genuine knowledge, fraught with peace,
Which, through the later sinkings of this cause,
Hath still upheld me."

For a continuation of this theme, given at greater length, *cf.* "The Prelude," Books XII. and XIII.

2. Nature and Man.

"THE WORLD IS TOO MUCH WITH US."

In this sonnet, Wordsworth reflects on the poverty that has come to humanity because it has lost contact with natural beauty. Here is the sonnet. Read it aloud.

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers:
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!
The sea that bares her bosom to the moon;
The winds that will be howling at all hours,
And are up-gathered now like sleeping flowers;
For this, for everything, we are out of tune;
It moves us not.—Great God! I'd rather be
A Pagan suckled in a creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathed horn."

Wordsworth reveals in this sonnet how men are impaired and impoverished by losing contact with the "spirit" and beauty of Nature. This is the reverse way of saying what he did in "The Prelude."

Note specially the exquisite lines :

"The winds that will be howling at all hours,
And are up-gathered now like sleeping flowers."

And the use of the imagination in the last two lines. "Proteus" is the name given to one of the sea-gods of Greek mythology. He had the power of assuming different shapes—such as that of a large fish or a sea-monster. "Triton" was also an ocean deity, who dwelt with his father and mother in a golden palace on the

sea bed. Poets sometimes speak of "Tritons," which reveals a belief once held by the ancient Greeks of more than one such deity. In poetry and art Triton is often referred to or shown as possessing a shell-trumpet, which was used to still the restless waves.

"LINES, WRITTEN A FEW MILES ABOVE TINTERN ABBEY."

This is one of Wordsworth's greatest, as it is one of his most beautiful, poems. It has been described as a "lyrical hymn of thanks to nature." It is, indeed, a hymn of thanksgiving. Having read it through, attempt the difficult art of interpretation, but do not labour this, remembering that there are feelings, which the poem evokes, incapable of mere verbal expression.

"Theirs is the language of the heavens, the power,
The thought, the image, and the silent joy:
Words are but under-agents in their souls."

The poem reveals the inspiration which comes from both Nature and Human Personality. The mood is that of sublimity, and the feeling it evokes one of abandonment to great art.

Wordsworth, after an absence of five years, revisits the banks of the Wye, during a tour in July, 1798.

Once again
Do I behold these steep and lofty cliffs,
That on a wild secluded scene impress
Thoughts of more deep seclusion; and connect
The landscape with the quiet of the sky.

These beauteous forms,
Through a long absence, have not been to me
As is a landscape to a blind man's eye:
But oft, in lonely rooms, and 'mid the din
Of towns and cities, I have owed to them,
In hours of weariness, sensations sweet,
Felt in the blood, and felt along the heart;
And passing even into my purer mind,
With tranquil restoration."

Wordsworth gave himself up to the spirit of the hour in that lovely place, and states that when we do that

"the breath of this corporeal flame,
And even the motion of our human blood,
Almost suspended, we are laid asleep
In body, and become a living soul;
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things."

This, of course, is mysticism, but all beauty is mystical in its nature. It escapes definition, though not presentation, as every poet and artist knows. It is this which led Wordsworth to pen those immortal lines :

" And I have felt
A presence that disturbs me with the joy
Of elevated thoughts ; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man :
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things."

The remainder of the poem deals with the influence of his sister Dorothy. Notice how he combines the two beneficent powers, Nature and his sister.

". . . These steep woods and lofty cliffs,
And this green pastoral landscape, were to me
More dear, both for themselves, and for thy sake ! "

In Nature Wordsworth found the spirit of joy, and he believed it to be part of man's nature, too. Natural Beauty could help to bring it back to man. And with Joy, Love, which

" he found in huts where poor men lie ;
His daily teachers had been woods and rills,
The silence that is in the starry sky,
The sleep that is among the lonely hills."

In a letter to Christopher North, Wordsworth says :

" You have given me praise for having reflected in my poems the feelings of human nature. I would fain hope that I have done so, but a great poet ought to do more than this ; he ought to a certain degree to rectify men's feelings, to give them new compositions of feelings, to render their feelings more sane, pure and permanent — in short, more consonant to Nature, that is, Eternal Nature, and the great moving spirit of things."

How far do you think Wordsworth achieved the object set forth in this letter ?

A very fine poem to conclude a study of Wordsworth is "After-thought," the last sonnet of "The River Duddon" series. Here are the last few lines.

" Enough, if something from our hands have power
To live, and act, and serve the future hour ;
And if, as toward the silent tomb we go,
Through love, through hope, and faith's transcendent dower,
We feel that we are greater than we know."

Consider the following lines from "Memorial Verses" by Matthew Arnold on Wordsworth :

" And Wordsworth !—Ah, pale ghosts, rejoice !
For never has such soothing voice
Been to your shadowy world convey'd,
Since erst, at morn, some wandering shade
Heard the clear song of Orpheus come
Through Hades, and the mournful gloom.

He spoke, and loosed our heart in tears.
He laid us as we lay at birth
On the cool flowery lap of earth,
Smiles broke from us and we had ease ;
The hills were round us, and the breeze
Went o'er the sun-lit fields again ;
Our foreheads felt the wind and rain.
Our youth return'd ; for there was shed
On spirits that had long been dead,
Spirits dried up and closely fur'd,
The freshness of the early world."

Questions :

- (1) Have you felt something of " The freshness of the early world " in your study of Wordsworth ?
- (2) In what sense do you think Arnold writes of " such soothing voice," when referring to Wordsworth ?
- (3) Have you ever felt, either alone, or in company with friends, this " healing power of Nature," whilst staying at one of the Adult School Guest Houses ?
- (4) What should be our attitude in order to find this fellowship with Nature which Wordsworth found ? Should we not try at times to be at one with it, to feel that there is a unity in all creation, of which Nature and we are companionate aspects ?

Daily Readings for the week :

June	8	M—Psalm 104.	1-24.
"	9	T—Psalm 104.	24-34.
"	10	W—Psalm 107.	1-32.
"	11	Th—Psalm 107.	23-43.
"	12	F—Psalm 115.	
"	13	S—Psalm 116.	

June 14th.

III.—JOHN MASEFIELD (I).

Bible Reading : Psalm 104. 1-27.

References :

Collected Poems of John Masefield. (Heinemann. 8s.)

Poems of To-day : First and Second Series. (Sidgwick & Jackson. 2s. and 3s. 6d. each.)

Suggested Hymns : 234, 115, 262.

Aim of the Lesson : To see how John Masefield reveals beauty in the commonplace.

Lesson Outline.

Brief Account of the Poet's Life.

John Masefield, the present Poet Laureate, was born in Shropshire, in 1874. His desire for adventure overcame a not very strong attachment to school and book learning, and he ran away to seek his fortune in the wide world. He did not, however, make or find a fortune, but gained instead an experience of men and affairs denied to a home-keeping youth.

" By many waters and on many ways
I have known golden instants and bright days ;

All of those gleams were golden ; but life's hands
Have given more constant gifts in changing lands,
And when I count those gifts, I think them such
As no man's bounty could have bettered much :
The gift of country life, near hills and woods,
Where happy waters sing in solitudes."

As a youth he earned his living by selling papers on London streets. It appears that the hardships of these early years left bitter memories, and caused him to dislike London.

" London has been my prison, but my books,
Hills and great waters, labouring men and brooks,
Ships and deep friendships, and remembered days,
Which even now set all my mind ablaze."

Like Joseph Conrad, Masefield felt the call of the sea, and entered the merchant service in the days of sailing ships. For several years he was a sailor and he has many memories of

voyages in all parts of the world, some of them of a stirring character.

" Other bright days of action have seemed great :
 Wild days in a pampero off the Plate ;
 Good swimming days, at Hog Back or the Coves
 Which the young gannet and the corbie loves ;
 Surf-swimming between rollers, catching breath
 Between the advancing grave and breaking death."

In 1901, when he was almost penniless, he went to America. He is said to have lived for some time by doing odd jobs as a farm labourer, by singing in the streets, and then by working as a bar-tender in a New York hotel. It was whilst engaged in this occupation that, after a hard day's work, he would retire to his room in the early hours of the morning and read Malory's *Mort d'Arthur*. Later, when working in a carpet-factory at Yonkers, he bought a cheap edition of Chaucer and decided to become a poet, and so, in 1902, there appeared his first collected poems, *Saltwater Ballads*. These poems did not arouse very great interest, " the verse being largely imitative, though here and there one came upon a lyric of some charm and freshness, 'Sea Fever,' 'D'Avalos' Prayer,' 'The Dead Knight,' 'The West Wind'." It was not until the publication of "The Everlasting Mercy," in 1911, that Masfield became famous. "With 'The Everlasting Mercy,' Masfield entered upon the second period of his poetical career, a time of larger undertakings, distinguished by an increasing gravity of mood, a beauty more disciplined, 'inward,' and austere. It is the period of the fine narrative poems, leading up to 'Dauber,' 'The Wanderer,' 'August, 1914,' the sonnets—the work of his triumphant maturity" (Cecil Biggame). From that time his fame has spread, and to-day he ranks as one of the finest of our modern poets.

Now let us turn to consider several of his early lyrics.

" Beauty."

John Masfield, like Wordsworth, is a nature poet, and it would make a very interesting piece of study to see in what respects they are alike, and in what ways they differ. John Masfield's finest lyrics are of the countryside or the sea, whilst his longer poems breathe an atmosphere of fields, lanes, woods, or the salt sea. "Something of what Nature was to Wordsworth, Beauty is to Masfield—a healing influence, an inalienable treasure, an inspiration constantly invoked. His earliest prose and poetry glow with ecstatic recognition of the beauty of the thing seen, but he is not long content with this alone. The soul which moves behind all lovely forms and images claims his allegiance; he presses on unwearied in more arduous quest of

a beauty even more remote and intimate, more essential and ideal: a beauty that is at least indistinguishable from wisdom, from right, from truth."

Consider now in the light of the above quotation his lovely lyric called "Beauty." Notice how he describes those aspects of Nature which have kindled his imagination, and evoked his deepest emotions.

"I have seen dawn and sunset on moors and windy hills
Coming in solemn beauty like slow old tunes of Spain :

I have heard the song of the blossoms and the old chant of the sea,
And seen strange lands from under the arched whitesails of ships."

More lovely than any of these, however, is the beauty seen by artists, poets and lovers of all time in the person of their beloved.

"The Seekers."

This is a symbolic poem, descriptive of the path all the greatest road-makers of history have trodden—the renunciation of earth-binding loyalties for the sake of an ideal, the attainment of which is but a hope—the faith of the mystic who endures "as seeing Him who is invisible." It is a road which demands courage, endurance and sacrifice. It is the road of disillusionment, sorrow and disappointment, but the road of all seekers after the Truth, and its goal is "the City of God at the other end of the road."

"Friends and loves we have none, nor wealth nor blessed abode,
But the hope of the City of God at the other end of the road."

Content, quiet, and peace of mind, says the poet, are not for those who seek the City of God, a city that the seeker "shall never see." They find "the noisy mart, and the sound of burial bells," and much to discourage and disappoint, yet they do not, cannot, give up their seeking, their comfort the vision of "spires away on the world's rim."

What appeal does this poem make to you? How does it fit in with what you know of some of the world's great seekers?

"The West Wind."

This is a poem of haunting beauty, and the healing restfulness of Devonshire lanes and fields. The human note in it is the echo of the poet's desire for the soothing beneficence of warm April lays in the West Country. Notice the connection the poet makes in his description of the west wind, and that of the West Country.

" It's a warm wind, the west wind, full of birds' cries ;

It's a fine land, the west land, for hearts as tired as mine."

The combination is continued in the next three stanzas, in which the healing beauty of the West Country, and the soothing caresses of the warm west wind, are made the appeal to " tired feet," " bruised hearts," and " aching eyes," whilst the refrain of " Will ye not come home, brother ? " contains the wistful promise of peace in a land where

" It's April, and blossom time, and white is the may ;
And bright is the sun, brother, and warm is the rain,—

It's song to a man's soul, brother, fire to a man's brain,
To hear the wild bees and see the merry spring again."

" Twilight."

This is one of the most beautiful of Masfield's lyrics. Twilight is " an hour always significant " to him—" the hour of remembrance, the hour of ending quest." In this poem the brooding sadness of day's departing glory is softened by human companionship.

" Twilight it is, and I travel the road with my friend."

The hour brings to remembrance the other friends

" . . . who are dead, who were dear long ago in the past,
Beautiful friends who are dead, though I know that death cannot
last ;
Friends with the beautiful eyes that the dust has defiled,
Beautiful souls who were gentle when I was a child."

The beauty of Nature stimulates Wordsworth's imagination and evokes his creative faculty. To Masfield, " the earth is vital to his poetry. His poems hold the good smell of the ground, and the strong air of country places. He is profoundly sensitive to the immemorial associations that cling about all life and emotion, and in which the very soil is steeped. The earth, he feels, is a living mind, receiving the impression of everything that passes upon it, and giving it out in succeeding years " (BIGGARE).

" Wherever beauty has been quick in clay
Some effluence of it lives, a spirit dwells."

" Now, though I know that I shall never know
All, through my fault, nor blazon with my pen
That path prepared where only I could go,
Still, I have this, not given to other men ;
Beauty."

Poems for Further Study.

- "The Sonnets," which praise the Spirit of Beauty.
- "Sea Fever."
- "June Twilight."
- "Dawn."
- "The Wild Duck."
- "The Wanderer"—the tale of a ship.

Suggestions for Lesson Presentation.

A poetry lesson is not primarily a discussion lesson, though points for discussion may very naturally arise. It is primarily concerned with beauty and revelation which are inspirational, and akin, in the feeling they evoke, to all great art and religion. The truth that is to be grasped is not the truth of reason but of imagination. Whatever explanations are necessary must precede the final rendering of the poems, which should be read by a person with a good voice, and read aloud in private several times before the presentation of the lesson.

Books for Further Study of Masfield :

John Masfield : a Critical Study. W. H. Hamilton. (George Allen & Unwin. 4s. 6d.)

John Masfield : a Study. Cecil Biggane. (W. Heffer & Sons, Cambridge. 2s. 6d. and 3s.)

Daily Readings for the week :

- June 15 M—1 Cor. 13.
- .. 16 T—1 Cor. 6. 9-20.
- .. 17 W—2 Cor. 5. 17 to 6. 13.
- .. 18 Th—John 3. 1-17.
- .. 19 F—Romans 3. 21 to 4. 8.
- .. 20 S—Romans 5. 1-11.

June 21st.

IV.—JOHN MASEFIELD (2).

Bible Reading : 1 Cor. 13.

Illustrative Quotation :

" Others may sing of the wine and the wealth and the mirth,
 The portly presence and potentates goodly in girth ;—
 Mine be the dirt and the dross, the dust and scum of the earth !
 Theirs be the music, the colour, the glory, the gold ;
 Mine be a handful of ashes, a mouthful of mould.
 Of the maimed, of the halt and the blind in the rain and the cold—
 Of these shall my songs be fashioned, my tales be told."
 —JOHN MASEFIELD.

Suggested Hymns : 203, 230, 159.

Aim of the Lesson : To make a study of John Masefield's poem, "The Everlasting Mercy."

Lesson Outline.

The publication of "The Everlasting Mercy" in 1915 established Mr. Masefield's reputation as a great poet. The narrative poems, "The Everlasting Mercy," "The Widow in the Bye-Street," "Dauber," and "Daffodil Fields," fulfil the promise of "A Consecration," lines from which appear at the head of this lesson. Our concern is with the first of these. The others may well serve for further study.

The Story of the Poem.

Saul Kane is a drunken ne'er-do-well who quarrels with Billy Myers, "a friend of mine, who used to be, as black a sprig of hell as me," over the right to poach in a certain field. The quarrel leads to a fight on "Wood Top," where the

". . . . grass is short and sweet
 And springy to a boxer's feet."

The victor was to receive a purse of five pounds. At the beginning of the fight Kane is nearly defeated, but in the end, owing to Bill having a sprained thumb, Kane is triumphant,

" I dressed. My backers one and all
 Said, ' Well done you,' or ' Good old Saal.'"

'Saul is a wonder and a fly 'un,
 What'll you have, Saul, at the "Lion"?'
 With merry oaths they helped me down
 The stony wood-path to the town.'

At "The Lion" a drunken revelry is held until the small hours of the morning. Exhausted with dissipation, the revellers sink off to sleep, all except Kane, who soliloquises as he looks out of the open window on to "the sleeping market-place":

"I wondered, then, why life should be,
 And what would be the end of me
 When youth and health and strength were gone
 And cold old age came creeping on?
 A keeper's gun? The Union ward?
 Or that new quod at Hereford?
 And looking round I felt disgust
 At all the nights of drink and lust,
 And all the looks of all the swine
 Who'd said that they were friends of mine;
 And yet I knew, when morning came,
 The morning would be just the same,
 For I'd have drinks and Jane would meet me
 And drunken Silas Jones would greet me,
 And I'd risk quod and keeper's gun
 Till all the silly game was done."

He has an impulse to throw himself out of the window and end it all.

"'Why not?' said I. 'Why not? But no.
 I won't. I've never had my go.'"

Instead he tears off his clothes, and rushes out into the silent and deserted street, intent on raising an alarm and venting his spleen on all who cross him.

"At that I tore my clothes in shreds
 And hurled them on the window leads;
 I flung my boots through both the winders
 And knocked the glass to little flinders;
 The punch bowl and the tumblers followed,
 And then I seized the lamps and holloed
 And down the stairs, and tore back bolts,
 As mad as twenty blooded colts;
 And out into the street I pass,
 As mad as two-year-olds at grass,
 A naked madman waving grand
 A blazing lamp in either hand.
 I yelled like twenty drunken sailors,
 'The devil's come among the tailors.'

A blaze of flame behind me streamed,
 And then I clashed the lamps and screamed
 'I'm Satan, newly come from hell.'
 And then I spied the fire-bell."

He gives the alarm, and takes a mad delight in being unsuccessfully chased until

"The raging madness hot and floodin'
 Boiled itself out and left me sudden,
 Left me worn out and sick and cold,
 Aching as though I'd all grown old ;"

He slinks back to "The Lion"

". . . and there they found me
 On door-mat, with a curtain round me."

Next day, in another drunken frenzy, he rushes out into the street, accosts a parson and pours abuse on the Church and its system.

"But parson'd proved to people's eyes
 That I was drunk, and he was wise ;
 And people grinned and women tittered,
 And little children mocked and twittered.
 So, blazing mad, I stalked to bar
 To show how noble drunkards are,
 And guzzled spirits like a beast,
 To show contempt for Church and priest,
 Until, by six, my wits went round
 Like hungry pigs in parish pound.
 At half-past six, rememb'ring Jane,
 I staggered into street again
 With mind made up (or primed with gin)
 To bash the cop who'd run me in ;"

He does not find Jane, but comes instead upon a lost child, with whom he shares one of two stolen pears. Soon the child's mother appears, scolds the boy, and turns angrily on Kane.

"'You Devil's limb,
 How dare you talk to Jaggard's Jim ;
 You drunken, poaching, boozing brute, you.
 If Jaggard was a man he'd shoot you.'
 She glared all this, but didn't speak,
 She gasped, white hollows in her cheek ;
 Jimmy was writhing, screaming wild,
 The shoppers thought I'd killed the child."

Then follows the mother's tale of woe and sorrow :

"Summat she was, or looked, or said,
 Went home and made me hang my head.
 I slunk away into the night
 Knowing deep down that she was right."

To "The Lion," this same night, there comes a Quaker woman, at whom Kane thinks it sport to gibe. In answer to his taunt, the missionary replies by words which burn their way into his soul.

" 'Saul Kane,' she said, 'when next you drink,
Do me the gentleness to think
That every drop of drink accursed
Makes Christ within you die of thirst,
That every dirty word you say
Is one more flint upon His way,
Another thorn about His head,
Another mock by where He tread,
Another nail, another cross.
All that you are is that Christ's loss.' "

From this moment Kane becomes a changed man. He goes out into the night dazed, but exultant :

" . . . in my heart the drink unpriced,
The burning cataracts of Christ."

When dawn breaks he has wandered far. Coming across a ploughman in the early morning mist, he breaks into a hymn of thanksgiving as he realises the newness of life within him. Morning brings to his mind a consciousness of a new world opened up. Henceforth he is a man recreated by the compelling and redeeming power of Love.

The Interpretation.

John Masefield has not only told a moving story, he has also created a work of art. Kane the drunkard symbolises a type in whom animal instincts have triumphed over an innate love of beauty. Kane has the soul of a poet, which is stirred by thoughts of the past as he looks out over the old grey walls of the little country-town church. Fondly he dreams of life in days far distant :

" And then I thought, ' I wish I'd seen
The many towns this town has been ;
I wish I knew if they'd a-got
A kind of summat we've a-not,
If them as built the church so fair
Were half the chaps folks say they were :
For they'd the skill to draw their plan,
And skill's a joy to any man ;
And they'd the strength, not skill alone,
To build it beautiful in stone ;
And strength and skill together thus . . .
O, they were happier men than us."

All through the poem one is conscious of Kane as a struggling, aspiring soul. He despises the lie he told which led on to the fight with his friend, whom he wishes to conciliate at the end. His sense of the vileness at the inn, and of his own degradation, is coupled with indignation which causes revolt in his soul. This revolt turns to angry bitterness against those who self-righteously condemn him, when they themselves are but a "sanctimonious crowd."

" You suck blood from kindly friends,
And kill them when it serves your ends.
Double traitors, double black,
Stabbing only in the back,
Stabbing with the knives you borrow
From the friends you bring to sorrow.

All that's good, and all that's true,
You kill that, so I'll kill you."

A stormy sunset stirs his dormant imagination, and when Jimmy's mother has finished her frantic accusations and poured out her tale of woe, he slinks off abashed and conscience-stricken. Finally, under the spell of the Quaker woman's words, he wanders out of the town into the surrounding country, where the spell of Beauty finally reaches his soul and completes the conversion begun by the missionary, and, in words of wonderful exultation, he expresses the new joy in living.

" O Christ who holds the open gate,
O Christ who drives the furrow straight,
O Christ, the plough, O Christ, the laughter
Of holy white birds flying after,
Lo, all my heart's field red and torn,
And Thou wilt bring the young green corn
The young green corn divinely springing,
The young green corn for ever singing ;
And when the field is fresh and fair
Thy blessed feet shall glitter there.
And we will walk the weeded field,
And tell the golden harvest's yield,
The corn that makes the holy bread
By which the soul of man is fed,
The holy bread, the food unpriced,
Thy everlasting mercy, Christ."

Points on Method.

1. It is absolutely necessary to read through the poem as a whole, before any attempt can be made to present or to interpret it. The selections chosen above are intended to give extracts which may be quoted in the lesson. Others will be needed to

fill in the picture. In any case a full knowledge of the poem will be necessary from which to make suitable quotations, as well as being indispensable for interpretation.

2. The story of the poem may be told by the opener of the lesson, in which case excerpts would be mainly used to bring out special points, e.g., (a) descriptive passages, (b) passages revealing certain phases of Saul Kane's character, or of the character of the other persons mentioned; (c) the effect of natural beauty on Saul Kane.

Questions :

(1) John Masefield holds that a ruffian without intelligence is no fit subject for so divine an art as poetry. How far is he true to that idea in this poem?

(2) The conversion of Saul Kane is as sudden as that of St. Paul. To what extent was there any kind of preparation for it?

(3) Can you suggest passages from the poem which show Kane to be an aspiring, struggling soul? Do these qualities fully answer question 2?

For further study.

"*The Widow in the Bye-Street.*" This poem contains the tragic story of a mother's love for her son condemned to die. The dark tragedy of the poem is relieved by moments of radiance, when love lights up the gloom, and when life is seen to be worth living. "The scene is set in a little Shropshire town amid the apple-bearing country, and the poet uses it from time to time to bring a sudden flash of beauty into the drab story, until it rises above all the other elements, dominating the beautifully peaceful scene—the old crazy mother wandering the countryside, her heart at rest with the restful earth, wrapped in quiet memories of her dead."

"*Daffodil Fields*" is the story of unhappy love which ends in death. In spirit it is akin to much of the poetry of Thomas Hardy, for over it "hangs an atmosphere of doom that is of the very essence of tragedy."

"*Dauber*" is a poem dealing with the problem of unrealised ambition. Dauber, the son of a Gloucestershire farmer, leaves home to become a painter. He answers the call of the sea, believing that by so doing he will find experiences and subjects which will equip him to outstrip the limits of conventional art. He dies on the threshold of achievement.

Daily Readings for the week :

- June 22 M—Job 8. 8-15; 9. 4-11; 12. 7-10.
" 23 T—Job 23. 1 to 24. 1.
" 24 W—Job 26. 7-14; 36. 5-15; 22.
" 25 Th—Job 36. 22 to 37. 5.
" 26 F—Job 36. 5-24.
" 27 S—Job 38. 1-27.

Section VI.

Road-makers in Science.

NOTES BY MARY TAYLOR, M.Sc.

June 28th.

I.—THE BEGINNINGS OF SCIENCE.

Bible Readings : Job 12. 7-9 ; 38. 31-41. (These will be better taken where indicated in the lesson, and not at the beginning.)

"For in his hand are both we and our words ; all understanding, and all acquaintance with divers crafts. For himself gave me an unerring knowledge of the things that are, to know the constitution of the world, and the operation of the elements ; the beginning and end and middle of times, the alternations of the solstices and the changes of seasons, the circuits of years and the positions of stars ; the natures of living creatures and the ragings of wild beasts, the violences of winds and the thoughts of men, the diversities of plants and the virtues of roots : all things that are either secret or manifest I learned, for she that is the artificer of all things taught me, even wisdom."—WISDOM 7. 16-22. (R.V.)

References :

The Master Thinkers. R. J. H. Gibson. (Nelson. 2s. 6d.)
(This will be found a very useful book for the first three lessons of the series. Schools would do well to add it to their libraries.)

The Legacy of Greece. Ed. R. W. Livingstone. (Oxford University Press. 7s. 6d.)

Makers of Science : Mathematics, Physics, Astronomy. Ivor B. Hart. (Oxford University Press. 6s.)

Suggested Hymns : 131, 264, 325, 411.

Aim of the Lesson : To learn something of the scientific spirit in the ancient world.

Notes on the Lesson.

1. To the Class Leader.

In this lesson we are looking backwards over more than two thousand years to some of the early civilised races, and are trying to see something of their outlook on the world in which they lived. We are dealing with subjects which are remote from the lives of many of your members. Can you help them to realise something of the fascination of watching the gradual growth of knowledge? Let them see that a study of the past has in it much of value for the present, not only because of the legacy of knowledge and beauty we have inherited, but because of the records of experiments that have succeeded and of others that have failed. As you discuss with them how, thousands of years ago, men felt the wonder and beauty of the world and gradually came to realise it as one in which order and not chaos reigned, can you awaken in them a fresh joy and understanding, so that they look with new eyes on the starry sky, the growing plant, the tiny insect?

When we speak of science to-day, we mean, not just a record of facts, but some attempt to arrive at a theory which shall explain them. In this sense, science began with the Greeks, but they had inherited from other nations a legacy of observations on which to base their theories. We shall begin our lesson to-day by considering the contributions of two of these earlier civilisations.

a. Science in Mesopotamia and Egypt.

One was the civilisation that grew up in the valleys of the Tigris and Euphrates and had its centre at Babylon. There, in a land of wide-stretching plains and clear night skies, it was natural that the heavens should be a subject of observation. The sun and the moon were the most arresting objects, but the stars were watched carefully, too. Some of them were known to be "wanderers," and the times of their orbits were determined. Eclipses of the sun were recorded, and from the records it was found that these events recurred within a period of just over eighteen years. The observations were carried out by the priests, and the temple towers served as observatories.

In their work, the Mesopotamian peoples were prompted by something more than the desire to know. There was a practical use to which they wished to put their knowledge. As the nomad tribes became a settled nation, with public functions and, more particularly, a religious ceremonial, some means of measuring time and of fixing seasons became necessary. A calendar was devised, and this entailed accurate and frequent observations of

of the heavens. The sundial and water-clock were invented. In the latter, water flowed from a small opening in a vessel kept always full. It was collected in another vessel and weighed. The weight showed the time it had been flowing.

Have you ever wondered why the day is divided into twenty-four hours, the hour into sixty minutes, the minute into sixty seconds? We owe this to the Babylonians. The particular visions indicate how the number six was looked on as specially important. Compare our present-day superstitions about lucky and unlucky numbers.

The observation of the heavens had its superstitious side. The Babylonian priests were not so much astronomers watching the heavens that they might know more of the universe in which they lived, but astrologers, who studied the stars because they believed that they influenced the lives of men. In the second of the Bible readings, which might be taken at this point, the writer of the Book of Job (spoken of by Professor Myers as the best authority of Babylonian science) speaks of "the sweet influences of the Pleiades."

The Egyptians observed the heavens as the Babylonians did, but they had a more distinctive contribution to pass on to the Greeks in the realms of mechanical inventions and of geometry applied for the purposes of land measurement.

It is characteristic of Egyptian science that it was intensely practical. The need to know arose out of the need to do. Much of the revenue of the country came from a tax on the land. Each year, as the Nile overflowed its banks, it washed away the old boundaries, and it was necessary to have some means of determining them again, or, at any rate, of calculating areas. So the study of geometry arose, and the Egyptians, spurred on by necessity, found out enough facts for their purpose. They found that, if a triangle was drawn with sides three, four and five units in length, the angle between the two shortest sides was a right angle. By making such a triangle with one of its shorter sides pointing north (determined by observations of the stars) they were able to find the true East and so get their temples facing the right way.

The oldest mathematical manuscript in existence—the Rhind papyrus, now in the British Museum—is Egyptian, and dates from about 1700 B.C. It consists of a series of problems in arithmetic and geometry, and bears the title "Directions for knowing all dark things."

The pyramids of Egypt are a monument to the practical skill of the people who built them, but there is no evidence that, either in their geometry or in their engineering works, the Egyptians made any search for the principles underlying their practice.

3. The Greek Scientific Outlook.

It was with the Greeks that true science was born. In them we see a people looking on the world with eager, enquiring minds and a burning desire to know all about it. In Babylonia and Egypt such science as existed was the monopoly of a priestly class, who used it for their own ends and fitted it into their religious formulæ.

In Greece there was no organised priesthood and the scientists were not hampered in their enquiries by traditional dogma. They were not content to know isolated facts, but searched for the principles behind them, looking for a rational explanation of everything in heaven or earth. They had a profound faith, based more on intuition than on observation and experiment, that the universe was one of law and order, and that the law that governed it was discoverable. To them, the world was "fitly framed together." (Compare with this the verses from Wisdom 7 quoted at the head of these notes.) This belief freed them from a superstitious dread of the unknown.

But, though free from the baser forms of superstition, the Greeks were to some extent a credulous people. They had a firm belief in the power of their reason to lead them to truth, and, if a theory fitted in with their conceptions of the universe, they would sometimes accept it without troubling to verify it by observation and experiment. Plátó considered the circle to be the perfect curve, and therefore the only one in which the heavenly bodies could move. This mistaken idea remained one of the main principles of astronomy for nearly two thousand years. Aristotle, by a process of reasoning, arrived at the conclusion that if two weights, one twice as heavy as the other, were dropped from a height, the heavier one would fall twice as quickly as the lighter one. If he had ever tested this conclusion by experiment he would have found at once that he was wrong. Although many of the Greeks were careful observers, their science on the whole suffered from lack of experiment.

Another characteristic of the Greek scientists was their love of knowledge for its own sake. The world was full of problems they were eager to solve, even though the solution in no way added to their power over Nature. In fact, many of them went to the extreme of despising the practical applications of science, deeming them degrading to the subject, and meet only for slaves. When Euclid, the great mathematician, was asked by one of his pupils, "What do I gain by learning all this?" he turned to a slave standing by and said, "Give the boy some coppers, since he must make profit out of what he learns."

The "useful" sciences of chemistry, mechanics and engineering play a very small part in Greek records.

The Greeks give us the first road-makers in science. The greater contributions which have come down to us from Babylon and Egypt are associated with the country rather than with particular men. This is not the case with Greece. There the progress of science was due to outstanding figures. It was individual rather than social.

In the sections that follow we shall consider three sciences in which the Greeks made notable contributions, and learn something of two of their road-makers.

Greek Mathematics (Pythagoras).

One of the greatest contributions made by the Greeks to science was in the department of mathematics. Starting with a few isolated facts in geometry known to the Egyptians, they built up, during a period of about 350 years, an ordered, logical science. Very little was added to their discoveries in this subject until the seventeenth century. Euclid's Elements of Geometry remained the standard text-book in schools until about thirty years ago. The Greeks also studied the geometry of the sections of the cone, and laid the foundations of the sciences of trigonometry, mechanics and hydrostatics.

In arithmetic the Greeks developed the theory of number, but their progress in the practical art of calculation was slow. This was partly due to the awkwardness of their system of figures, based on the letters of the alphabet. It will help you to understand the difficulties of calculating with such figures if you try to multiply the number DCCXCIV by XLVII, working throughout in Roman figures.

From the earliest dawn of Greek science in the sixth century B.C., to its decay after the second century A.D., there is a long list of road-makers in mathematics. One of the earliest and best known was Pythagoras, who was born about 582 B.C. in the island of Samos. As a young man he travelled in Egypt and Babylonia and came under the influence of the culture there. About the year 529 B.C. he settled at Crotona in Southern Italy, and founded here a school of mathematics and philosophy. In connection with it there grew up a brotherhood whose members had all things in common, sharing not only their material possessions but their discoveries also. Later the brotherhood was suppressed because of its interference in political matters, and tradition says that Pythagoras was murdered by the mob. In the hands of Pythagoras geometry became a science, for it was he who first laid stress on the need for proving the truths stated in a way that would apply to all cases, and not depend on measurement. He and his followers proved most of the theorems which are included in the books of Euclid.

As was the case with most of the Greek scientists, Pythagoras was also a philosopher, and he based his philosophy on his mathematics. Number and form were all important to him, and he considered that in them could be found the explanation of the whole of the universe.

The earliest discoveries in the theory of music are attributed to him, for he found how the pitch of the note given out by a vibrating string depends on the length of the string.

5. Greek Astronomy.

Side by side with Greek mathematics developed Greek astronomy, and the needs of the latter stimulated discoveries in the former. The Greeks had inherited from the Babylonians and Egyptians a mass of careful observations of the heavens. They continued to observe for themselves, and constantly sought for some theory which should explain the motions of the sun, moon, stars and planets. They realised that the earth was a sphere, but, with the exception of one or two thinkers far ahead of their times, considered it to be stationary and the centre of the universe. Round it all the heavenly bodies moved. It was evident that in some cases—that of the planet Mars, for instance—the motion was not a simple circular one; so, firm in the belief that the circle was the perfect curve and therefore the only one that could be considered in such a connection, they showed great ingenuity in devising combinations of circular motions which should account for the irregularities they noticed. They built up an astronomical theory which was scientific in that it accounted for much that was observed, and made it possible to predict such events as eclipses of the sun and moon. It had ultimately to be given up because, as we have seen, it was based on false assumptions. Its great value to later thought was that it embodied the belief that the universe was governed by discoverable law. An account of it is contained in the famous book by the astronomer Ptolemy, who lived in the second century A.D., which the Arabs named "Almagest"—that is, "The Greatest." This book kept alive the study of astronomy for many centuries.

6. Greek Biology (Aristotle).

Greek biological science centres in the name of Aristotle. Before his time there had been careful observation by the farmer, the hunter and the fisherman. Some of the earliest Greek vases are decorated with drawings of animals which show remarkable attention to detail. Aristotle made biology into a science. He studied and wrote on all branches of knowledge known to the Greeks, but his scientific work of most lasting value was that on

imals. In his writings he has left a collection of observations which are often remarkable for the accuracy of their detail.

For part of his life he lived by the sea and watched the different kinds of fish. He describes them, tells of their habits, the food they eat, of whether or not they migrate, and of their mode of generation.

He has much to say on the subject of insects. He writes about the bees, describes the different inmates of the hive, tells how the comb is built, how the eggs are laid and the larvæ provided with food. He knows of the different stages through which any insects pass.

Aristotle not only observed animals—he attempted some sort of classification. He saw the connection between different types of animals—comparing, for instance, the use of a bird's wing with the fore-leg of a reptile. He had some conception of the ladder of life, starting with the very simplest forms of living creatures at the bottom, and leading to man at the top. To him all forms of life were an expression of some great vital principle, he rejoiced in all living things, and wrote: "We take pleasure in the beauty of a statue, shall not then the living fill us with delight; and all the more if in the spirit of philosophy we search for cause and recognise the evidences of design? Then will nature's repose and her deep-seated laws be everywhere revealed, all pointing in her multitudinous works to one form or another of the Beautiful."

The reading from Job 12 will be an appropriate ending for the lesson.

Questions for Discussion :

1. Contrast the motives which caused the Greeks and the Egyptians to search for new knowledge. Which do you think is of greater value?
2. The modern scientist is more of a specialist than the Greek scientist was. Is this inevitable? Is it an advantage or not?
3. Do we, as a nation, encourage scientific research which has no immediate practical aim?

Daily Readings for the week :

- | | |
|---------|--------------------|
| June 29 | M—Mark 7. 1-13. |
| .. 30 | T—Matt. 9. 9-17. |
| July 1 | W—Matt. 5. 17-24. |
| .. 2 | Th—Matt. 5. 33-48. |
| .. 3 | F—Matt. 10. 24-42. |
| .. 4 | S—Matt. 11. 1-19. |

July 5th.

II.—THE DARK AGES AND THE HERALD OF THE DAWN.

Bible Reading : Mark 7. 1-13.

References :

The Master Thinkers. R. J. H. Gibson. (Nelson. 2s. 6d.)

Science and Civilisation. Edited by F. S. Marvin. (Oxford University Press. 6s.)

Mahers of Science : Mathematics, Physics, Astronomy. Ivor B. Hart. (Oxford Univ. Press. 6s.)

Illustrative Quotation :

"The wiser men are, the more humbly will they submit to learn from others; they do not disdain the simplicity of those who teach them. . . . Many things are known to the simple and unlearned which escape the notice of the wise."—ROGER BACON.

Suggested Hymns : 243, 257, 10.

Aim of the Lesson : To see how dependence on the authority of the past hinders the progress of science.

Notes on the Lesson.

1. Bible Reading.

In to-day's lesson we are going to see how there was a dark age in the history of European science, when men ceased to extend the boundaries of knowledge, and looked to the past instead of the future.

A short time given to the Bible reading will be a good way of beginning the lesson. Think of the light the passage throws on the mental outlook of the Pharisees. The disciples of Jesus sit down to a meal without washing their hands, and the Pharisees protest against this breach of custom. Why? Not because the custom which has been broken is a good one, making for health, but because it has the sanction of tradition. Jesus recognises the narrow, carping spirit which has prompted their question to him, and knows, too, how delighted they are to have any occasion for finding fault with him and his disciples. He replies by reminding them how far their own code of morality

lls below the spirit of the prophets they profess to honour, and shows them how a ritual observance is taking the place of true worship and loyalty to God.

It is one of the occasions when we find Jesus in revolt against tradition which makes the letter of more account than the spirit, and refuses to recognise the necessity for growth and change.

The Decline of Greek Science.

In last week's lesson we learned how the foundations of science were laid in the golden age of Greece. After the first century of our era, Greek science began to decline, and Europe entered upon a period of scientific stagnation which lasted for about 1,000 years. The circumstances of the time, and the mental outlook of the people, were unfavourable to scientific progress. Here are some of the factors that contributed to produce this condition.

) *Attitude of the Romans towards Science.*

Just before the beginning of the Christian era the Greek power waned, and the Romans became masters of the civilised world. They were a practical people. In the realms of engineering and architecture, their achievements were wonderful. They built up a system of law which has influenced all western civilisations; but in abstract science they showed no interest whatever, and did nothing to encourage the pursuit of knowledge for its own sake. Cicero writes: "Among them (the Greeks) poetry was held in highest honour; nothing was more glorious than mathematics. But we have limited the usefulness of this art to measuring and calculating."

) *Barbarian Invasions.*

The barbarian invasions which, by the end of the fifth century A.D., had broken up the Roman Empire, swept away much of the old culture. For several centuries Europe was in a state of almost constant war, and this did not encourage scientific research. In the short intervals of peace, it was to the study of theology that scholars turned their attention.

) *The Attitude of the Christian Church.*

The attitude of the early Christian Church was opposed to Greek learning. This was partly because its leaders were out of sympathy with the very intellectual, rational outlook of the Greeks, and because of the degenerate character of much of the Greek life of the day. Justin Martyr, in the second century, claimed that what was true in Greek philosophy could be better learned

from the Hebrew prophets. Tertullian (160-220) insisted that, since the teaching of Jesus Christ, scientific research had become superfluous. In the year 529, the Eastern Christians persuaded the Emperor Justinian to pass a decree forbidding the teaching of Greek learning in Athens, and the Greek schools were closed.

3. The Result.

The result of these influences was that most of the old Greek writings were lost to Western Europe. What remained were a few Latin commentaries on them, to which men turned for the information they wanted. The spirit of scientific enquiry died out. Men forgot that it was possible, by observation and experiment, to discover new knowledge, and relied on what remained to them of the glory of the past. This backward look is illustrated in the scientific writings of the time. In astronomy, the books that were published were collections of facts from older ones, not corrected where they were wrong, and often carelessly copied. Statements were made which a very little thought would have shown to be errors. For instance, one writer states that the earth's diameter is half its circumference. Superstition became rife, and astronomy gave place to astrology.

The same was true in biology. No doubt, among the people, observations of plants and animals continued, but the writers of books did not get their information direct from nature, but from other books. In the herbals, the illustrations of the commonest plants, such as the blackberry, were not drawn from the plant itself, but copied from older drawings. In the process of frequent copying, they became more and more conventional, and less and less like the originals. Errors crept in which would have been seen at once if the drawings had but been compared with the plants.

In the books of beasts, it is gravely stated that the crocodile weeps when he has eaten a man, and that the hedgehog sticks ripe grapes upon his prickles and so carries them home to his children. A book, written before the middle of the thirteenth century, by Bartholomew of England, a mendicant friar who had taught in the University of Paris, shows how far the writer was from realising the necessity of verifying his statements by observation. For instance, he gives the succession of colours in the rainbow as red, blue, green. This error, which might have been corrected at once by actual observation of a rainbow, was copied from one book to another for a long period of years.

4. The Arabs keep the Torch alight.

At the destruction of Alexandria, in 415 A.D., the Greek men of science fled to Persia. When, two centuries later, the Arabs

conquered that country, they came into contact with Greek learning. The works of the greatest Greek scientists and philosophers were translated into Arabic, and Mohammedan authors wrote books founded on them. Though the Arabs did not make radical changes in Greek science, they continued its development, at any rate in mathematics and astronomy. It is to them we owe our present system of numeration, which they, in their turn, learned from the Hindus. Arabian science was introduced into Europe through Spain, which was under Moorish rule. There the Arabic translations of the writings of Aristotle and other Greeks were retranslated, first into Spanish and then into Latin, and so they became available to the scholars of Western Europe.

5. Influence of Aristotle.

The teachings of Aristotle on Logic had been known for some time. When his writings on Natural Science became available, they revealed a fund of new knowledge. At first it was suspected by the Church as dangerous. A Provincial Council, held in Paris in 1209, decreed that neither Aristotle's books on Natural Philosophy, nor commentaries on them, should be read in Paris, publicly or privately. Later, largely owing to the work of Thomas Aquinas, his teachings were accepted as in line with Christian thought. They were welcomed eagerly by both clergy and laity, and were soon regarded as almost infallible. What Aristotle had said about a subject became the final test of truth, even in defiance of observed fact. In the fourteenth century the Professors in the University of Paris had to swear to teach nothing inconsistent with his views.

The bringing to Western Europe of the Greek scientific writings had a two-fold effect. It broadened men's mental horizon, but it sent them back to the past, eager to accept its authority, rather than to learn from it a better understanding of the present.

6. Roger Bacon, the Herald of the Dawn.

In the thirteenth century there were a few men in Europe who were revolting against the authority of tradition, and seeking a new and better way. One of these was Roger Bacon, the first great English scientist.

He was born near Ilchester in 1214, and was educated at Oxford, where he took orders in 1233. In 1234 he went to Paris and lectured at the University there. Apart from his lectures, he devoted himself to a study of languages and to experimental research. Most of what he earned was spent on books and apparatus. In 1251 he returned to Oxford, and two or three

years later joined the Franciscan Order. He still continued his scientific researches, but his teachings were regarded with suspicion by the heads of the Order, and, in 1257, he was summoned to Paris to remain under supervision there, and forbidden to write for publication. In 1266, Pope Clement IV., who had heard of Bacon's work, wrote to him, asking him to write a treatise on the sciences. In response to this, Bacon sent to the Pope what have become his best-known works, the *Opus Majus* and the *Opus Minus*, in which he summarised what was known of the physical sciences, and suggested the principles according to which they should be studied.

In 1268, Bacon was permitted to return to England, but, after Clement's death, he was again looked on with disfavour by those in authority, and in 1278 he was condemned to imprisonment for teaching "suspected novelties." He was released in 1292, two years before his death.

Bacon's service to science lies not only in his discoveries but in the emphasis he laid on the principles which must be followed if progress is to be made. Living at a time when, to many men, the ideal science was to be sought in books and argument rather than in observation of nature, Bacon, in the whole of his teaching, stresses the need for experiment. He says: "There are two modes in which we acquire knowledge, argument and experiment. Argument shuts up the question, and makes us shut it up too; but it gives no proof, nor does it remove doubt and cause the mind to rest in the conscious possession of truth, unless the truth is discovered by way of experience. For example, if any man who had never seen fire were to prove by satisfactory argument that fire burns and destroys things, the hearer's mind would not rest satisfied, nor would he avoid the fire; until, by putting his hand or some combustible thing into it, he proved by actual experiment what the argument laid down."

He was himself an experimenter. In his study of optics, theory and practice went hand in hand. He discovered the laws of reflection of light, and learned something of how a ray is bent when it passes from one substance to another. He constructed a concave mirror which could be used as a burning glass, and seems to have known of an arrangement of lenses which would make distant objects appear near, though he never actually fixed them in a tube and made a telescope.

His work in astronomy was unsurpassed by any other in his time. He constructed astronomical tables, and stressed the need for a reform of the calendar.

He was one of the earliest medieval writers on geography, and obtained first-hand information of Europe, Asia, and a part of Africa from people who had travelled there. A passage in his

writings played a leading part in deciding Columbus to attempt to reach the Indies by the Atlantic route.

Bacon was the first to realise the need for an accurate study of foreign and ancient languages. From his own experience in reading translations of Aristotle, he realised how the meaning of an author's words was sometimes changed in the process of translation. He emphasised the need for a revision of the Latin translation of the Bible, and a careful comparison of it with Greek and Hebrew texts.

Writing of Bacon, Robert Steele says :

"He has the special English quality of fighting a lone battle for his views, unsupported as he was by his own Order, attacking its opponent's chiefs, and remaining unshaken to the end."

Of his books he says :

"In them we can trace the process of emancipation from established ruts of thought and the entrance of new conceptions. . . . We see him as a pioneer of textual criticism, a critic of established authorities, . . . a critic of received doctrines who applies to them in an ever-increasing degree the test of common sense and experiment."

Questions for Discussion :

1. "Science commits suicide when it adopts a creed" (Huxley). Discuss this statement.
2. Are we too inclined to-day to accept statements on authority?

Daily Readings for the week :

- | | | | |
|------|----|-----|---|
| July | 6 | M— | Job 15. 8-10; 27. 1-6. |
| " | 7 | T— | Job 13. 1-16. |
| " | 8 | W— | Job 28. |
| " | 9 | Th— | 1 Kings 22. 1-14; Isaiah 30. 8-13. |
| " | 10 | F— | Jeremiah 28. |
| " | 11 | S— | Ezekiel 14. 1-11. (Moffatt's rendering, if possible.) |

July 12th.

III.—GALILEO: A PIONEER OF MODERN SCIENCE.

Bible Readings : Job 15. 8-10 ; 27. 1-6. (These readings will fit better if not taken at the beginning of the lesson but at the places indicated in the notes.)

References :

- The Master Thinkers.* R. J. H. Gibson. (Nelson. 2s. 6d.)
Makers of Science : Mathematics, Physics, Astronomy. Ivor B. Hart. (Oxford Univ. Press. 6s.)
Pioneers of Science. Sir Oliver Lodge. (Macmillan. 7s. 6d.)
The Torchbearers. Alfred Noyes. Vol. I. (Blackwood & Sons. 7s. 6d.)

Illustrative Quotation :

"The greatest and noblest pleasure which men can have in this world is to discover new truths; and the next is to shake off old prejudices."—FREDERICK THE GREAT.

Suggested Hymns : 342, 407, 64.

Aim of the Lesson : To study the life and work of a man who revolted against tradition.

Notes on the Lesson.

I. To the Class Leader.

In last week's lesson we saw how science declined in Europe during the Middle Ages, when men looked to the past for their knowledge. To-day we are going to consider one of the pioneers of modern science, a man who looked forward and who saw, as Roger Bacon had done, that in science the results of observation and experiment must be counted of higher value than any written word.

Can you make this man live for your class? As you consider how he helped in the growth of knowledge, think, too, of the spirit in which his work was done. Picture him in his prime, essentially a pioneer and a fighter, fearlessly declaring his beliefs in the face of all opposition. Think of the sadness of that pitiful scene before the Inquisition, when the old man was persuaded to deny what he knew to be the truth.

2. At the Leaning Tower of Pisa.

Let us begin our study by trying to picture an event which occurred in Pisa in the year 1591. The scene is the famous leaning tower. The scientists and philosophers of the city have gathered round it to watch an experiment which Galileo, a young professor of mathematics, is going to perform. Aristotle has said that if a heavy and a light object are dropped at the same time, from the same height, the heavy one will reach the ground much more quickly. He is regarded with such reverence by the scholars of the sixteenth century that none of them would think of doubting his statement, still less of performing the simple experiment necessary to test its truth. Galileo is a rebel against tradition. His experiments have led him to believe that, if the resistance of the air can be neglected, heavy and light bodies fall to the ground at the same rate, and he has fearlessly stated his belief. A storm of protest has been raised, but, nothing daunted, Galileo sticks to his opinion and challenges his opponents to submit the rival theories to the test of experiment. To-day's assembly is the result. Eagerly the philosophers watch while Galileo climbs to the top of the leaning tower. He balances two balls of different weight (possibly a ten pound and a one pound shot) on the edge of the parapet and lets them fall together. Almost breathlessly the onlookers watch to see what will happen. Who is going to be proved right? The weights strike the ground at the same moment, and the death-knell of the old Aristotelian philosophy is struck. What is the effect on its adherents? Do they admit their mistake? No: by every ingenuity in their power they try to explain away what they have seen, and, in spite of the evidence of their own eyes, go back to their homes declaring that Galileo is wrong and Aristotle right.

(Take, in reference to this paragraph, the reading Job 15. 8-10.)

3. Scientific Outlook of the Times.

Last week's lesson will give us some idea of the scientific outlook of the age into which Galileo was born. The writings of the old Greek scholars had become available, but in the realm of science what should have stimulated a search for more light was being made a bar to progress. A rounded-off system of philosophy of the earth and heavens had been devised, admitting of change on the earth and in its neighbourhood, but of no change in the domain of the heavens. New ideas must fit into this philosophy or be declared untrue. Logical argument as to the possibility of the truth of a statement was regarded as the right way of settling questions to which careful observation or simple experiments would have given a decisive answer. The following

incident (occurring during the lifetime of Galileo) illustrates the mental outlook of the times. A monk had verified some of the telescopic observations made by Galileo on the question of sun-spots, and had written an account to his superior. The latter replied, "I have searched through Aristotle and can find nothing of the kind mentioned. Be assured, therefore, that it is a deception of your senses or of your glasses."

The earth was regarded as the centre of the universe round which the sun, moon, stars and planets moved.

4. Early Life of Galileo.

Galileo Galilei (known always by his Christian name) was born at Pisa on February 18th, 1564, the day on which Michelangelo died. His father was a cultured man but in very impoverished circumstances, and he decided to apprentice his son to the trade of a clothworker. The boy was sent to a convent school, and showed such marked ability that the father decided he was more fitted for one of the learned professions than for trade, and chose that of medicine as being the most lucrative. At the age of eighteen the young Galileo went to the University of his native town to take up his studies, but he became fascinated with mathematics and mechanics, and devoted to them the time that should have been given to the study of medical writings. Very reluctantly his father agreed to his specialising in these subjects, and he made such progress that at the age of twenty-six he was appointed Professor of Mathematics at Pisa for three years at the salary of £13 a year.

5. Professorship at Pisa.

As a student Galileo had been very critical about all assertions that were made. He had gained a reputation for boldly challenging accepted ideas. The same frame of mind marked his work as a professor. He set himself the task of investigating experimentally the teachings of Aristotle on the subject of mechanics. He experimented with objects sliding down inclined surfaces and learned something of the laws governing the motion of falling bodies. These investigations led to the experiment described in the first section of the notes. His discoveries, and the vigour with which he expounded them, made him very unpopular among the scientists and philosophers of Pisa. For them to admit he was right would mean an absolute breaking away from their old moorings—a venture of faith for which they were not prepared.

Galileo roused hostility in other circles by his unsparing condemnation of a scheme, invented by Giovanni de Medici, for cleansing the port of Leghorn. Events proved that he was

right, but the inventor was so annoyed that he used all his influence to make Galileo's position at Pisa impossible, and he was obliged to resign his professorship before the three years of his appointment were ended.

6. Professorship at Padua.

In the same year (1592) he was appointed to a professorship at Padua. The eighteen years he spent there were among the most brilliant in his career. It was a period of invention and discovery and of an immense and many-sided activity. The invention of an air thermometer, the phenomena of magnetism, the laws of motion, and astronomical questions, were all subjects of research.

As a lecturer Galileo gained great fame. He expressed himself in clear and vivid language and drove his points home with a wealth of illustration.

In 1604 a new star appeared, and Galileo was asked to lecture about it. Such crowds came to hear him that no hall would hold them, and he had to speak in the open. He showed very plainly how the appearance of this star clashed with the old Aristotelian philosophy which admitted of no change in the heavens, and roused the antagonism of those who supported this view, as he had done at Pisa. He then openly declared himself on the side of the Copernican theory of astronomy. This theory removed the earth from its proud position in the centre of the universe, and recognised it to be one of the planets moving round the sun. It was unwelcome both to philosophers and to the authorities of the Roman Church, who looked on it as "rash teaching."

7. The Telescope.

In 1608 Galileo heard that a Dutch spectacle-maker had invented an instrument which was able to make distant objects appear nearer. He realised the great possibilities of this invention and sat up all night considering how such an instrument should be constructed. He solved the problem satisfactorily and made his first telescope. It consisted of two lenses fitted into a leaden tube about two-and-a-half yards long, and produced an upright image magnified three diameters. Galileo set himself to improve his invention, and finally constructed a telescope with a magnification of thirty diameters. Accustomed as we are to the marvels of astronomy, it is difficult to realise the wonders which this telescope revealed when it was pointed to the sky. In about twelve months, observational astronomy made more progress than it has made in any corresponding period before or since. Ten times as many stars were revealed in the sky as

had been previously catalogued. The Milky Way was shown to be a collection of stars, and moons were discovered moving round the planet Jupiter. Later, spots were discovered on the surface of the sun, which was proved to be in a state of steady rotation on its axis. All these discoveries were made by Galileo. The general tendency of them was to support the Copernican view of the solar system and to bring Galileo into sharper conflict with the upholders of the old theories. The latter were resolute in their opposition to the new ideas, and brought forward strange arguments to prove that the new discoveries could not possibly be true. Here is a specimen: a Florentine astronomer, unwilling to admit the existence of Jupiter's moons, argued: "The satellites are invisible to the naked eye, and therefore can have no influence on the earth, and therefore would be useless, and therefore do not exist."

8. Galileo and the Inquisition.

Meanwhile Galileo was longing to be free of his lecturing, that he might have more time for his researches. In 1610 he accepted the offer of an appointment as mathematician and philosopher to the Grand Duke of Tuscany, and left Padua for Florence. It was a fatal mistake. At Padua, in the State of Venice, the Pope had very little authority, while Tuscany was a Papal State. His enemies, of whom he had many both in Pisa and Padua, worked against him to convince the Church authorities that he was setting forth dangerous teaching. Twice (in 1616 and 1624) Galileo went to Rome to try to convince the Pope and his Cardinals that the Copernican astronomy was in no sense opposed to the Catholic religion, of which he was a loyal adherent. He was received in a friendly manner, but all his arguments were of no avail. The teachings of Copernicus were declared to be heresy, and Galileo was forbidden to spread them, on pain of imprisonment. He obeyed the order in the letter but not in the spirit, and in 1632 he published a book, *Dialogues on the Ptolemaic and Copernican System*, which, though purporting to be only a discussion of the relative merits of the rival theories, with no conclusion as to which was the true one, left no doubt as to Galileo's own belief. He was summoned again to Rome, where he arrived in February, 1633. He was treated with more consideration than fell to the lot of many who had offended against the Church, and was allowed to stay at the house of the Tuscan ambassador, but there followed several months of what must have been mental torture when he was examined as to his beliefs.

Exactly what happened on the three days in June, when he was finally before the Inquisition, faced with the alternatives

of torture and death or denial of the Copernican theory, is not known. It is considered unlikely that he was actually subjected to physical torture. At last, broken in spirit, he gave in and recited the famous recantation in which he denied that the earth moved.

(Take in contrast the Bible reading, Job 27. 1-6.)

* After his recantation, Galileo was permitted to leave Rome and spent the remaining eight years of his life under supervision, first at Siena and later at Arcetri, outside Florence.

An old and broken man, afflicted by blindness, he still found consolation in his scientific work, and it was in this period that one of his most famous books, *Dialogues on Motion*, was written.

9. Character and Value of his Work.

Galileo's scientific work covers a very wide range. His discoveries in astronomy have already been mentioned. He made very important contributions in the science of mechanics. He wrote on the principles which govern such instruments as the lever and pulley, and followed up the work done centuries before by Archimedes on floating bodies. He worked out a theory to explain the cause of the tides, though here his conclusions were mistaken. He was interested in magnetism, and studied the properties of the lode-stone.

He was a great experimental genius, quick to observe and to follow up the possibilities of his observations. He noticed the swinging lamp in the cathedral at Pisa, and was led to investigate the laws governing the motion of a pendulum—an investigation which was later of great value in its application to clocks. In his hands, the telescope changed from what was practically a toy to a scientific instrument. He made the first microscopes.

He believed that in science the results of observation and experiment should be considered as of more weight than any theory unsupported by them, and, as a result, he was constantly in conflict with tradition.

Sir Isaac Newton, that greatest of scientists, once said that, if he had seen further than other men, it was because he stood on the shoulders of giants. Galileo was one of those giants. His experiments and his writings again and again pointed the way to laws, such as the laws of motion and the law of gravitation, which Newton for the first time put clearly into words. Without the evidence accumulated by the earlier scientist, the achievements of the later one would have been almost impossible. Between them they laid the foundations of modern physical science.

Questions for Discussion :

1. Is it right for people in authority to try to suppress "dangerous teaching"? Consider in this connection the question of censorship.

2. "Revealed truth may require its martyrs, and perhaps the blood of the martyrs may be the seed of the Church, but scientific truth is not thus established."—J. J. FAHIE.

Discuss this statement, and consider, in connection with it, Galileo's recantation.

Daily Readings for the week :

- July 13 M—Proverbs 8. 1-21.
 .. 14 T—Proverbs 8. 22-36.
 .. 15 W—Proverbs 9. 1-10; 10. 4-12.
 .. 16 Th—Proverbs 10. 19-29.
 .. 17 F—Proverbs 11. 1-4; 12-18; 24-30.
 .. 18 S—Eccles. 11. 9 to 12. 14.

July 19th.

IV.—MICHAEL FARADAY: A Great Experimenter.

Bible Readings : Proverbs 8, 10-19. (This reading will be best taken towards the close of the lesson, as indicated in the notes.)

References :

Michael Faraday. Crowther. (S.P.C.K. 1s. and 2s.)

• *Makers of Science : Mathematics, Physics, Astronomy.* Ivor B. Hart. (Oxford Univ. Press. 6s.)

Faraday as a Discoverer. John Tyndall. (Out of print.) From a library.

Illustrative Quotation :

" Prove all things, hold fast that which is good."

Suggested Hymns : 413, 70, 71.

Aim of the Lesson : To appreciate the service to the world of a man who sought knowledge before all things.

Notes on the Lesson.

1. To the Class Leader.

In preparing this lesson, consider the material in relation to your own class. Get as clear a picture as possible of what it is you want to present to them. Bear in mind the aim of the lesson and take a broad view in considering the service Faraday rendered to humanity. There was the service that came from the practical results of some of his discoveries—results that have affected the lives of all of us. He served in extending the bounds of knowledge and in stimulating others to do the same. Remember, finally, the value to mankind of the life of a man of deep religious feeling, and of high intellectual ability, who used his great powers to noble ends.

Many of Faraday's scientific researches receive no mention in these notes. Those that are included have been treated very briefly. Some of you may want to deal more fully with that side of the lesson. Any of the three books of reference will supply material. In other Schools, Faraday the man will appeal more than Faraday the scientist. In such cases you may want to omit part of sections 5 and 6. Try, at any rate, to give your

members some idea of the importance of Faraday's scientific work and the spirit in which it was carried out.

2. Electricity To-day.

Get your class to consider the part played by electricity in the world to-day. Begin with illustrations near to hand, by considering its use in their own homes, their workshops, their town. Go further afield and think of the part it is playing in the conquest of distance. Remember how it is being increasingly used as a source of power to help to do the work of the world. To it we owe the high temperature furnace which has made electric welding possible, and which is used in the manufacture of many substances. Calcium carbide, needed for the production of acetylene gas, is an example.

All this has resulted from a series of experiments made a hundred years ago in the laboratories of the Royal Institution, when Michael Faraday discovered the principle on which the modern dynamo depends.

3. Early Years.

Michael Faraday was born on September 22nd, 1791, at Newington, in Surrey. His parents were humble North Country people of no outstanding ability. The father was a blacksmith by trade. He suffered from ill-health and was often unable to work. It was a period of great industrial depression, and the family were in very reduced circumstances. Michael records that he was given a loaf of bread by his parents once a week and that he had to make it last for that time. When he was thirteen he obtained a post as errand-boy to a Mr. Ruban, a bookseller and bookbinder. He served his master so well that a year later he was taken as an apprentice without the payment of any premium. It came within his duties to bind copies of the *Encyclopædia Britannica*, and he read the article on electricity with very great interest. Another book which made a great impression on him was *Conversations on Chemistry*, by Mrs. Marcet. Science began to make its appeal to him. He spent his pocket-money in buying some very simple apparatus, and began to repeat for himself the experiments which were within his power. He says of himself at this period, "Do not suppose I was a very deep thinker, or was marked as a precocious person. I was a very lively imaginative person, and could believe in the *Arabian Nights* as easily as in the *Encyclopædia*. But facts were important to me and saved me. I could trust a fact and always cross-examined an assertion."

One of Mr. Ruban's customers, who was a member of the Royal Institution, gave Faraday a ticket for the concluding

lectures of a series Sir Humphry Davy was giving. These lectures strengthened his desire to study science. He took very careful notes of them and illustrated them by diagrams.

In 1812 his apprenticeship ended and he became a fully-fledged journeyman bookbinder. He longed to devote his life to the pursuit of science, and wrote to Sir Humphry Davy asking for his help, enclosing in the letter the notes he had made of Davy's lectures. Through Davy's influence, Faraday obtained a post as assistant in the laboratories of the Royal Institution. He was given two rooms at the top of the building, and a salary of twenty-five shillings per week.

4. Period of Preparation.

In 1813, Davy set out on a Continental tour with the intention of visiting many of the European Universities, and carrying on his researches in the laboratories there. Faraday was invited to accompany him. To a young man who until then had never been more than twelve miles from London it was a great experience. He saw new countries, new customs, and, best of all, met many of the great scientists of Europe, men who afterwards became his personal friends. On their return to England, Faraday was re-appointed at the Royal Institution, and his salary increased to thirty shillings per week. His work was to help the lecturers and keep the laboratories and apparatus clean. His first years were a time of learning rather than of discovering new knowledge. He learned from the lectures he heard, from the books he read, perhaps most of all from the experiments he saw and which he soon began to perform for himself. He did some original work. His first scientific paper, describing an analysis of caustic lime, was published in 1816 in the *Quarterly Journal of Science*, the journal of the Royal Institution, and various other papers succeeded this at intervals.

In 1821 he married Sarah Barnard, the daughter of an elder of the church he attended. He obtained permission from the authorities to bring his young wife to share his rooms at the Royal Institution. His marriage was a very happy one. Twenty years later he wrote in a book in which he kept a record of the many diplomas and other honours awarded him, "Among these records I here insert the date of one which, as a source of honour and happiness, far exceeds all the rest. We were married on the 12th of June, 1821."

5. Chemical Researches.

Some of Faraday's earlier researches were on chemical subjects. In 1821 he began a series of experiments to obtain a new alloy of steel which should improve the quality of surgical

instruments. In 1825 he was one of a committee formed by the Royal Society to enquire into the manufacture of glass for optical purposes with a view to getting a better type. Neither of these researches had results of any commercial value. Meanwhile, Faraday carried on investigations of his own on the gas chlorine, and showed that, under suitable conditions of pressure, it could be liquefied. Later, in similar experiments, he liquefied other so-called permanent gases and was able to show that the distinction, made up to that time, between the nature of a vapour such as steam, and a gas such as air, was a false one.

Another of his chemical researches led him to the discovery of the compound benzol, which has proved of such great value, particularly in connection with the aniline dye industry.

6. Researches in Electricity and Magnetism.

The researches by which Faraday is best known to-day are those dealing with electricity and magnetism and the connection between them. In the years 1820 and 1821, two European scientists, Oersted and Ampère, had shown that a wire carrying an electric current produced magnetic effects in its neighbourhood. Faraday was intensely interested in this subject. He realised that, before he could investigate it himself, he must be thoroughly familiar with what had been done by others. It was characteristic of him that, in studying the researches of his fellow scientists, he repeated for his own satisfaction the greater number of the experiments they described. Then he began to experiment himself. In 1821 he succeeded in making a wire carrying an electric current revolve round a magnet, and a magnet revolve round an electric current. He showed a boyish delight in the success of this experiment, and it is recorded that he celebrated it by a visit to the pit at Astley's Circus.

His chemical work, carried on partly at the instigation of the Royal Institution, prevented his following up this experiment immediately, and it was not until ten years later that he made his next notable contribution to the science of electro-magnetism. He had given much thought to the subject in the meantime. It had been conclusively proved that magnetic effects could be obtained from an electric current. It seemed to Faraday that the converse should be true, and that it ought to be possible to get electricity from magnetism. In 1822 he wrote in the book in which he noted questions for experiment, "Convert magnetism into electricity." It took him nearly ten years to solve the problem. Several times he experimented on it, but with no result. At last, in 1831, he showed by a variety of experiments that if a coil of wire capable of carrying an electric current was moved in the neighbourhood of a magnet, or if the magnet was

moved in the neighbourhood of the coil, a current was produced in the wire. In his earlier experiments the current lasted only for an instant, but, in a later one, when a copper disc was caused to rotate between the poles of a powerful horse-shoe magnet, a continuous current was produced in a wire in contact at one end with the centre of the disc and at the other with the edge. This was, in effect, the first dynamo at work. In the great dynamos used in power-houses to-day, a large coil of copper wire is caused to rotate rapidly between the poles of a powerful magnet. Thus the principle behind the production of the electric current, which plays so large a part in our modern life, is that discovered by Faraday a hundred years ago.

What Faraday really did was to find a means of turning the energy of mechanical motion into electrical energy. Before his discoveries, the usual way of producing an electric current was by means of a battery. This was costly, because the materials in the battery were being constantly used up and needed replacing. When Faraday rotated his disc between the poles of the magnet, the strength of the latter was in no way diminished. What was used up was the mechanical energy needed to keep the disc in rotation.

Mechanical energy can be produced cheaply from steam or water power, so that Faraday's researches have made cheap electric current possible.

It is impossible to consider Faraday's other researches on the subject of electricity and magnetism. For over thirty years, with the exception of the period from 1839 to 1844, when he suffered from a break-down in health, he carried on his investigations, and added much to our knowledge. In particular, he was able to prove for the first time that there was a connection between electricity and light, and magnetism and light.

7. Faraday the Scientist.

Faraday was essentially an experimenter, but he was an experimenter who knew how to use his imagination. He could let it play upon the facts until, by some wonderful intuition, he arrived at a conclusion which later research would prove true. "He smells the truth," one of his contemporaries said. But he was always very careful to distinguish between theory and fact, and submitted his hypotheses to the most searching test of experiment. He disliked "doubtful knowledge" and tried to convert it into either established fact or recognised ignorance. In one branch of electrical science he invented a new terminology because he felt that the names already used suggested more than had been proved to be true. The aim of his researches was to enlarge the boundaries of knowledge, to discover rather than to

invent. The practical applications of his discoveries he left largely to others. More than once he was questioned as to the usefulness of his discoveries. On such occasions he loved to quote Benjamin Franklin's reply to a similar question: "Madam, of what use is a new-born child?" Here is Faraday's own ideal of a man of science, or, as he preferred to call himself, a philosopher:

"The philosopher should be a man willing to listen to every suggestion, but determined to judge for himself. He should not be biased by appearances; have no favourite hypothesis; be of no school; in doctrine acknowledge no master. He should not be a respecter of persons but of things. Truth should be his primary object. If to these qualities be added industry, he may indeed hope to walk within the veil of the temple of nature."

He made considerable sacrifices for the pursuit of knowledge. Before 1831 he had gained a reputation as a chemist, and his services as a consultant were in demand among commercial firms. During each of the years 1830 and 1831, he earned over £1,000 by such professional work. It made such demands on his time that it hindered his research work, and Faraday realised that one or the other must be given up. He had, in fact, to choose between wealth and science. He chose the latter. In 1832 his business income fell to £155 9s., and in later years it decreased still further. He died a poor man, but Tyndall says of him, "His was the glory of holding aloft among the nations the scientific name of England for a period of forty years."

(Take the Bible reading here.)

2. Faraday the Man.

Tyndall says of Faraday, "Not half his greatness was incorporate in his science, for science could not reveal the bravery and delicacy of his heart."

He was a very lovable man, impressing those who knew him with his gentleness and humility. Underlying these there was great strength, the strength of a passionate nature kept under firm control.

He had no worldly ambitions. Though he valued the scientific honours showered upon him, he prized more the love of his fellow-men, and said, "The sweetest reward of my work is the sympathy and good-will which it has caused to flow in upon me from all quarters of the world."

He was very loyal and affectionate to his family. He sent his younger sister to a boarding-school at a time when he could only raise the fees by going without his dinner every other day.

Even in the later years of his life he kept his freshness and enthusiasm and showed a boyish delight in simple pleasures.

He loved children, though he had none of his own. It was he who started the Christmas lectures for children which are still a feature of the Royal Institution, and he gave nineteen courses himself with great pleasure.

He belonged to an obscure religious sect, the Sandemanians. Their form of service was a very simple one. There was no paid minister, and the elders, of whom for many years Faraday was one, preached in turn. His sermons were very simple, homely talks, full of a deep belief in God and his redeeming power. To him science and religion belonged to different spheres of thought. "I believe that the truth of the future cannot be brought to man's knowledge by any exertion of his mental powers, however exalted they may be; that it is known to him by other teaching than his own, and is received through simple belief in the testimony given."

Yet he did recognise that the things that are seen could reveal the unseen, and was led by contemplation of the wonders and harmony of nature to thoughts of him who had wrought them.

Daily Readings for the week :

July 20	M—Matt. 13. 1-23.
.. 21	T—Matt. 6. 26-30; 8. 20; 10. 29-31.
.. 22	W—Matt. 7. 15-21; 13. 24-30; 36-43.
.. 23	Th—Matt. 13. 31-35; 44-52.
.. 24	F—Matt. 16. 1-12; Mark 4. 26-29.
.. 25	S—Exodus 3. 1-5; Acts 7. 29-35; Deut. 33. 13-16.

Section VII.

Joys of the Road (I).

NOTES BY GEORGE PEVERETT.

July 26th.

I.—SEEING.

" All who joy would win
Must share it—Happiness was born a twin."

Bible Reading : Matt. 13. 10-17.

(See suggestions as to " Allied Subjects " and books at end of the following notes.)

Suggested Hymns : 115, 260, 262, 370, 371.

Aim of the Lesson : To share with one another some of our joys of sight.

Notes on the Lesson.

Our most precious gift of eyesight is a main gateway to knowledge, wisdom and joy, and we do well to spend some time together in sharing the joy that it brings to us. We may be in danger of failing to realise how precious sight is, until threat of its loss, or the plight of one who has already lost it, brings us sharply to realisation.

Probably the majority of us are ignorant of the structure of the human eye, with its amazing adaptation and capacity. If so, it would be well to get some competent person to enlighten our minds on that initial matter.

In these days it may certainly be said that many have desired to see things that we see (or may see) and have seen them not. The greater is our responsibility. Inventions and discoveries—many of them dating during the lifetime of living persons—have enormously enlarged the potential range of our seeing. Fresh things have been brought within the range of our vision; our eyes may make use of aids unknown to our forefathers. Yet the mere extension of means and the multiplication of sights may,

in themselves, mean no greater joy than was the possession of less happily placed folk. The old story of "Eyes and No-Eyes" has its modern application in various ways. There are things we might see—and don't; and things we see without understanding their true character or significance. The "eye of the mind" is as essential as the optical structure. You know Wordsworth's lines:

" A primrose by a river's brim
A yellow primrose was to him,
And it was nothing more."

What do you think the poet meant about exactly what Peter Bell saw when he looked at the flower? Imagine (1) a child, (2) a poet, and (3) a scientist, all looking at the same primrose. What do you think each would see? Whose "joy of sight" would be the greatest? Recall Wordsworth's lines:

" To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears."

There are other illustrations that it might be equally profitable to discuss in similar fashion—as, for example, a picture, a factory, a field, a caged bird, the Portland Vase, a poem, or such a piece of sculpture as "The Winged Victory." What other illustrations can you suggest for discussion? Arising from these it would be well to discuss the question: How far is it true that we see what we look for?

Everyday Seeing.

Seeing the "pictures" is nowadays one of the greatest leisure-time occupations of many people. The influence of the *cinema* seems to be an ever-growing thing; how great is that influence it is almost impossible to estimate. What are the essentials for gaining healthy pleasure (or even joy) from the cinema? What can be done by our members to help to raise the standard, so that the best things of a cinema may be widely shared?

The *newspaper* is something we all see, but a train or 'bus journey will show people looking at very different parts of it. Are we discriminating enough in this respect? What should govern one's choice of newspapers, especially remembering that what is constantly before one's eyes has an unconscious as well as a conscious effect?

Do we see *books*, or see them enough, or experience the true "joy of seeing" when reading them? Never before in the world's history were books so freely before the sight of the mass of people. With what result? What impression do you get from the display of books on bookstalls—or in bookshop windows?

(if, indeed, there is a bookshop in your district!) Seeing the real value of and in books calls for discrimination—for exercise of the "eye of the mind" and of the imagination. Isn't a great deal of reading merely a matter of passing time or evading boredom—not of the joy of seeing? What do you find to be the best ways of reading books so as to get joy from your "seeing"?

Seeing the Small and the Vast.

Sight may bring an unforgettable thrill, as was experienced by one young man when first he saw living typhoid bacteria under the *microscope* ("Sufficient there to kill off the population of a town," commented his tutor"). Yet the majority of folk go through life without ever seeing those amazing things that are brought into sight by a simple arrangement of lenses. Wouldn't it be a good thing if microscopes were part of the equipment of every school? Children given such opportunities for sight of things beyond the normal range of vision would surely be the better for such experience. What can be done in your own Adult School? Can you get someone to bring a microscope and help you to see with it? Failing that, it should at least be possible to get cheap, low-power lenses and use them for the examination of drops of pond-water, shreds of vegetable or animal tissues, etc.

Extension of sight has proceeded towards the vast as well as towards the infinitesimal. The *telescope* has brought to sight a myriad of astronomical bodies that were beyond the knowledge of men before its invention; and, together with other means, it has revealed the character of these bodies in amazing fashion. We shall all have seen pictures or photographs made possible by the telescope; what do we actually *see* when we look at these—uninteresting white spots or masses on a dark background, or clues to the vastness and mystery of the universe? Here, again, it is worth while to do all that is possible to get help from someone who knows and values this great instrument for increasing the joys of seeing.

"Sight-seeing."

What are the true joys of *sight-seeing*—whether the "sight" be a football-match, an historic building, a picture-gallery, or scenes of natural beauty? What joy do you get out of sight-seeing? Knowledge is essential—of the technique of the game, of history, of art, or of the appreciation of beauty. To knowledge has to be added understanding and imagination. The vacant mind cannot know joy; the well-stored mind can find it almost everywhere. But here, as elsewhere, *selection* is important; with *concentration* to accompany it. The character of the mind

governs so largely what is seen. (Don't boggle at the word "concentration"; it doesn't necessarily mean "intellectual determination and clenched teeth." Think of it as meaning bringing the thing you want to "see" into the centre of attention, into focus, so that other things are, for the time, shut out from attention.)

Seeing and Perceiving.

Here are some summarised points for consideration in this connection :

"Two men look out through the same bars:
One sees the mud, the one the stars."

Joy comes by perception added to sight. Perception is to see with understanding, with the mind and the senses as well as with the eye.

"Love looks not with the eyes, but with the mind," or, as Coleridge has it of the lover :

"What outward form and feature are
He guesseth but in part;
But what within is good and fair
He seeth with the heart."

The high emotion of love enables the lover to perceive what is hidden from others.

Wisdom sees significance and wonder in what, to ignorance, is commonplace and insignificant; sees falsity where foolishness is pleased by superficiality.

Our precious gift of sight craves insight for its proper use. Insight is to see into the nature of things (character, circumstances, etc.) with understanding.

How can we best set ourselves to gain perception, love, wisdom and insight ?

How does our Adult School fellowship help us to share the joys of seeing ?

A NOTE TO LEADERS.

This subject lends itself to various methods of treatment. Arrangements made well in advance should make it possible to get an introductory talk on one of the following "allied" subjects, to be followed by general discussion, based on the lesson notes. For this discussion, select the illustrations most likely to appeal to members, but please pay special attention to the first and final sections of the notes. You will note that the main purpose of the lesson is stated in the "aim," and this should be kept well to the fore throughout. If microscope or telescope is not available, it may be possible to get the use of pictures of what they reveal.

Allied Subjects :

In connection with this subject efforts should be made to get a qualified member or visitor to give a lecture or "talk" on some such subject as one of the following :

- The Structure of the Human Eye.
- The Use of the Microscope.
- What the Telescope reveals.
- Things seen on a Nature Ramble.
- Buildings worth seeing.
- The Art of Photography.
- How to look at Pictures.
- Possibilities of Television.
- Colour and Colour Harmony.

Following are particulars of some cheap and useful books dealing with things seen and to be seen :

- The Stars.* Prof. George Forbes. (Benn. 6d.)
- Astronomy.* A. R. Hinks. (Home Univ. Library. 2s. 6d.)
- Bacteriology.* Prof. Carl H. Browning. (Home Univ. Library. 2s. 6d.)
- Microscopy.* R. M. Neill. (Home Univ. Library. 2s. 6d.)
- Architecture.* Prof. W. R. Lethaby. (Home Univ. Library. 2s. 6d.)
- Painters and Painting.* Sir F. Wedmore. (Home Univ. Library. 2s. 6d.)

Daily Readings for the week :

- July 27 M—Mark 4. 1-9; Matt. 13. 10-17.
- .. 28 T—Mark 4. 21-25; 8. 14-21.
- .. 29 W—Isaiah 35. 1-6; Mark 7. 31-37.
- .. 30 Th—Isaiah 40. 18-31.
- .. 31 F—Rev. 1. 9-20; 2. 1-8.
- Aug. 1 S—Rev. 10. 1-11; 11. 15-18.

August 2nd.

II.—HEARING.

Bible Readings : Matt. 13. 10-23.

References :

The Listener's Guide to Music. Percy A. Scholes. (Oxford University Press. 3s. 6d.)

Wordsworth's poem, "The Power of Music."

Henry Van Dyke's poem, "Music."

A Quotation :

"Sweet is every sound,
Sweeter thy voice, but every sound is sweet ;
Myriads of rivulets hurrying through the lawn,
The moan of doves in immemorial elms,
And murmuring of innumerable bees."

—TENNYSON, *The Princess*.

Suggested Hymns : 117, 157, 395, 405, 408.

Aim of the Lesson : To share with one another some of our joys of hearing.

Notes on the Lesson.

As we said of the eye, so we may say of the ear : it is one of the main gateways of knowledge, wisdom and joy. Our present concern is to share with one another something of the joy we find in keeping this gateway open for the appreciation of what may make for joy.

The world is full of sound, and complete silence is, perhaps, one of the things we can never quite know. How much significant sound do we *consciously* hear, do we *try* to hear, do we *appreciatively* hear ?

Listening in quietude.

Make this test, if possible, before you come to the consideration of this lesson : Seek a quiet spot in the heart of a wood, the middle of a field, in the midst of a stretch of moor, or anywhere in the quiet of the countryside, and stand there for at least five minutes, concentrating on listening. Then try to distinguish how many different sounds reach you out of the quietness. One who has made this experiment writes : "Unless a man is but a clod he will get an absolute thrill out of it, and ever afterwards be more alive to the music of the world."

The dweller in a great city may make the test of standing in some quiet spot late at night, or in the early dawn, listening intently to the sounds that reach his ears, and trying to distinguish them. Cannot this, also, bring an unforgettable thrill? It was in such circumstances that Wordsworth was moved to write

" Ne'er saw I, never felt, a calm so deep !
The river glideth at his own sweet will :
Dear God, the very houses seem asleep ;
And all that mighty heart is lying still ! "

Sounds that bring joy.

Any such experiment as the two suggested above may make us aware at least as much of that we ordinarily miss hearing as of what we do hear. Most of us are equipped with the physical means for good hearing. What use do we make of those means? Before attempting to answer that question it may be well to give one another our replies to the question: What sounds have brought you great joy?

How different our answers are likely to be! What persons would respectively give such answers as these: The sound of running water; the roll of thunder; the sound of a new-born babe's voice; organ-music; the sound of Big Ben striking midnight; mother's voice; the voice of a singer; the hum of insects; the song or cry of a bird; the sound of voices in chorus; the "hum" of machinery; a bugle sounding "All clear!"; the sound of waves breaking on rocks?

The watcher within the gate.

Now we may revert to the question: What use do we make of our means for hearing? The watcher within the gate of hearing is vastly more important than the gate. Is he trained to detect the finer sound? Has he power of *selection*? Can he hear the under-tones of natural sounds or of music, vocal or instrumental? Is he endowed with innate gift of quick appreciation of rhythm and melody, or does he suffer from the handicap of being "tone-deaf" in some degree? Is his sense of hearing trained and cultivated to concentrate (to "focus") on what he wants to hear, and to appreciate harmony?

If at all possible, get some qualified person to talk to the School on "How to listen to music." Such a talk would form an excellent introduction to this lesson.

Another good thing to do would be to get a capable pianist to play varying selections of music, particularly pieces with a recurring *motif*, asking members to listen for the recurring notes, or for the changes in a chord if half-a-tone is altered.

How far do we try to cultivate our capacity for intelligent listening to music? Are we satisfied simply with the tune that

'sticks in one's head" or the rhythm that "sets feet a-dancing," or that pleases without thought? Is our response to music merely emotional—the sensuous feeling of pleasure in hearing gratifying sound (excellent, as far as it goes)? Or do we seek to bring ourselves to that fuller appreciation of technique and harmony that is the great joy of musicians, but that is at the command of those who, though they may not know how to play any instrument, may win such power of appreciation—if they will?

Hearing under-tones.

That point about capacity to hear "under-tones" is worth further thought. The training which enables one to detect and to appreciate "under-tones" means that one becomes increasingly sensitive to sounds of discord as well as to those of exquisite harmony; to "under-tones" of pain and suffering as well as to those of happiness and peace. The sensitive ear and mind are conscious of the ring of bitterness in words otherwise ordinary, of the hint of soul-weariness given not by actual words but by an inflection of voice, of attempts towards courage which may underlie a voice deliberately expressionless or words or laughter deliberately flippant.

This sensitiveness involves a price to be paid for the "joy of hearing." A discord in music, e.g., does not jar the unmusical person—or not to any extent—but who would envy him his insensibility? But something more than "a price to be paid" is involved. Can we agree that this sensitiveness brings joy of a peculiar quality and character—the joy of sympathy with others, the joy of sharing their pain, their suffering, their striving, their burden, as well as their happiness or their success? Is "joy" the best word to express this experience? Browning thought it an apt word when he wrote

"Be our joy three-parts pain:
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throe!"

Speech—heard and uttered.

How far do we find joy in human speech—in using it to give joy, as well as gaining joy from hearing it? Are we careless in our use of voice, not troubling to make it the precious instrument of speech-sound that it may be? If we cannot sing (though most of us can, if we wish), then what of pleasure-giving speech? That demands good listening as well as good utterance. Good reading of fine passages of prose or poetry is all too rare. What can be done in Adult Schools to cultivate such reading and to help members to appreciate it? Our Bible reading from Matt. 13. is an example of fine sound in words.

Another excellent introductory talk in connection with this lesson would be one on human organs of speech. Can you get a qualified speaker on that subject, by arrangements made well in advance of the occasion?

Recorded sound.

One of the greatest recent developments of human knowledge and invention is in connection with recorded sound. The gramophone and wireless have immensely added to the possibilities of joy in hearing. What use do we make of them? Here again comes in the question of the "watcher within the gate." Would our stock of gramophone records speak well for our taste in hearing, or would it suggest that we are careless of what enters or assails our ears? The gramophone is one of the most amazing, if one of the most familiar, of inventions. How far do we use it to increase our joy of hearing?

Wireless has opened to humanity an immense new world of hearing. Those of us who are profoundly ignorant of the scientific research and knowledge on which it is based, as well as those to whom all that is familiar, can so easily reap its many benefits—the sheer fun of its humour, its light music, its entertainment; the intellectual joy of its broadcast speech on a thousand-and-one subjects, uttered by the voices of men and women who count in the wider affairs of the nation's or the world's life; the joy of its experimental working out of new dramatic effects, in which sound alone must be made effective, without aid of sight; the joy of its broadcasting of music that would otherwise be beyond the reach of many thousands; the thrill of its eagerly-awaited news or of its S.O.S. calls in time of storm or disaster. True indeed it is that "many prophets and righteous men have desired to . . . hear those things which ye hear, and have not heard them."

"The Word of the Kingdom."

Not alone in spoken parable, but in the myriad sounds with which the world is filled, is the "word of the kingdom"—the kingdom of knowledge, and understanding, and wisdom, and joy. That "word" is uttered in the sounds of nature, in the harmonies of music, by the voice of friend or loved one, by the utterance of the preacher, the scientist, the philosopher, the man of affairs, in the under-tones of the sounds of human activity. Whether or not we enter into that kingdom and make it our own, taking into our lives its fulness of joy, bearing the fruit of understanding and wisdom, is very largely ours to determine. May it never be said of us that "their ears are dull of hearing," that we do not hear with our ears and understand with our hearts, and minds and souls.

Daily Readings for the week :

- Aug. 3 M—1 Cor. 9. 24-27 ; 6. 12-20.
.. 4 T—Romans 12.
.. 5 W—Eccles. 3. 1-15 ; 4. 9-10.
.. 6 Th—Eccles. 5. 18-20 ; Luke 13. 10-17.
.. 7 F—Luke 14. 1-6 ; 17. 11-18.
.. 8 S—Luke 10. 1-9 ; 17-20.

August 9th.

III.—HEALTH.

Bible Readings : 1 Cor. 9. 24-27 ; Romans 12. 1-2 ; 1 Cor. 6. 12-20.

References :

Rupert Brooke's poem, "The Great Lover."

Public Education in Health. Sir George Newman. (H.M. Stationery Office. 6d.)

The Body. Dr. R. C. Macfie. (Benn. 6d.)

The Mind and its Workings. C. E. M. Joad. (Benn. 6d.)

Sunshine and Health. R. Campbell Macfie. (Home Univ. Library. 2s. 6d.)

A Quotation :

"Better to hunt in fields of health unbought
Than see the doctor for a nauseous draught.
The wise for cure on exercise depend ;
God never made his work for man to mend."

—DRYDEN.

Suggested Hymns : 295, 297, 299, 412.

Aim of the Lesson : To appreciate the joy of health.

Notes on the Lesson.

The joy of physical health.

Do you know the sensuous delight of physical health, and revel in it ? Do you allow your body a chance to give you the sheer delight of feeling how good it is to be alive, with limbs that do your will, fingers that respond to the pleasures of touch, skin that responds pleasurably to bracing wind, to the feel of rain, or radiant warmth of sun, muscles that stretch or contract in movement for the sheer joy of action, whole body that is sustained and caressed by the water in which the swimmer floats ? Then this is *your* subject.

Or, far less happy, are you of those unhappy folk who fear to say they are perfectly well unless they betray their superstitious minds by "touching wood" ? Have you got to that lamentable state in which you reply to your friend's greeting by saying you've "nothing to grumble at" ; or, lowest depth of all, dare you admit that you "enjoy ill-health" ? If by any chance

you have to plead guilty in one or other of these categories, then this is *your* subject, *your* opportunity to come round to that happier state in which you can "glorify God in your body, and in your spirit, which are God's."

In his poem, "Saul," Robert Browning makes David sing to the despairing and afflicted monarch:

"How good is man's life, the mere living! how fit to employ
All the heart and the soul and the senses, for ever in joy!"

It was that inspiring note which recalled the king to sanity and health; not the note of depressing consolation. Wasn't David's action an excellent form of sympathy of the right kind?

Or turn to John Oxenham's poem, "A Little Book of Common Praise," Section IV. (in "*All Clear!*" Methuen, 1s. 3d.), and study how he sounds the same note, calling on men to praise God for the good gift of life:

"In these the living temples of Thy grace,
Wherein we dwell for such a little space,
Yet each is planned with all-unequaled skill
Its well-appointed duties to fulfil.
And, though the lease be short, yet each one is
A marvel of divinest mysteries.

Praise in each heart-beat, every pulse and breath . . .

Praise in their proper functioning of all
These wondrous powers that answer to my call!
—In mind alert, and opened eye and ear
That love to seek and find Thee everywhere!
Praise in the marvels of this mortal frame,
Which Thy supreme and loving skill proclaim!

—In healthy mind in healthy body shrined,
Each serving each, as wisdom first designed!

In touch, and taste, and smell, that serve so well
The dweller in this narrow citadel.

Be Praise!"

This essential joy of healthy living finds expression in Walt Whitman's "I sing the body electric," where he declares

"If anything is sacred the human body is sacred."

and other poets sing on the same theme. Are we sometimes shy or afraid of the joy of sensuous delight, thinking and acting as though our bodies are something we have to put up with, or something to be more or less ashamed of? If so, we shall do well

to start thinking afresh of human bodies as indeed temples of the spirit, human and divine, "temples of the Holy Ghost." Remember, too, that there is an infectiousness of health, as well as of disease.

The care of the body.

Do we, in practice, recognise the true nature of our bodies, the joy they may give us, the need for their proper care, the sheer wonder of their structure and functioning?

"The living human body is, surely, the most complex mass of matter in the known world. In composition it surpasses the highest powers of chemical analysis; in mechanism it is as far beyond the calculations of the physicist; its structures are but dimly seen even with the most perfect microscope; all the known forces of nature are constantly and coincidentally at work within it; through circulating blood and a nervous system every part is in swift communication with all the rest, and it includes the apparatus of a mind from whose influence no portion of its matter is distantly removed."—SIR JAMES PAGET.

This extraordinarily complex structure that is ours has remarkable powers of putting up with careless treatment and of recovery from injury or ill-usage. As often as not, the doctor's task is not to administer drugs, but to do all he can to get the body of his sick patient into such conditions of comfort as will enable it to do its own work of recovery. But we tend, too often, to treat our bodies far less carefully than we do things that are far less delicate or complex in their structure and nature. The joy of bodily health is largely dependent on care with regard to external and internal cleanliness, light and air, proper exercise, and adequate nutrition—without excess.

There is nowadays, happily, widespread recognition of the fact that mind and body closely interact in relation to health. Minds informed of the laws of health are potent saviours. In *Public Education in Health* Sir George Newman says: "We are only now, as knowledge grows, becoming aware of the immeasurable part played by ignorance in the realm of disease"—which may be re-stated as: "We are becoming aware of the immeasurable part played by knowledge in the promotion and preservation of health."

Questions:

1. In what ways may bodily ill-health affect mental well-being? (Cf. "I'd be ashamed to go troubling the Lord in that fashion when you know that a pinch of bi-carbonate of soda would put you right!")

2. What can be done to discourage the kind of people who seem to find their pleasure in talking about illness? Is this a matter of misdirected sympathy or of sheer stupidity?

3. How may parents best help their children to think healthily?

4. To what extent have you known mind or imagination to overcome ill-health? (How is this problem best dealt with in relation to (a) the sufferer and (b) those about him or her?)

5. Consider the relationship between "holiness" and "health." (Cf. Francis Thompson's essay on that subject.)

Body, Mind—and Spirit.

Man is spirit, dwelling in a body, and functioning with a mind. The joy of health does not depend entirely on body, nor on mind, nor on the efficient working of these two. The "tabernacle of the body" is a beautiful thing, it should be a palace and not a prison, but its complete significance, and the full joy of its use, are determined by the spirit which it enshrines.

"of the soul the body form doth take,
For soul is form, and doth the body make."

The sensuous delight of physical health is an excellent thing in itself, but not sufficient in itself. Mere sensuous delight tends, as we all know, to spill over into deterioration. It is the divorce of spirit and body which leads to the grossness of sensuality. The joy of complete health and wholesomeness comes through the harmonious working and relationship of body, mind and spirit. When men believed in a universal order in which "disease seemed to them something occult, supernatural, beyond their understanding or control," they easily fell victims to disease. Enlightened faith leads towards health, leads devoted men and women to help distressed sufferers to a new or renewed faith in God and his will for humanity as one of the most important means to restoring them to full and happy living. Robust faith is a powerful tonic for general health. The living spirit can express itself best when its tabernacle is beautiful within and without; but one of the miracles of life is the way in which a beautiful spirit can express itself in spite of the handicap of a crippled or injured body. Life is a handicap, in which some are born to ill-health, some acquire it, and some have it thrust upon them. If we make a completely honest account of ourselves, taking to ourselves all blame where blame is due, we may hope, not altogether to wipe out the effects of past errors, nor to reduce our handicap to vanishing-point, but at least to make a new beginning of the joy of health.

Perfect health may remain for most of us an unattainable ideal, largely because we have a past which has left its effects.

But surely we can, if we will, live much nearer to wholesomeness of body, mind and spirit, to that happy condition wherein the tabernacle of the body enshrines a healthy spirit, functioning through a mind in happy and active peace, precious indeed to itself and to all whom it influences.

Let us not always say
 " Spite of this flesh to-day
 I strove, made head, gained ground upon the whole ! "
 As the bird wings and sings,
 Let us cry " All good things
 Are ours, nor soul helps flesh more, now, than flesh helps soul ! "
 —BROWNING : *Rabbi Ben Ezra*, xii.

Daily Readings for the week :

Aug. 10 M—Amos 1.
 .. 11 T—Amos 2. 1-12 ; 3. 1-8.
 .. 12 W—Amos 4.
 .. 13 Th—Amos 5. 1-24.
 .. 14 F—Amos 7.
 .. 15 S—Amos 8.

Section VIII.

The International Idea—
Early Development.

NOTES BY W. ARNOLD VICCARS.

August 16th.

I.—ENLIGHTENED COMMON SENSE.

Bible Readings : Amos 1, 2-15 ; 2, 1-12.

Suggested Hymns : 9, 67, 243.

Aim of the Lesson : To see how Amos gained his view of the proper relationship of his nation to every other nation.

Choice of Method.

This is the first of three lessons on the development of the idea of Internationalism in early times. This course is to be followed by four lessons on some later developments under the League of Nations. If you are a keen Internationalist, remember that this first course is historical. Give Amos his due : he is one of your heroes, a pioneer and road-maker in International progress. If you do not know much about International affairs and want to keep off anything with a flavour of politics, then you had best plan your lesson as a study of the prophet who—keen politician as he was—had revealed to him some of the great moral principles which none of us can neglect.

We call the lesson *Enlightened Common Sense*. The Internationalist may think more of the common sense and look mainly to suggestions in paragraphs 1, 2 and 5 of the Notes, but he should not give these undue space. The Bible student may dwell more on the enlightened mind and on paragraphs 2, 3 and 4, but he should remember that his class need something which will influence their thoughts and lives in the world of to-day. A history study need not be remote and should never be dull.

Try to plan your lesson so that every member shall go home with some fresh knowledge of a man called Amos who is well worth knowing.

Notes on the Lesson.

1. Living Together.

A good Nationalist—a patriot—should also be a good Internationalist. The principles which bid him work for a united and peaceful country apply, in the wider sphere, to a united and peaceful world. The alternative to living in amity *together* is living in suspicion *all against all*. That would be the ultimate chaotic state of affairs if there were no great "common" things to hold men together and to give them mutual regard. Consider some of these. Ties of *blood* hold men together—think of the bond in the Anglo-Saxon nations; so do ties of *language*; so do ties of *religion*, such as the Christian or the Mohammedan; so do ties of *industry* and *commerce*. But all of them are liable to break. You may even regard them as sources of discord; but in this you are probably wrong. We, at all events, seek some more universal bond. Can we find any?

2. A Common Bond.

The following quotation from J. W. Povah's book (p. 106) describes the conclusion of the prophet Amos.

"To Amos, Yahweh, the God of Israel, is not a god of caprice, but a God of justice; moreover he requires of his worshippers not sacrifices, but justice and honesty.

"Now sacrifices are tied to localities. Justice is universal—necessary and possible wherever men exist; and in no nation can it be just to sell 15 ozs. and call it a pound.

"Thus Yahweh, the God of Israel, can be worshipped, not only in the land of Israel, but wherever men exist. And there cannot be more than one God of justice."

From the early days of Hebrew history the great twin conceptions of God's Justice and God's Righteousness had possessed the best minds of the nation. Amos did not invent them; he inherited them from those who went before him. Leaders such as Moses and Elijah had trusted in them and had passed them on embodied in laws or enriched by the widening power of trial in time of crisis. Amos took them and enriched their meaning by the still wider application which he gave to them.

3. The Background.

(a) *Political.* In the little world of Amos, countries were hardly bigger than our English counties. They lived in a condition of mutual suspicion and rivalry. Alliances never lasted long. War was terribly frequent and brutally fierce.

(b) *Social.* The Hebrew tribes, who had originally been roaming Arabs, had become two small nations of farmers—Israel and Judah. The people lived mostly in small cities and villages, farming the land, and were gradually becoming traders as well as farmers. Amos was a farmer in the poorer and more southerly part of Judah. He was probably something of a trader, too, and travelled fairly widely. He had seen how the trader could enrich himself at the expense of his poorer neighbours and could bring them to a stage of misery and almost of slavery. This was not a new thing: it had happened before when circumstances made it easy. In Genesis 47. 13-25 we read how Joseph used the opportunity of a famine to make vast numbers of Egyptians the slaves of their Pharaoh.

(c) *Religious.* The religious feasts and sacrifices were the great occasions in the life of the people. They were times of rejoicing, when folk met in holiday mood and sought, by sacrifice and offering, to gain the goodwill of their God. Sacrifice had, indeed, been prompted by much worthier motives than this. It had been a time of renewal of life by an offering and a sharing with God. It had been a renewal of the bond between the tribe and their God; a joyful, but a very sacred thing. Amos felt that the sacrifices in his time had degenerated into a ritual by which the favour of God was to be bought. It was when one of the great national sacrifices was at its height that Amos made some of his most startling proclamations.

Keep in mind the rough, uncertain life and the crude, narrow, selfish mind of the times, and then see how the thought of Amos prepared the way for better things. Refer to the Table of Dates on pages 96-97.

Refer back to the Notes on the Lesson for May 3rd, "A God Worthy of Man's Worship," page 111.

4. The Thoughts of Amos.

Turn to some of the passages in the book of Amos and see some of the thoughts which made him a pioneer in Internationalism. It is here that we shall find what we set out to discover in our "Aim of the Lesson."

God's Realm. In earlier days, as in the times of David, a Hebrew felt that the power of his God was for the most part restricted to his country. Over the lands of other nations other

gods held sway. (See 1 Sam. 26. 19 and Ruth 1. 15, 16.) Amos does not deny that there are other gods, but he treats them with a contempt which makes them of little account. To him it is Yahweh, God of Israel, who made the heavens and controls the stars and to whom the whole earth belongs. Read Amos 5. 8 and 9. 6-7.

God's Human Interests. "All human history, too, was the outcome of His will. He was interested in Israel, it is true, but He was also concerned with other peoples and nations. Even the great racial migrations were undertaken at His behest, though those most concerned were ignorant of the fact." Read Amos 3. 2, and 9. 7, and refer to the passages on which our lesson is based.

God's Moral Standards. As our readings show, Amos regarded God as the vindicator of universal moral laws, and particularly as concerned with Justice. "He would punish the neighbouring tribes, not merely as the patriot-god, for wrongs done to Israel, but for crimes which violated the natural laws of common humanity, whoever the victims might be. Israelite God as He was, He was still more the god of righteousness. His special relationship to His own people meant, not privilege to do wrong, but responsibility to do right."

5. First Foundations, then Building.

Amos found Justice to be a universal thing. It is a standard by which all men and all nations must be judged. It is, therefore, an essential foundation-stone in all international relations. It is not the only foundation-stone. Several others will occur to you, and some of these came with the later development of Hebrew thought. The object of our present study is to see how, seven or eight hundred years before Christ, there came to men the revelation that God is universal, that he is just, and that he requires justice of all men.

You may find the idea working through later Hebrew thought. You may find it elaborated in the wonderful Psalm 139, written many years after the time of Amos. You will also find it an essential part of all the varied works of the League of Nations, some of the latest of which we shall study in our next course of lessons.

6. Questions.

What do you think is meant by the term *Justice*? Get members of the class to give definitions. How far do you think this definition will carry you: "Finding out what every man best can do and giving him freedom and opportunity to do it"?

Internationalism is best founded on a passionate love of one's own country. How far do you agree with that?

7. For Preparation and for Further Study.

Israel before Christ, by A. W. F. Blunt, B.D. (Oxford University Press. 2s. 6d.), gives a brief and brilliant review of the history of the Hebrews and will be found excellent both from the social and religious side.

The Book of Amos in Colloquial English, by T. H. Robinson, M.A., D.D. (N.A.S.U. 6d.), should be read alongside the Bible translation. Read the passages to your class and see how the modern English gives added value.

The Religious Ideas of the Old Testament, by H. Wheeler Robinson, M.A. (Duckworth. 3s. 6d.), may be consulted by Biblical students.

Prophecy and the Prophets in Ancient Israel, by T. H. Robinson (Duckworth. 3s. 6d.). Chapter VI., on Amos, will be found to be particularly useful. It is quoted in paragraph 4 of these Notes.

The New Psychology and the Hebrew Prophets, by J. W. Povah, B.D. (Longmans. 3s. 6d. and 6s.), is excellent throughout and is quoted in paragraph 2 of these Notes.

Daily Readings for the week :

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.. 18	T—Jonah 3.
.. 19	W—Jonah 4.
.. 20	Th—Ruth 1.
.. 21	F—Ruth 2.
.. 22	S—Ruth 3.

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.. 19	W—Jonah 4.
.. 20	Th—Ruth 1.
.. 21	F—Ruth 2.
.. 22	S—Ruth 3.

August 23rd.

II.—AN INTERNATIONAL ROMANCE.

Bible Readings : Jonah 1. 1-2 ; 3. 1-10 ; 4. 1-11.

Suggested Hymns : 10, 22, 24, 342.

Aim of the Lesson : To realise that God has no favourites.

Choice of Method.

Let us begin with a word of warning. This is a lesson which may easily be wasted. Adult Schools have an unhealthy love of debate. Many of us would enjoy nothing better than to spend an hour discussing Jonah and his ridiculous whale, his impossible gourd and his magic oratory. Then we go home and say we have had a very good time. We should have had a very bad time: a wasted and misused time. *Jonah* is a great book. It is one of the greatest of the world's little books. It will be great for us if we will learn the mind of the man who wrote it, and find out the bitter opposition in the face of which he put forth this gem of romance. For *Jonah* is a romance, not a history. To understand it we must learn some history, but we shall not find that in the book itself. So, take warning. Beware of the whale!

The best way to open the subject is probably to give an account of the history of the times in which the writer of the book lived. Show the conflict of ideas—see paragraph 1 of the Notes. Then read the parts of the Story of Jonah chosen for the lesson. Call it "Jonah the Shirker" if you like—see paragraphs 2 and 3 of the Notes. Then open your discussion on the subject of how nations become "chosen nations" (paragraph 4) and lead on, if you can, to faith in the fellowship of God and man, and what that means.

Notes on the Lesson.

1. A Conflict of Ideas.

In our last lesson we saw how, in the mind of the Hebrew nation, Amos sowed the seed of two great ideas—the supremacy of God and the justice of God. During the centuries which followed, these ideas developed. They struck their roots deep into the mind of the nation, but they grew in two opposing directions. On the one hand were those who believed "Our God is supreme; therefore, in the end, he will triumph over all the other gods: our God is just, therefore, in the end, he will save his

own people and destroy all their enemies." On the other hand were those who believed "Our God is supreme, therefore, in the end, all the world shall honour him: our God is just, therefore, in the end, his love to us will be extended to all men everywhere." The ideas of the first are found in fierce prophecies such as *Nahum*; they colour much of the thought of *Ezekiel*; they are dominant in *Esther* and in the political Judaism with which Jesus came in conflict. The ideas of the second group are shown in *Ruth*; they inspired most of the nobler passages of the Second *Isaiah*; they provided the writer of *Jonah* with his motive; they paved the way for Christianity.

The first group are the "Particularists," who treasure the "Chosen Nation" idea in its narrower form. The second are the "Universalists," the road-makers for right International relations.

2. Oppression.

Keep in mind the general history of those eight hundred years before Christ. Seldom during that long period was the little Hebrew nation free from trouble. War, taxation by foreigners, captivity, subjection, make up the bitter tale of their history. How could they regard foreigners except as hated enemies? How could they preserve their national life except as they encased it in the tough armour of prejudice or raised it on to the pedestal of the "superior person"? They lived by cultivating a contempt for the rest of mankind—the Gentiles who were outside the Law and beyond the reach of God's mercy.

Yet here is the wonderful fact: that their very sufferings and their longing for all the precious things of life which were denied to them, brought forth from them some of the sweetest, noblest and most world-saving thoughts which have been given to help mankind. The thoughts of the finer minds soar above the bitterness and narrowness that so nearly ruined their fellows.

The book called *Jonah* is an example of this. The writer knows how narrow and bigoted are the majority of his fellows. In the story he writes, Jonah represents them, sharing all their narrowness and contempt of the nations who have oppressed them. Yet the Hebrews have a purpose to fulfil towards their oppressors—even towards the men of Nineveh, the fiercest and bloodiest of them all. Jonah is called to be the unwilling hero of a truly heroic venture.

3. The Story.

First see the writer and then let him tell you the story. No one knows who he was or just where or when he lived. He is a Jew living among his fellow Jews, perhaps three hundred years

or so before Christ. All round him he sees the results of the centuries of persecution through which he and his nation have passed and under which they yet smart. In school as a boy, in the shop as a youth, in the warehouse or market as a man, he has seen the general look of sullen, bitter hate wherever a foreigner has appeared or even a foreign name been mentioned. On his Sabbaths he has heard of the deliverance from Egyptian slavery, from Assyrian invasion, from captivity in Babylon. He has felt the congregation thrill as they sang such psalms as "By the rivers of Babylon" (Psalm 137), with its terrific note of revenge. But he feels that all this is leading his nation away from the great road they have been called to travel. Sometimes by himself, sometimes with a little group of friends, he has sought out those greater passages in which prophet and psalmist have striven to see a purpose of love in suffering, of redemption in sacrifice. Here is his nation's true path, though the majority decline to acknowledge it. The most religious and patriotic show the spirit of revenge rather than that of love. So he writes his story of an almost unknown prophet, called Jonah (see 2 Kings 14. 25), who was called to help in the saving of his fierce and wicked enemies of Nineveh, who first shirked his duty, and finally, when he had done his job, was mortally angry with the God whose mercy was so wide as to include these hated people. The story ends abruptly, leaving Jonah—and the readers—wondering over God's love for all men.

4. Chosen Nations.

The fear at the back of Jonah's mind was that, if God's love were extended to other nations, his own nation's special position of privilege would be lost. He could not sacrifice his sense of superiority. If the Jews were the chosen nation, then all the rest were not chosen—they were rejected. That is the essence of the false nationalism which blocks the road to true internationalism. What is the right view? Were the Jews *not* a chosen nation? Are not *we* a chosen nation? Has not each member of a family a special work to do, not against all the rest, but for them?

Try to picture the conflict in Jonah's mind as the newer and finer idea thrusts in on his reluctance. See his motive as he tries to escape from the possibility of doing his job. See him with sympathy. Have not you also done as he did when you began to feel the call to some new way of living or of thinking? Have not you also felt as he felt when nature—as in Jonah's storm at sea, or the men you met—as in the sailors on the ship, seemed all to be voices urging you back to the course from which you were shrinking? Let your imagination play on it.

THE INTERNATIONAL IDEA—EARLY DEVELOPMENT 109

Our work in the world, either as man or as a nation, is often in apparent conflict with others and almost always in real competition with others. Fellowship is often so difficult that only by an act of faith can we achieve it.

5. Questions.

Can you say, from your own experience, what is the discomfort of having to widen your ideas? Get the class to contribute in answers to this.

Call the story of Jonah a myth if you like. Then what is the value of a myth? Do not try to answer this question unless you are prepared to take great care over it.

6. For Preparation and for Further Study.

Peake's Commentary on the Bible has an excellent article on Jonah, by Dr. Peake.

The Books of Ruth and Jonah in Colloquial English (N.A.S.U. ed.) may well be read alongside the authorised versions, though with *Jonah* the story as told in the Bible is difficult to make more real.

Daily Readings for the week :

- Aug. 24 M—Matt. 5. 38-48; 8. 5-13.
.. 25 T—Luke 4. 16-30.
.. 26 W—Luke 10. 25-37.
.. 27 Th—Matt. 15. 21-28; John 12. 20-32.
.. 28 F—John 4. 1-24.
.. 29 S—John 4. 27-42.

August 30th.

III.—AN INTERNATIONAL FAITH.

Bible Readings : Matt. 5. 38-48 ; 8. 10.

Suggested Hymns : 93, 110, 355, 357.

Aim of the Lesson : To see how Jesus tested his belief in God as the universal Father.

Choice of Method.

The " Aim of the Lesson " states only a part of the ground you will want to cover. You will want to see first how Jesus came to think about God as universal and as fatherly, and then you will go on to see how he tested his belief and how it stood the test. The whole of that is a very large subject. In the following Notes it is kept as simple as possible, while at the end of the Notes are added some suggestions for closer study, if you have time and opportunity for it.

The subject is one for those who would learn rather than for those who would discuss. You will find much to be learned. An idea is formed in a mind and tested in a life. You are to learn how a great idea was formed in the greatest of minds, and how its testing was part of the greatest of lives. That will take all the time you can give; so no suggestions are added for discussing how you can follow on by making the idea your own and applying it to your own affairs. That is very necessary; but it is a proper part of the lessons which follow on the League of Nations. Let such discussion take its place in those lessons. Our work in the present lesson is to unfold what we call the " Ethic of Christianity." This will give us a right attitude towards the lessons which follow, for all the best work of the League of Nations is done in the atmosphere of the Christian ethic.

Notes on the Lesson.

I. Taking Sides.

In our study of *Jonah* we saw the conflict of ideas in the Jewish mind some three hundred years before Christ. (Refer back to the Notes on last lesson.) That conflict continued. When Jesus came, the Romans were the foreign rulers of Palestine. Against them and their tax-gatherers, the Pharisees cultivated a bitter hatred, and from time to time the zealots broke out in open revolt.

The general feeling is well shown in *Ben Hur*. Oppression never quenched the hope of release, but, as the years passed, that hope took different forms. Sometimes it was a belief that a God-sent leader would come who would bring victory, and every Jewish mother longed that her son might prove to be he. Sometimes release in this world seemed so impossible that hope turned its eye to some future state, some place or condition far from this weary earth. To some the weapons were to be swords and the victory a military triumph; others thought of the storm and earthquake and a new age to follow some vast catastrophe and God himself reign over a new world; and through all the years of oppression some still believed in the use of spiritual weapons and the gaining of a world at peace.

Into this Jewish world of intense and varied hope Jesus was born. He grew up surrounded by these thoughts. Which should he make his own? Which side should he be on?

You might think that the mind of Jesus was so strong and so original that he would not be influenced by the thoughts of those from whom he sprang or among whom he lived. That is not the natural way in this world. Consider these words: "True originality is to be found by those who, standing on the limits of the sphere of the known, step out naturally to that which is beyond; it is the next step in an orderly development."

The natural impulse of Jesus bade him take sides with the Universalists: his genius for friendship bade him trust the spiritual worth of his fellow-men. (See Painter, pp. 70 ff.)

1. Choosing Heroes.

The bent of the mind of Jesus may be judged if we look at the three cases when he refers to Old Testament stories about Jews and foreigners. In each case the foreigner is appreciated. Look them up. There is the reference to Elijah and the foreign woman and to Elisha and the Syrian Naaman in Luke 4. 24-27; and there are the references to Jonah in Matt. 12. 41 and 16. 4.

3. The Faith stated.

"The Jews have no dealings with the Samaritans" (John 4. 9). "It is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation" (Acts 10. 28). These were the generally accepted views. They give us the feeling of the average Jew in the time of Jesus. It is the feeling of the "Separatist" and it was justified by an appeal to the Mosaic law. Now see how Jesus regarded that "Law" on which every Jew looked with veneration. Jesus certainly treated "the Law" with respect, but with a respect different from that

of the Pharisees. He respected the basis of justice and love on which he felt it to be founded. But then his instinct for the "universal" appeared, and he felt that this justice and love must be extended indefinitely. Read Matt. 5, 38-48—which has been described as "the most astonishing utterance in the history of religion"—and see particularly how Jesus bases his argument on his observation of God's indiscriminating provision of sunshine for good and bad. Note how he seems to regard God's ways as perfect and feels that they call for a similar perfection in his people.

Then see how Jesus elaborates his ideas in stories such as the parable of the Tares (Matt. 13, 24-30 and 37-43), where the field in the story is not the Jewish nation but the world; and in the parables of the Good Samaritan (Luke 10, 25-37), and of the Vineyard (Mark 12, 1-12).

4. The Faith tested.

We now come to the main part of our lesson (see "Aim"). For Jesus was not what is called "a mere theorist." He held no beliefs which he did not "try out" in practice. "By their fruits ye shall know them" was one of his principles. Jesus believed that God was the universal Father. He tested that faith by seeing how the foreigner, as well as the Jew, showed qualifications for sonship, for membership of God's family.

In Matt. 8, 5-13, we have the story of the Roman army captain who meets the response of Jesus with so entire a faith. See how Jesus is delighted at the proof thus given him of the Roman's worth. See how, in his astonishment at the whole-hearted faith of the man, he contrasts him with the "chosen people" who had so often disappointed him. Can you picture these two men, looking straight at one another and each recognising the other's power and authority?

In Matt. 15, 21-28 there is the remarkable story of the woman of Canaan who appeals to Jesus as "Son of David." She is insistent, but she is a foreigner, an outsider, and the disciples say, "Send her away." You see Jesus as he tests the "Separatist" idea and even puts the argument for it. Then you see how the claims of humanity simply sweep it away. The foreigner ceases to be an outsider: she is just a fellow human needing help.

Other cases might be examined: there is the story of the Greeks who came to see Jesus (John 12, 20 ff.), and the story of the Samaritan woman in John 4, but the two incidents from Matthew's gospel will probably suffice. The fruit had been tasted and the tree proved good.

5. For Closer Study.

The Notes for this subject have been brief. Much more is, of course, necessary to gain any proper view of the ideas current at the time of Jesus, of the reaction of his mind to those ideas, how he selected and rejected from them, and how he made his great contribution to Internationalism.

The Man of Nazareth, by P. I. Painter (S.C.M. 3s. 6d.), might well be read for its many illuminating pages on the whole subject, but particularly Chapters 1 and 2, which sketch briefly the early history of the Messianic Hope and the Claim of Jesus to Messiahship.

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The last sections of *Israel before Christ*, by A. W. F. Blunt (Oxford University Press. 2s. 6d.), are useful as showing the development of ideas, both social and religious, among the Jews.

The part of the Sermon on the Mount (Matt. 5. 38-48) on which our lesson is based calls for a study in itself. To say that it is "revolutionary" or that it is "fundamental to Christianity" is just to state what is obvious to everyone. But the scope of these Notes forbids any adequate consideration of that great declaration of faith.

 Daily Readings for the week :

Aug. 31	M—	Isaiah 52. 7-12.
Sept. 1	T—	Jeremiah 31. 1-14.
.. 2	W—	Jeremiah 31. 15-20.
.. 3	Th—	Jeremiah 31. 27-40.
.. 4	F—	Jeremiah 32. 1-15.
.. 5	S—	Jeremiah 32. 16-27; 30-44.

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.. 3	Th—	Jeremiah 31. 27-40.
.. 4	F—	Jeremiah 32. 1-25.
.. 5	S—	Jeremiah 32. 16-27; 30-44.

Section IX.

New Developments of the
League of Nations.

NOTES BY WILFRED H. LEIGHTON, M.A., & GEORGE PEVERETT.

Introductory Note.

THE following series of four studies on League of Nations affairs has been set for the month of September so that it may coincide with the meetings of the Twelfth Assembly at Geneva. Leaders and members should make every possible effort to follow those proceedings, by seeking in the press and through the B.B.C. programme for reliable news as to happenings and personalities.

Such attempts to keep informed on day-to-day proceedings will be greatly helped by previous knowledge of how the Assembly conducts its business. For this purpose the best course will be to read, well in advance, a cheap and valuable book, entitled *The Spirit of Geneva*, by Ethel L. Jones (Williams & Norgate. 1s.), which gives a graphic day-to-day record of what occurred at the Eleventh Assembly of the League of Nations in September, 1930. (Similar books, by the same author, are also available with respect to the Assemblies of 1928 and 1929—Williams & Norgate. 1s. each.)

Soon after the close of the London Naval Conference, in the spring of 1930, the editor of an influential London journal quoted the words, "This 'ere progress, it do go on." It is in the belief that progress has been made towards the firmer establishment of international peace that the following notes have been written. That progress is marked by the changing character of the problems with which statesmen are called to deal and on which public opinion needs to be expressed. But, if we can say of progress that "it do go on," most of us will be ready to agree that it has far to go before it can be regarded as satisfactory, and that, in this as in so many other aspects of life, progress has a chequered career. Failures and set-backs there have been and, perhaps, must be; yet failure may be made to contribute to success, if rightly handled. What seem to be the most important points are that there should be widespread and intelligent interest

in and support for all honest efforts towards the establishment of a new world-order ; that discouragement should not be allowed to dishearten nor a slow rate of progress to discourage ; and that a high sense of the vast importance of the issues at stake should help men and women to keep their heads, and to think clearly and sanely, when times of crisis arise.

Throughout many centuries prophets and seers have proclaimed their visions of peace, and heroic thinkers and men of action have laboured for what they knew could at best be a far-off, if, indeed, a possible event. To us in these days is given the task of taking some share in the work of building on foundations laid by those who lived and died without hope of realising their dreams. May we be worthy of our responsibilities and the ideals of our forerunners.

The League of Nations Union has a large library, from which members of the Union and affiliated Branches or Societies may borrow books or boxes of books for reasonable periods on payment of carriage only. Books from the Union's Library may also be obtained on loan through the agency of Public or County Libraries.

Ten Years' Life of the League of Nations (Mayfair Press. 7s. 6d.) is an excellent and well-illustrated record. Adult School orders for copies will be executed at the special price of 5s. 6d. per copy, post free, if cash is sent with order to the League of Nations Union, 15, Grosvenor Crescent, London, S.W. 1.

NOTE : In October, 1930 (too late for use to be made of it in these lessons), there was published a notable book which should have a place in every public library. It is: *The League of Nations : Ten Years of World Co-operation*. Compiled by the Secretariat of the League of Nations. With a Foreword by Sir Eric Drummond. (Allen & Unwin. 10s.) This comprehensive volume, of some 450 pages, is the most complete and most valuable official record of principal events, progress which has been accomplished, and methods which have been devised for dealing with problems which have arisen. As an authoritative record of facts, it should be consulted as fully as possible.

September 6th.

I.—FROM COVENANT TO PACT.

Bible Readings : Isaiah 52. 7-10 ; Jeremiah 31. 31-34.

Reference Books :

The Covenant Explained. F. Whelan. (League of Nations Union. 9d.)

The League of Nations. H. Wilson Harris. (Benn. 6d.)

What the League has done, 1920-29. (League of Nations Union. 6d.)

The Public Librarian or the Branch Secretary of the League of Nations Union should be consulted as to choice of books, of which there are a great number available.

Suggested Hymns : 16, 29, 325, 353.

Aim of the Lesson : To consider the progress towards lasting international peace which has been accomplished during the past twelve years.

Notes on the Lesson.

The reading from Isaiah (mentioned above) is a song of joy extolling "him that bringeth good tidings, that publisheth peace"; and the singer goes on to relate this bringing of the news of peace with "the salvation of the Lord." The song strikes a note of jubilant hope in a war-weary world. The second passage, from the Book of Jeremiah, is a repetition of the same theme. It states the promise of a covenant to be made between God and "his people": "I will put my law in their inward parts, and write it in their hearts." Here is one singing of a hope of a new order in human affairs, a break with the evil and follies of the past, and the beginning of an age which shall know the will of God and do it.

Are we justified in believing that the promotion of peace is the will of God? If so, cannot we also say that a knowledge of the machinery of peace, how it is to be created, and how it is to be kept efficient, is an approach to what the prophet meant by "the Lord hath made bare his holy arm in the eyes of all nations, and all the ends of the earth shall see the salvation of our God"? The words of Jesus come to mind: "Blessed are the peacemakers, for they shall be called the children of God."

Our present task is to look at the work of the peace-makers during the past twelve years and to see what progress has been made between the signing of the Covenant of the League of Nations and the position to-day, after the signing of the Pact of Paris. (See note at end as to a way of dealing with the subject.)

. The Covenant of the League, 1919.

The date is all-important to bear in mind. It was a war-world, a world still divided into "Allied and Associated" and "Enemy" Powers, which had to come to terms to close down a world-war and to make the best possible arrangements for the future.

The Covenant of the League of Nations constitutes Part I. of the main treaties drawn up by the representatives of the Allied and Associated Powers at the Peace Conference at Paris—viz: with Germany (signed at Versailles, June, 1919), with Austria signed at St. Germain-en-Laye, September, 1919), with Bulgaria signed at Neuilly-sur-Seine, November, 1919), and with Hungary signed at Trianon, June, 1920). Its Preamble states that it was framed "in order to promote international co-operation and to achieve international peace and security." Examine the Preamble carefully. (It will be found in copies of the Covenant of the League of Nations, in booklet form, obtainable from any branch of the League of Nations Union, price 1d., and in many pamphlets and books on the League.) Note the idealistic character of its principles. They were very much ahead of seeming possibilities at the time, but they obviously opened a door for a new diplomacy to enter into new ways of conduct.

a. The "War Clauses" of the Covenant.

These are Clauses 12, 15, 16, and 17, and they should be referred to in a copy of the Covenant. The statesmen who framed the Covenant were unable to legislate for a world in which war was likely to be abolished. They had to legislate for a world in which nations reserved and preserved their right to go to war. They therefore made provisions for dealing with disputes which might result in war. It is these Clauses which are sometimes spoken of as the "gap in the Covenant." In effect, the "Covenant permits resort to war by any Power which has exhausted the mediating efforts of the League to settle a dispute peacefully." It is, however, important to note that all nation-members of the League agree "in no case to resort to war until three months after the award by the arbitrators or the judicial decision or the report by the Council."

It is largely the provisions for delaying warlike action which have enabled the League to prevent the outbreak of war in such cases as the following :

Aaland Islands dispute of 1920-21.
 Polish-Lithuanian dispute, 1920-23-29.
 Italian-Greek dispute, occupation of Corfu, 1923.
 Gracco-Bulgarian quarrel, 1925-26.
 Bolivia-Paraguay dispute, 1928-29.

(See *What the League has Done*, pp. 5-11.)

These are the more important of some seventeen disputes, practically all threatening to result in war, with which the League has dealt up to the time of writing. That is a remarkable achievement in view of what any single dispute might have involved if there had been no effective machinery for settlement.

A question often asked is, What happens if a nation defies the League ruling? On that point it may be well to quote the following, by H. Wilson Harris :

"The answer to that depends to some extent on whether the defiance is carried to the extent of an unlicensed resort to war. If it is, then the Covenant provides definite penalties. Under the much-discussed Article 16, the offending State is immediately to be boycotted by all the Members of the League. They must break off all financial and commercial relations with it and prevent it from trading even with States outside the League. That follows automatically, once the fact that war in breach of the Covenant has been committed, has been established. Military action may follow if the 'economic sanctions' do not produce the desired effect, but in this case the States belonging to the League must decide for themselves whether, and how far, they will help. The Council can only 'recommend' military, naval or air contributions by its members. It cannot order about the British Navy, or the Italian Army, or the French Air-force. At the same time, though there is no legal obligation on a particular State to give help to the League in an emergency, there is a certain moral obligation, which has received its clearest expression in the interpretation of Article 16 given by Great Britain and France at Locarno in 1925 to the effect that 'each State member of the League is bound to co-operate loyally and effectively in support of the Covenant and in resistance to any act of aggression, to an extent which is compatible with its military situation and takes its geographical position into account.'"

Happily the League has never yet had to make recommendations to operate Article 16. Equally happily, it has made and encouraged repeated efforts to lessen the need for ever having to make such recommendations, and efforts to reduce the so-called "gap." The following notes indicate these efforts.

3. The Treaty of Mutual Guarantee, 1923.

This was an attempt to form a combination of States in the League for the purpose of defending an attacked nation, "so that

each might feel secure to disarm." It aimed to facilitate reduction of armaments, by declaring aggressive war to be an international crime. It failed because it did not receive the consent of the Great Powers.

4. The Geneva Protocol of 1924.

This laid down arbitration as a means to security and disarmament. For a State to refuse arbitration was equivalent to its being regarded as an aggressor. The Great Powers were to be committed to participation in warlike action against an "aggressor," and it was this that wrecked the possibility of success. Great Britain, amongst other Powers, refused to be committed to "sanctions" on behalf of one nation against another in whose quarrel she had no interest. "Though the Protocol was never adopted in its original form, its influence, particularly as regards the development of arbitration, has been felt in all subsequent plans for the prevention of war or the peaceful settlement of international disputes."

5. The Locarno Treaties of 1925.

These treaties were actually negotiated outside the framework of the League, but entirely in harmony with its spirit. As is well known, the most important of them concerned Germany, France and Great Britain. In theory they outlawed war as an instrument of national policy among the three Powers, by providing "sanctions" by means of a combination for military, naval and air defence against an aggressor—i.e., if Germany were attacked by France, then Great Britain would combine with Germany; if France were attacked by Germany, then Great Britain would take sides with France. This was to be the corner-stone of peace amongst the Great Powers of Europe. The important and immediate result was the entry of Germany into the League in the autumn of 1926.

All these treaties and efforts, however, left a good deal to be desired. War was still an admitted possibility, both from the point of view of aggression and defence. (Remember that nearly all modern wars have been claimed to be wars of defence, by both sides.) The result was further exploration of possible means to securing peace.

6. The Pact of Paris (The Kellogg Pact).

M. Briand, in France, and Mr. Kellogg, in the United States, framed what has come to be known as the Pact of Paris, which came into force in July, 1929, and was shortly after ratified by fifty-six States, who thereby *renounced war as an instrument of national policy* (Article 1). The Pact further laid down that *all*

disputes were to be settled by pacific means (Article 2). Note that this Pact was negotiated outside the framework of the League, and that the United States, a non-member of the League, took a leading part in its compilation and completion. The Pact of Paris virtually begins a new order in international relationships. For the first time in history a large number of nations have given their bond to abandon war as a possible means of gaining their ends in relation to their national policy. National, or "private," wars are thereby utterly discredited. If war does break out in the future, it can only be because a State (or States) has failed to keep its bond and to accept a solution of difficulties or disputes provided by law rather than war.

7. What of the future?

At this point it will be well to review the position that has been reached.

First let it be noted that the Covenant of the League has already, in a few short years, become to some extent out of date. It was a very remarkable advance on all agreements that had preceded it; it was a great step forward. But immediately that step was taken, there arose the question of what the *next* step was to be. To gain world consent to the Covenant, it had been necessary to leave the "gap." The next step was to see how the "gap" could be reduced or closed.

We have noted two failures and two successful efforts towards closing the "gap"—failure contributing to success. Note here, also, that the United States, outside the League, has been driven by the logic of events, not less than by the genius of its own leaders and people, to share, and share largely, in efforts to consolidate the ground won for peace.

The world has reached the Pact of Paris, an absolute and unconditional prohibition of any other kind of war than war in self-defence. More than that, the sixty nations which have now signed the Pact, are bound by its second Article—which has been described as "the shortest and simplest instrument of its kind in the archives of diplomacy, the best hope of the world, . . . the supreme principle of the world's law." That Article should be known by heart by everyone. It reads:

"The High Contracting Parties agree that the settlement or solution of all disputes or conflicts, of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means."

Every nation is, therefore, committed to nothing but to peace so long as it can preserve peace by any reasonable possibility of human effort.

The next step.

What, then, is the next step? It is the provision of those "peaceful means" that are absolutely essential for the settlement of disputes or conflicts which must inevitably arise from time to time in the affairs of nations and peoples—as they do in the affairs of individuals.

One thing to be done is to revise the "cumbersome and obsolete provisions" of Article 16 of the Covenant, which contemplate a series of "sanctions," armed and economic. That will be a task calling for infinite patience and genius on the part of responsible statesmen. It involves, moreover, the establishment of machinery for dealing with any emergency that can be foreseen—and that machinery is not easy to devise. The machinery must be in accord with the framework of the League, but it must also win the adherence of those nations which are not in the League. Next week we shall consider in detail something of the machinery of peaceful negotiation, so the matter need not be pursued fully just now.

One other, and immensely important, thing to be done is to establish public opinion which will instinctively think in terms of peace and not in terms of national power or force. When the representatives of the five great naval Powers met in London in 1930 they were conscious that *their peoples expected them to achieve good results*. It was said that none of them dared go back with the responsibility of having wrecked such an effort at limitation of armaments—because their own people and the people of the world would have condemned them.

In these days the leaders of the nations are, more than ever before, responsive to the minds of the people. If those minds are set on peace, are well-informed, are prepared to follow the actions of their representatives, and are as eager in their support of right as they are ready in their condemnation of wrong, the statesmen will strive without ceasing to garner the desired harvest. But an indifferent people is likely to reap a very different harvest, and one that it will deserve.

p. A way of dealing with this subject.

It must be assumed that the leader has made himself closely acquainted with the Covenant of the League of Nations, and especially with the Articles particularly referred to.

Summarise the Articles in question. Dwell on their character, as well as on the whole character of the Covenant, in view of the condition of world affairs in 1919, when a state of war still held over more than half the world. Then consider such questions as: (1) Was not it a remarkable step forward to get such a Covenant embodied in the Treaty of Peace? (2) How far do you think this success was due to (a) the ~~war-weariness~~ of people

ROAD-MAKERS

and statesman ; (b) the *idealism* of such men as the late President Woodrow Wilson ; (c) *fear* of the consequences of another world-war ?

Note the instances mentioned where the League has been able to secure settlement of acute disputes. What do members remember of the circumstances of these cases ? Or, have they forgotten those circumstances ? Exactly what steps were taken by the League in one or other of these disputes ?

Emphasise the nature of the above extract quoted from H. Wilson Harris, and relate it to the failure of the proposed Treaty of Mutual Guarantee and the Geneva Protocol. What do members think about the attitude of Great Britain in relation to these two proposed treaties ?

Touch on the manner in which failure led to further attempts and explain the position of our country under the Locarno Treaties.

Mark the contribution made by the United States in the framing and adoption of the Pact of Paris, and note the simplicity of the Article quoted. Is there any way in which members think it could be improved or strengthened ?

After going through the paragraphs headed "What of the future ?" come to the question as to just how public opinion is formed and strengthened in relation to questions of war and peace, and as to what more can be done by the ordinary man and woman to strengthen such public opinion in the right way.

Refer to note in Introduction (p. 206) as to keeping informed about happenings this month at the Assembly at Geneva.

Daily Readings for the week :

- Sept. 7 M—Isaiah 2. 1-4 (cf. Micah 4. 1-5) ; Matt. 5. 9 ; 43-48.
 .. 8 T—Jeremiah 35.
 .. 9 W—Jeremiah 36. 1-14.
 .. 10 Th—Jeremiah 36. 14-26.
 .. 11 F—Jeremiah 36. 27-32 ; 45.
 .. 12 S—Jeremiah 37.

September 13th.

II.—LAW—NOT WAR.

Bible Readings : Isaiah 2. 1-4 (cf. Micah 4. 1-8) ; Matt. 5. 9 ; 43-48.

Reference Books : See end of lesson notes.

Suggested Hymns : 347, 34, 357, 41.

Aim of the Lesson : To examine the machinery which is helping to substitute law for war in international relations, and particularly in the settlement of international disputes.

Notes on the Lesson.

The well-known passage from Isaiah (see also Micah) points to a Utopian world which is very far, as yet, from being realised. In effect, the prophet foresees a world set free from the curse of war. But even in a war-free world there will be disputes to settle, and settlement will only be possible if the right kind of machinery is set up. Our present attempt is to learn something of the machinery already set up for the peaceful settlement of international disputes.

The second Bible reading takes us into the realm of Christianity, where love cancels out hatred, and exceeds what we call justice because it is "the fulfilling of the law" without coercion. We are a long way off that yet, but one great stage towards it is the substitution of the moral sanctions of law for the barbaries of war in the settlement of international disputes.

1. The History of Arbitration.

Arbitration has a long history, well worth study. Here we can only refer to some incidents of it. (Refer to Arnold-Forster's *The Victory of Reason* for an excellent and full account.)

Methods for the peaceful settlement of disputes were practised in China centuries ago, and amongst important European cities during the Middle Ages. What we now term Arbitration, however, practically began in 1794, by what is known as the *Jay Treaty*, between Great Britain and America. This was negotiated for the settlement (1) of the boundary between Canada and the United States, which had been agreed to by the Treaty of Versailles in 1783, and (2) the amount to be

paid by Great Britain and the U.S.A. to one another in respect of illegal captures of vessels during the American War of Independence.

The Rush-Bagot Agreement of 1817 was an agreement reached in 1817 (after the war between the U.S.A. and Great Britain, 1812-1814), whereby armed vessels on the Great Lakes were limited to revenue-cutters, whilst the land frontier was left completely undefended. The effect of this on later arbitration agreements has been enormous, and the Canadian delegate, with great effect, told the story of it and its values to the Ninth Assembly of the League.

The Alabama Arbitration (1862-72), again between Britain and the U.S.A., was happily settled by a tribunal at Geneva. It ended a ten-year quarrel about the losses sustained by the U.S.A. through the action of the *Alabama* during the Civil War. Here is what the historian Trevelyan says of it :

"The just settlement of the *Alabama* question, in 1872, before the Geneva tribunal, which rejected the 'indirect claims' and assessed the others at fifteen million dollars, was one of the landmarks in the history of international arbitration, and put an end to a period of strained relations between the two parts of the English-speaking world."

Examples of arbitration could easily be multiplied, and, as Mr. Arnold-Forster says, "In no case has a dispute once submitted to arbitration ended in war." There was the *Treaty between Argentina and Chile in 1902*, one result of which was the great statue of Christ, high up in the Andes, with the inscription: "Sooner shall these mountains crumble to dust than Argentines and Chilians break the peace which at the feet of Christ the Redeemer they have sworn to maintain." In 1904 the *Dogger Bank incident* nearly led to war between Russia and Great Britain. It was prevented because both countries agreed to "vindicate justice" by accepting the verdict of an impartial tribunal. Immediately prior to the war of 1914-18, the *Bryan Treaties* were negotiated, whereby the States concerned agreed not to resort to war until disputes between them had been submitted "to a permanent commission predominantly neutral in character."

In all, during the nineteenth century, 471 disputes were settled by arbitration, and up to 1918 the practice of arbitration had so far developed that there were then eighty-three treaties in existence for the compulsory arbitration of disputes. All these, however, excluded disputes involving national honour or vital interests. What is important is that the success of arbitration, together with the Covenant of the League, led to the creation of

a permanent body of judges, which was set up at the Hague in February, 1922.

2. The Permanent Court of International Justice.

Article 14 of the Covenant provides for the setting up of the Permanent Court of International Justice, which can try cases, or give "advisory opinions" on legal points, if the League Council or Assembly invites it to do so.

This Permanent Court was largely the outcome of earlier attempts to found a permanent Arbitration Court at the Hague. This was done in 1899, when the Hague Tribunal was founded (largely on the initiative of the then Czar of Russia, who convened a conference in 1899). Much was hoped from the Tribunal and the international conventions connected with it, but the outbreak of war in 1914 dashed hopes to the ground and gave the world a terrible lesson in the need for adequate means of settling disputes by peaceful methods.

During the terrible years of war, there were men in England and America who gave earnest thought to how a fresh start could be made as soon as peace had been declared. The time for action came in 1919, and in 1922 the immensely important Permanent Court of International Justice was set up at the Hague. A new institution had been created; it remained to see what use the statesmen of the world would find for it—whether they would be as ready to trust to it as some of them had been to trust to the terrible arbitrament of war.

3. The Constitution of the Court.

This Permanent Court consists of fifteen judges, of the highest international repute, chosen simultaneously from fifteen States, by the League Council and Assembly. The nine-year period for which the first judges were elected expired in 1930, and a new election took place at Geneva in September last.

The Court exists to pass judgments on legal matters referred to it by the League or by States which have agreed to accept its decisions. There have been openly-expressed fears that the Judges would not act impartially; that when a Judge's own country was concerned in a disputed matter, he could not be relied on to consent to judgment unfavourable to his country's immediate interests. Those fears have been falsified by events. So far all the Court's decisions have been marked by strict impartiality, and there has been no suspicion of a Judge attempting to favour his own country at the expense of justice. The League has referred difficult judicial matters for decision and interpretation, and always the decisions have been recognised

as just. The Court has also advised interested States on the interpretation of treaties—a matter which, failing impartial consideration and judgment, is one very likely to lead to rupture or even war.

4. The Optional Clause.

When the Court was established, it was hoped that all nations would accept the obligation to submit to its judgment all important cases of dispute, and particularly legal cases. This hope was not fulfilled, largely because the Great Powers would not agree. There was, therefore, instituted what is called an "Optional Clause," which gave opportunity for States voluntarily and individually to agree to submit to the Court's decision disputes in which they might become involved with other States. Article 36 of the Statute of the Court gave scope for progress. This is what is known as the "Optional Clause." It provides that States may

"declare that they recognise as compulsory, and without special agreement, in relation to any other Member (of the League) or State accepting the same obligation, the jurisdiction of the Court in all or any of the classes of legal disputes concerning :

- (a) The interpretation of a Treaty ;
- (b) Any question of International Law ;
- (c) The existence of any fact which, if established, would constitute a breach of an international obligation ;
- (d) The nature or extent of the reparation to be made for the breach of an international obligation.

The declaration referred to above may be made unconditionally or on condition of reciprocity on the part of several or certain Members or States, or for a certain time.

In the event of a dispute as to whether the Court has jurisdiction, the matter shall be settled by the decision of the Court."

It may be said with truth that "the rush of States in 1929 to give the Court jurisdiction as of right and without special agreement in all disputes on points of law" is proof that they believe in it, in its value, and in its competency. By October, 1929, forty-two States had signed the Optional Clause, of whom fifteen (including the British Empire and the Dominions) did so at the Tenth Assembly. That action may rightly "be interpreted as a strong vote of confidence in the Court's work and reputation."

5. "The General Act."

There is now in existence a "General Act for the Pacific Settlement of International Disputes." It is a treaty prepared by the League of Nations and is open for all countries to sign, if

they will. If it is accepted as a whole and without reservations, it provides for the acceptance in advance of means of peaceful settlement for all kinds of international disputes without exception.

The Covenant provides that all States shall try peaceful *procedure* with regard to disputes; the General Act provides that they shall bind themselves not only to procedure but to peaceful *settlement*. It is therefore an attempt to close the "gap" in the Covenant.

Many bi-lateral treaties (i.e., between pairs of nations) have been made since 1924. But this process of separate treaties is slow and cumbrous. The General Act gives opportunity for any nation to agree to peaceful means of settlement with all other nations. It deals with conciliation and judicial settlement, but the crux of the matter is its provision for arbitration, by which, if conciliation fails, the signatories bind themselves to accept the judgment of arbitrators who are to settle the dispute on the basis of equity and fair-play. It should be noted that the General Act would supplement and not supersede action by the League.

Whether or not Great Britain should sign this General Act is a matter for careful consideration. There is much difference of opinion with regard to "reservations" which may be made at the time of signature. Those who wish to learn more of the matter should enquire of the National Council for the Prevention of War, 39, Victoria Street, London, S.W.1.

6. Three Methods of Dealing with Disputes.

It should be specially noted that, by Article 12 of the Covenant, all members of the League of Nations agreed to submit their disputes to judicial settlement, arbitration, or enquiry by the Council, and in no case to resort to war until three months after the award or report.

There are important differences and values in these three methods of (a) judicial settlement, (b) arbitration, and (c) enquiry by the Council, i.e., conciliation.

Judicial settlement is the suitable method where the questions at issue turn on the interpretation of treaties, or, one may say, the interpretation of agreements between nations, which they have agreed shall be the "law" governing their relations with one another. It is the duty of the judges to find out the relevant facts, to interpret the law, and to declare the legal rights and obligations of the parties. A great deal may depend on the interpretation of a treaty—and we know how often it is necessary for disputants to seek the decision of national courts for the settlement of "civil actions." No person, or nation, can be trusted to decide such disputes for himself. Just as, within the

nation, it has proved necessary to set up Law Courts, so it has been found necessary to set up the Permanent Court of International Justice. What is now needed is a great strengthening of "international law," which it will be the business of the International Court to administer.

Arbitration is the method of seeking decision by selected men, chosen by agreement (as to their probity and impartiality) to deal with a particular dispute, whose decision is to be accepted as an honourable obligation. The arbitrator is not concerned with law. His business is to examine the facts, and then, in an open-minded and reasonable way, to decide what would be a fair settlement of the matters in dispute. This method is specially suitable in cases where there is dispute as to facts and where there exists no treaty, "law," or agreement which governs the matter at issue, or where, e.g., it is necessary to assess "damages."

Conciliation is the method most suitable when such intangible things as national honour, vital interests, emotions, patriotism, etc., are of supreme importance; when there is possibly no question of interpretation of "law" or treaties, and when facts are of less importance than real or imaginary injury to honour or prestige. As the word implies, it is the method for getting friends of both parties to a dispute to act as peace-makers, whose task it is to do all that is possible to restore goodwill and amity between them. The elucidation of facts may be important, and the time taken to elucidate the facts even more important (as giving time for hot blood to cool and for wiser councils to prevail), but the most important aspect is that opportunity is given for third parties to use their friendly offices in removing misunderstanding and promoting goodwill. "Enquiry by the Council" is a method of organising conciliation.

Discuss various forms of international disputes which have been, or might be, dealt with by one or other of these three methods.

7. Towards the Reign of Law.

Looked at from one point of view, it may be said that great progress has already been made towards the establishment of "international law."

Looked at from another point of view, it may be said that we are only at the beginning of anything like a satisfactory code of "international law," which will be adequate for the needs of the modern world.

There is truth in both points of view. The peoples of the world are launched on a task of almost infinite complexity. We may take heart that progress has been and is being made, and with renewed vigour give our support to all honest efforts to extend the reign of law.

8. A Way of Dealing with this Subject.

Note that the ideal expressed in the Bible Readings has become, not merely the ideal of a few prophets and seers, but of millions of men and women of all races and religions.

Deal briefly with the history of Arbitration (Section 1), specially noting (a) the immense number of disputes dealt with by this method, (b) the remarkable fact that "in no case has a dispute once submitted to arbitration ended in war," and some of the reasons for this, and (c) one or other of the actual cases mentioned, as, for instance, the Dogger Bank Incident, in which Britain and Russia were involved.

Discuss the formation and character of the Permanent Court of International Justice, the method of appointment of judges, how the Court works, and some cases with which it has had to deal. Note particularly that in practice the fear that Judges would favour their own countries has been falsified.

Point out the value of the "Optional Clause," by which a large number of States have bound themselves, of their own free will, to accept the jurisdiction of the Court. Then discuss paragraph 5, showing the much wider scope of "The General Act," by which States are invited to agree to peaceful *settlement* for all disputes. Consider specially the position of Britain and the Dominions.

Go carefully through the three alternative methods for the settlement of disputes, discussing the differences of character and procedure, and the merits of each in relation to particular forms of dispute.

Discuss such questions as

- (1) What are some of the "laws" which now govern relations between nations?
- (2) How far are we justified in feeling that real progress is being made towards the establishment of international law?
- (3) What is the special value of gaining time for the discussion of disputes and the postponement of any warlike action?
- (4) In what ways can men and women in private life best help to promote the cause of "Law—not War"?

Some Book References.

- The Victory of Reason.* W. Arnold-Forster. (Hogarth Press. 2s.) An excellent account of the history and possibilities of international arbitration.
- The Permanent Court of International Justice.* A League of Nations publication. (Williams & Norgate. 1s.) A most useful small volume.
- The Court of International Justice.* A. Fachiri. (Oxford Univ. Press, 15s.) A standard work, which should be in Public Libraries.
- The World Court.* Wheeler-Bennett and Fanshawe. (Allen & Unwin. 10s.)

ROAD-MAKERS

The League Council in Action. T. P. Conwell-Evans. A study of the methods employed by the Council of the League of Nations to prevent war and to settle international disputes. 1929. (Oxford Univ. Press. 12s. 6d.)

Justice Among Nations. H. G. Alexander. (Hogarth Press. 1s.)
The first Frederick Mertens Lecture on War and Peace.

The Life We Live. Lesson Handbook for 1927. Section VI., on "The League of Nations: I. Arbitration."

Daily Readings for the week :

- Sept. 14 M—Psalm 72. 1-19.
 .. 15 T—Isaiah 59.
 .. 16 W—Isaiah 61.
 .. 17 Th—Isaiah 65. 17-25; 66. 22.
 .. 18 F—2 Peter 3. 1-13.
 .. 19 S—Rev. 21. 1-7; 10-13, 21-27.

September 20th.

III.—THE WORKERS' HOPE.

Bible Readings : Psalm 72. 1-7 ; Luke 4. 16-21.

Reference Books : See end of lesson notes.

Suggested Hymns : 349, 88, 24, 25.

Aim of the Lesson : To see how the work of the International Labour Organisation is contributing to the peace of the world by the removal of industrial and other evils.

Notes on the Lesson.

Psalm 72 (see above) strikes the note of promise—promise of equity and justice. "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor." The Psalmist knew something of the injustice of man to man, especially when some men gain power over their fellows ; but his song is filled with hope of better things.

In the second reading (Luke 4. 16-21) we have the account of how Jesus read out the words from old Hebrew scripture (they have been called "the Charter of Christianity"), proclaiming hope for the poor, the broken-hearted, the blind, and "them that are bruised," and declaring "To-day is this scripture fulfilled in your ears."

In one sense the fulfilment of that scripture has been a long, long story, not yet ended, by any means ; and our task in this lesson is to consider some of the ways in which it is being fulfilled in our days.

1. "The Charter of Labour."

Many hopes of the workers of the world must be largely centred in the International Labour Organisation, the particular branch of the League of Nations which we are now to consider.

When the peace-makers met in Paris in 1919, one of their first acts was to appoint an Industrial Commission. The Commission had no easy task, but it framed Part XIII. of the Treaty of Versailles, which consists of two sections : one setting up the machinery of the International Labour Organisation (the I.L.O.), and the other laying down "General Principles."

It is these General Principles which constitute the Charter of Labour. They are nine in number, and provide

- (1) That labour should not be regarded merely as a commodity or article of commerce ;
- (2) The right of association for all lawful purposes for employed as well as employers ;
- (3) Payment of wages adequate to maintain a reasonable standard of life ;
- (4) Adoption of an eight hours' day or a forty-eight hour week as standard to be aimed at where it had not already been attained ;
- (5) Adoption of a weekly rest-day, which should include Sunday wherever practicable ;
- (6) The abolition of child labour, and limitations on the employment of young persons so as to assure their proper physical development and continuance of their education ;
- (7) The principle of equal remuneration of men and women for work of equal value ;
- (8) Equitable treatment for all workers in each country, irrespective of their nationality ; and
- (9) Provision in each State of a system of inspection (to include women inspectors) to ensure the enforcement of laws and regulations for the protection of the employed.

2. The Historical Background.

All movements and institutions which have benefited mankind in any way have come into being after a period of preparation and development. The I.L.O. is no exception to this rule. From at least the early nineteenth century, and particularly from the time of Robert Owen, attempts were made to create some kind of international labour organisation. Many men, of various nations, made their contributions, but it was the Swiss Confederation that took the official initiative in convening an international labour conference. At this juncture the then young German Emperor stepped into the picture and, as a result, the Berlin Conference was held in 1890. It did little more than clear the ground, for its purposes were thwarted by governmental rivalries and reserves. But voluntary effort was now thoroughly stirred.

It was largely through the efforts of the French Count Albert de Mun and the German Bishop Kettler that Pope Leo XIII. issued, in 1893, his famous Encyclical on "The Condition of the Working Classes"—a letter which led many conservative leaders of Europe "to throw up their hands in horror and to exclaim that the Pope had turned Socialist." What is specially notable is that the main principles laid down in this "charter" as the minimum required by natural justice and by Christianity

were practically a statement of the "General Principles" embodied later in the Treaty of Versailles.

This advanced lead on the part of the head of the Roman Church fostered strong co-operation between "secular Socialist forces and those who were inspired by the Catholic tradition." Both sections, drawn from many countries, were strongly represented at a great International Labour Conference held at Zurich in 1897. This led on to the formation, in 1900, at Paris, of an International Association for Labour Legislation, with permanent headquarters at Basle. It was this Association which got the seven principal manufacturing States to abolish the use of white phosphorus in matches, and fourteen States to agree to the abolition of night work for women. Even the war did not kill the Association, and it played a great part in leading up to the establishment of the I.L.O. as part of the League organisation.

3. The Constitution of the I.L.O.

Article 387 of the Treaty of Versailles lays down that "the original Members of the League of Nations shall be the original members of this organisation, and hereafter membership of the League shall carry with it membership of the said organisation." How important the whole matter was considered is suggested by the fact that, by special resolution of the Peace Conference, Germany became a member of the I.L.O. at the outset, though she did not join the League until 1926, and that Brazil, though she resigned from the League, retains her membership of the Organisation.

The I.L.O. operates by means of (1) a General Conference, (2) a Governing Body, and (3) the International Labour Office at Geneva.

4. The General Conference.

This is comprised of four representatives from each of the Member States: two representing the Government, one the employers, and one the workers. The two latter are appointed by the Government, but only in agreement with the representative organisations of their respective groups. In the case of Great Britain, these groups are the National Confederation of Employers' Organisations and the General Council of the Trades Union Congress respectively. Two technical advisers may accompany each delegate for every item on the agenda, and, when matters specially concerning women's work are under consideration, women are chosen to act as advisers.

The General Conference meets once a year, generally at Geneva, and deals with the agenda drawn up by the Governing Body.

5. The Governing Body.

This is composed of twenty-four members, appointed for three years. Twelve represent the Governments, six are chosen by employers' representatives, and six by the workers'. Eight of the first twelve are nominated by the leading industrial States, viz., Germany, France, Belgium, India, Italy, Japan, Canada and Great Britain, the other four being chosen by Government delegates, excluding those of the eight mentioned. The functions of this body consist of "fixing the agenda for Conferences, and suggesting the lines on which enquiries suggested by the Conference should proceed, the appointment of International Advisory Committees on special subjects connected with labour, and the control of the budget."

6. The International Labour Office.

This office is situated at Geneva, where it was inaugurated "as part of the organisation of the League." It is, however, quite separate from the League Secretariat, both as regards policy and administration. The Office is controlled by a Director, who is responsible to the Governing Body, by whom he is appointed. The Director acts as secretary to the General Conference, and appoints the staff of the Office, which consists of over three hundred persons, a goodly proportion of whom are women. There are National Correspondents of the Office in eight countries, including the United States.

7. The Work of the General Conference.

The General Conference corresponds to the League Assembly. After the appointment of officers, etc., it sets up special committees to "examine the agenda." These committees propose (1) *Draft Conventions* (which are like treaties, laying down regulations governing the conditions of labour), (2) *Recommendations* (which are statements of general principles), and (3) *Resolutions* (which are non-obligatory, and suggestive of future policy).

Of these, the Draft Conventions are the most important. "After adoption by the Conference, it (the draft) is deposited with the Secretary-General of the League and circulated to the Governments of all Members. Each State-Member is pledged to bring the Draft Convention before its Parliament within one year, or, in exceptional circumstances, eighteen months. Failure on the part of a Government to carry out this pledge entitles any other Member to refer the matter to the Permanent Court of International Justice (Article 416)." The Draft Conventions are discussed for two successive years before being presented for adoption, and a final vote of two-thirds majority of the Conference is required.

8. Examples of Draft Conventions.

Some idea of the work done may be gained by noting Conventions approved at two Conferences and the number of States which have ratified them up to July, 1930.

With regard to the first Conference, held at Washington in 1919, there were six Conventions, which have been ratified as follows :

1. Application of the principle of an eight-hour day and a forty-eight hour week (fourteen ratifications).
2. Provision against unemployment (twenty-three ratifications).
3. Employment of women before and after child-birth (eleven ratifications).
4. Employment of women on night-work (nineteen ratifications).
5. Minimum age for employment of children in industry (eighteen ratifications).
6. Prohibition of night-work by young persons employed in industry (twenty-one ratifications).

At the Geneva Conference of 1929 two Draft Conventions were adopted :

1. With regard to weight of heavy packages transported by ships.
2. Protection against accidents, particularly with regard to dock workers.

In all there have been some twenty-nine Conventions and three hundred and ninety-two ratifications. Some other matters dealt with, in addition to those mentioned above, are the employment of seamen, white lead, workmen's compensation, medical examination, sickness insurance, and night-work in bakeries.

As showing the influence of the I.L.O., it may be noted that whereas, up to 1919, only fourteen States had ratified the Berne Convention with regard to the use of white phosphorus in matches, a further fifteen States have now ratified it as an I.L.O. Convention. "This Convention has stamped out one of the worst industrial diseases in every country which has ratified it."

9. Investigation and Progress.

In its earlier years the I.L.O. dealt with more flagrant cases of injustice to workers (e.g., child carpet weavers in Persia, injustice to wrecked seamen, anthrax prevention, etc.). If its work is now less dramatic, it is not less valuable, for it is patiently investigating and publishing information about such important matters as labour conditions in Africa and Asia (including questions of forced labour), agricultural conditions, occupational diseases, migration and the treatment of emigrants, etc.

Such careful investigation is seen to be specially necessary when regard is had to the widely-varying conditions in more or less industrialised countries, with their differing standards of living.

It should be clearly realised that, as an outcome of the work of many devoted servants of the people, there is now in existence an international organisation devoted to promoting the welfare of the world's workers, irrespective of race, colour, religion, nationality, etc.; that this organisation is representative of workers as well as of employers and governments; and that, for many workers, there is only hope for improvement as international agreement is reached. Workers in advanced countries need to have their position safeguarded against the competition of less-favoured workers, whilst the latter's only hope is often influence brought to bear from outside their own ranks and country.

Note specially that improvement is not to be effected merely by safeguarding comparatively well-paid workers against the competition of low-paid or sweated workers. It is to be arrived at by an all-round raising of the standard of living. As conditions for workers in less advanced countries are improved, there will be a consequent increase in demands for goods and services, which will be of all-round benefit. It is to the workers' interest that there shall be both improved and increased methods of production, with such increase of consumption as will enable them to live at much higher standards than they do at present. Thus any substantial raising of the standard of living for coolies in, say, India, should increase their demands and consumption of goods and services from Britain and other countries.

10. A Way of Dealing with this Subject.

The Bible readings give opportunity to stress the age-long need for protection and fair treatment of many of "the world's workers."

Go through the nine "General Principles" of the "Charter of Labour," noting how they came into existence, and the fact that their pronouncement meant that the desirable things which they proclaim were denied to many workers.

The "Historical Background" is important as showing how men of many nations (note particularly the Catholic contribution) helped towards the setting up of a new standard.

The sections dealing with the constitution of the I.L.O. should be supplemented by wider reading about the subject, so that the leader may give a graphic picture of this important international body. Emphasise that workers' representatives play their full part.

Make clear the differences between *Draft Conventions*, *Recommendations* and *Resolutions*, and the value of these in dealing with problems at various stages.

Urge the importance of ratification and the need for voters to learn what is being done by this country. Note that up to July, 1930, Great Britain had not ratified Conventions relating to Hours of Employment, Employment of Women before and after child-birth, Employment for Seamen, Minimum Age in Agricultural Work, Use of White Lead, Weekly Rest Day, Night Work in Bakeries, and the Repatriation of Seamen. What are some of the reasons for this position? If there are great difficulties about ratification in Britain, how much greater must be the difficulties in some less progressive countries.

Show the wide range of subjects dealt with in the various Conventions mentioned and the necessity for careful investigation before action can be taken.

Discuss such questions as

- (1) What is the special value of the I.L.O. to workers in, for example and comparison, (a) Great Britain, (b) India, (c) China, and (d) U.S.A.?
- (2) In what ways, and to what extent, have the aims stated in the constituent statute of the I.L.O. been fulfilled?

Some Book References.

What the League Has Done. (League of Nations Union. 6d.)

Ten Years' Work of the International Labour Organisation. An illustrated album. (I.L.O. Office, 12, Victoria Street, London, S.W.1. 4s. post free.)

The History of the I.L.O. George N. Barnes. 1926. (Williams & Norgate. 3s. 6d.)

Peace through Industry. Oliver Bell. A brief illustrated account of the I.L.O. (League of Nations Union. 2d.)

The Life We Live. Lesson Handbook for 1927, pp. 224-232.

Daily Readings for the week :

- Sep. 21 M—Isaiah 2. 1-4; 4. 2-6; 25. 4-9.
 .. 22 T—John 8. 31-43.
 .. 23 W—Gal. 5. 13-25.
 .. 24 Th—Romans 8. 14-28.
 .. 25 F—Romans 8. 28-39.
 .. 26 S—Rev. 11. 15-19; 12. 7-11.

September 27th.

IV.—A WORLD SET FREE. (DISARMAMENT.)

Bible Readings : Isaiah 2. 1-4 (cf. Micah 4. 1-8) ; Galatians 5. 13-25.

Reference Books : See end of lesson notes.

A Quotation :

"The real motive for Disarmament should not be fear, but hope. It should be not a vision of possible disaster, but a vision of the New Jerusalem which the peoples of the West could build if they could but save the wealth, the inventive genius, the organising skill, the governmental ability which they throw away in unproductive expenditure for war. But while this is true, it is also true that it is madness not to speak the truth about the cataclysm that would ensue if war were once more permitted to break out.

"Had the peoples known in 1914 what the last war would be like who believes that it would have been allowed to happen? It is vitally important that they should not drift in ignorance again to another great international crisis which will bring them face to face with a catastrophe which in all human probability will wipe out the society in which they live."—PROF. F. J. NOEL BAKER.

Suggested Hymns : 29, 34.

Aim of the Lesson : To consider what progress has been made towards disarmament, and the great benefits that real disarmament would bring.

Notes on the Lesson.

There can be no direct reference in the Bible to disarmament, because the problem is essentially a modern one. Yet no one would think of comparing the spirit and methods of modern war and armaments with the spirit and methods of Jesus. If, however, there is an absence of any explicit statement about either disarmament or war, there is a spirit implicit both in certain parts of the Old Testament and most emphatically in the New which condemns armaments as a basis of national security. Consider the first of the Bible readings. It is a very familiar passage, almost a hackneyed passage, and, like all sayings which are hackneyed, is treated with a certain amount of disregard, if not cynicism. Try, however, to approach it in the spirit of the prophet who wrote it. It is the vision of a young man full of

faith and hope. He did not live to see the dream come true—but does that destroy the meaning and value of the vision? Read and ponder over the words of verse 4. Would the prophet write like that if he were living to-day? Would the same faith and hope be possible? That is what we are to try to find out in this lesson.

Turn now to the second reading. The whole point here surely is that there is a conflict in this world between what Paul calls "the flesh" and "the Spirit"—or as we might put it, between material things and spiritual things. In the modern world, and particularly since the sixteenth century, politics have tended to be concerned more and more with material things; they have been based on power and might. The idea of prestige has laid hold of the national consciousness, but fear has lurked in the shadows, with the result that self-defence, which often means preparation for aggression, has resulted in huge armaments. The whole spirit of aggression, self-defence and fear was further aggravated between 1870 and 1914, by the division of the great nations of Europe into two armed camps.

The atmosphere of pre-war Europe is implicit in the words of the letter of Paul to the Galatians. "Now the works of the flesh are . . . hatred, variance, emulations, wrath, strife." But consider what he says about "the fruit of the Spirit," and see if such things would need armaments to make them effective.

1. The Peace Treaties, The Covenant of the League, and Disarmament.

According to the Treaty of Versailles, Great Britain and the other European Powers are deeply pledged to a reduction of their armaments. The disarmament of Germany was stated to be the first step towards the general reduction and limitation of armaments. The small German army was defined as an army to be "devoted exclusively to the maintenance of order within the territory and to the control of the frontiers." The disarmament of Austria, Hungary and Bulgaria was also effected by treaties with those specified and limited functions.

Article VIII. of the Covenant of the League of Nations also states "that the maintenance of peace requires the reduction of national armaments to the lowest point consistent with national safety." Therein lies a promise and an obligation of honour, and we are entitled to ask "What has been done to reduce armaments since the inauguration of the Covenant?"

2. The Washington Conference of 1921-22.

This was the first big and successful attempt to reduce and limit naval armaments, which, it is agreed by experts, must precede the reduction and limitation of land armaments. This

Conférencé (like the London Conference of 1930) was concerned with the five great naval Powers: U.S.A., the British Empire, Japan, France and Italy. The agreement reached was practically limited to number and tonnage of battleships only—in the approximate proportions of 5, 5, 3, 2, 2. Figures for each country may be summarised thus: U.S.A., 18 ships (500,650 tons); British Empire, 22 ships (580,450 tons); Japan, 10 ships (301,320 tons); France, 10 ships (221,170 tons); Italy, 10 ships (182,800 tons). There were also important provisions with regard to (1) scrapping certain existing ships; (2) strict limitation of building for a period of years; and (3) no new battleship to exceed 35,000 tons. A proposal to abolish submarines was defeated.

3. Central American Disarmament Convention, 1923.

By this treaty the republics of Guatemala, Honduras, Salvador, Nicaragua and Costa-Rica agreed upon a mutual and reciprocal reduction and limitation of all armaments. These States form a special geographical region, and are too poor to afford great armaments. The treaty itself is of a simplicity which corresponds to the simplicity of their civilisation. The main value of the treaty lies in a provision that no signatory power may possess more than ten military aircraft, none of them shall ever make use, in any way, of poisonous or asphyxiating gases, and none of them shall acquire any vessels of war except armed coastguard vessels.

4. The Moscow Conference of 1922.

This was badly and hurriedly prepared. It was concerned with Russia, Poland, Finland, Esthonia, Latvia and Lithuania. It proposed that Russia should have an army limited to 200,000 men, and that the armies of the others together should not exceed 94,000 men. The superiority of Russia over the rest need not be laboured, and it is no wonder that the conference was a failure.

5. The Fifth Pan-American Conference, 1923.

At this conference, which was held at Santiago, a discussion on disarmament took place, but no valid conclusions were reached, for reasons which need not detain us here.

6. The League of Nations Naval Conference at Rome, 1924.

This was a meeting of experts who met to draw up a programme to be presented at a subsequent conference. The naval experts of the principal members of the League were present and also a Russian admiral. The conference failed for two main

asons. Naval experts and admirals are not the best people to consider the reduction of navies. It is like asking an armament maker to submit plans for the reduction of guns. The conference so failed because it became plain that it could reach no decisions without involving political matters. In short, the political atmosphere was wrong.

The Preparatory Commission of the League.

Other attempts at the reduction and limitation of armaments were made, and in 1926 the League set up a Preparatory Commission, which met and set up two technical sub-committees, called respectively A and B. A was composed of military, naval and air advisers, and was further sub-divided into three sections. B was composed of financial and other technical experts, and was to be helped by a joint committee of economic and other experts. These committees have been at work for four years, but so far no agreed plan of reduction and limitation of armaments has been forthcoming.

The London Naval Conference of 1930.

It will be remembered that, in the autumn of 1929, the British Prime Minister went to America to discuss with the President of the United States questions of the limitation or reduction of naval armaments. There followed, early in 1930, the London Naval Conference, in which Britain, the U.S.A., Japan, France and Italy took part.

Though this Conference did not fulfil many hopes, it had some valuable results. Britain, Japan and the U.S.A. came to agreement as to naval limitation, and to some degree of reduction, for a period of years. France and Italy were unable to agree, and the Conference ended with the decision for those two Powers to continue negotiations with a view to later agreement if possible.

The position now is that, for a period of years, the Powers with the most powerful navies in the world have ruled out competitive building in the categories specified in the Three-Power Treaty. That is a step, though, perhaps, not a long one, towards the final goal—the reduction of all armaments to a non-aggressive basis.

Unfortunately the war mentality was expressed in the discussions of the London Conference, and the strength of navies was considered and decided on the assumption that war might be taken for granted as probable at some time or other. Yet the Treaty marked an advance. It was something that could not have been accomplished before the war, or even at a nearer date. The nations move with painful slowness along the path of peace—yet they do move in that direction.

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It may be noted that " under the London Treaty, the British fleet, in respect of cruisers, destroyers and submarines, would be 200,000 tons less than it would have been had the proposals before the 1927 Conference been accepted. The British Government, by the London Treaty, had agreed to reduce by twenty-five per cent. the capital ships kept in commission, and to lay down no more such ships before 1936."—Mr. Arthur Henderson, at the 1930 Assembly.

9. The Sacred Obligation.

Some further words used by Mr. Henderson at Geneva in September, 1930, summarise certain other important points. He said that security and disarmament were so closely interlocked that only a treaty of general disarmament could make the world safe from war; that it would never be possible to fulfil the purpose for which the League had been created unless the Members were prepared to carry through a scheme for general disarmament by international agreement. It had been for that reason that the authors of the Covenant had inserted in Article 8 the obligation to accept a general reduction and limitation of national forces by means of international treaties. That obligation had not yet been honoured and the years were slipping by. It formed part of the Treaties of Peace and was not less sacred than any other obligation which those Treaties contained. Every Government in the League was bound by that obligation. The pace was slow and the peoples of the world were growing impatient. The time for achieving practical results had now arrived, and it was hoped that the Preparatory Commission, at its next meeting in November (1930), would press on vigorously and complete its task. The British Government trusted that the world conference on disarmament would be summoned for next year (1931), for disarmament was the most vital and urgent of all the political questions confronting the world.

10. Security and Armaments.

There are two main means towards disarmament: by conference and agreement, and by the development of security and peaceful means for the settlement of disputes. We have discussed the latter in the subject "Law—not War."

It may be said that there can be no real progress towards disarmament until security has been reached by way of peaceful settlement of disputes. On the other hand, it may be claimed that the best way to security and peaceful settlement is by way of reduction of armaments.

It is important that the "vicious circle" should be attacked at all points, and to some extent this is being done. We have

use for hope, but only so far as unremitting efforts are made every possible direction. The nature and strength of these efforts depend upon the minds of the peoples of the world more, perhaps, than on any other factor. So long as people think in terms of might, of national prestige, of fear of their neighbours, so long must armaments continue. When statesmen go into conference they have to think not only of what is possible and desirable, but of what their people will say and do; they often do not risk being thrown over by their Parliament or people after the conference is over.

Another danger that must be kept in mind is that slow progress towards security and reduction of armaments tends to lead to the formation of alliances which are contrary to the spirit and bonds of the League. Some of the nations of Europe seem to be grouping themselves into unacknowledged but very real alliances, which are regarded as highly dangerous to others.

The Gain from Disarmament.

The world has everything to gain from disarmament. The idea of "a world set free" from the crushing cost of armaments, from fear and insecurity, and from the danger of world-war, is one of humanity's greatest hopes.

The material gain from disarmament is well expressed by Josiah Stamp, in these words:

"One could state, without much fear of serious error, that the standard of life throughout great industrial powers would be lifted by over ten per cent. by the cancellation of the expenditure on armaments. Such an increase would have a much greater influence upon the comforts of life and on the economic well-being of the people than the mere figure itself might convey. At the stage at which we stand, it is for the mass of the peoples of these nations the difference between grinding penury and a reasonable standard of comfort."

Some fair idea of the burden at present borne is gained from the statement made by Sir Josiah Stamp a few years ago that, taking an average of the nations with big fleets and armies, the cost of armaments was "the equivalent of at least a month's work every year of all the producers and plants of those nations."

The possible material gain is but suggestive of even greater non-material gains. A world set free from so vast a burden would afford opportunities for the blossoming of new fruits of the mind and the highest spirit of man almost beyond conceiving. Let us treasure the idea of "a world set free" as an inspiration to renewed and sustained efforts to do all that in us lies to strengthen the hands

of leaders and statesmen who are honestly attacking one of the world's greatest evils.

12. A Way of Dealing with this Subject.

Use the Bible readings to "get the atmosphere" in which to consider the subject.

Emphasise (paragraph 1) that the nations of the world have undertaken a sacred obligation to reduce armaments, and consider this in relation to the reductions imposed on Germany and her allies in the war. Ask members to look at this obligation from the German and Austrian, as well as from the British point of view.

Paragraphs 2 to 6 should be briefly discussed as showing what has been attempted and what has been done. Consider reasons for success or failure in each case.

Explain the establishment of the Preparatory Commission (paragraph 7), and consider why it has not yet produced a plan.

The London Naval Conference will be fairly fresh in the minds of members. Ask them to discuss the actions which led up to it, and the impressions they have of its work. Then deal with paragraph 9 and more recent developments with regard to the proposed World Conference on Disarmament. This will be of special importance if the Conference shall have been held before September, 1931.

Stress the interactions of Security and Disarmament (paragraph 10) and the importance of every effort to secure advance in either sphere. Also the point that "the mind of the people" plays a most important part. Discuss how statesmen may be affected by, for instance, fear of governmental defeat if they go ahead of what people are prepared to accept.

The material gain from disarmament is of immense importance. Consider not only what might be saved on expenditure, but what that saving might effect if the cost, in terms of money and human energy, were directed to constructive and social ends.

Finish on the note of hope of immense gains to be looked for if and when the minds of people are released from fear and the burden of anxiety. What are some of the "fruits of the mind and spirit of man" that might be expected in a disarmed world?

How can we all make some contribution to Disarmament—however small our share may be?

Some Book References :

Naval Disarmament. H. Wilson Harris. 1930. (Allen & Unwin 3s. 6d.) Recent and readable.

International Disarmament and Unemployment. (League of Nations Union pamphlet No. 246. 2d.)

Disarmament. P. J. Noel Baker. 1926. (Hogarth Press. 12s. 6d.)

Disarmament. S. de Madariaga. 1929. (Oxford Univ. Press 15s.)

These two standard works should be in Public Libraries.

Daily Readings for the week :

- Sept. 28 M—Psalm 23 ; John 10. 7-10.
" 29 T—John 14. 1-17.
" 30 W—John 14. 16-31.
Oct. 1 Th—Phil. 3. 1-16.
" 2 F—Phil. 3. 20 to 4. 7.
" 3 S—Phil. 4. 8-23.
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ROAD-MAKERS

Section X.

Joys of the Road (II).

NOTES BY HARRY EVATT AND GEORGE PEVERETT.

October 4th.

I.—THE UNSEEN COMRADE.

Bible Readings : Psalm 23 ; John 14. 1-13.

Other References :

Personal Religion and the Life of Fellowship. Wm. Temple.
(Longmans. 2s. 6d.)

Browning's poem, "Fears and Scruples."

Keystone of Thought :

"It is a great art to commune with God."—THOMAS À KEMPIS.

Suggested Hymns : 191, 206, 239, 245, 405, 91.

Aim of the Lesson : To realise afresh how Divine companionship brings happiness and strength.

Notes on the Lesson.

The twenty-third Psalm is one of the world's most beautiful songs of the joy of fellowship with "The Unseen Comrade." Our familiarity with it may prevent us from seeing how intense a faith and assurance it expresses. Spend some little time on going over its clauses. Remember how long ago it was written, and what this means in relation to a pre-Christian experience of the knowledge of the love of God.

Can we repeat the Psalmist's words with equal assurance ? If so, do not we realise that such assurance is one of the greatest of the "joys of the road" of life ? If we cannot claim such assurance and faith, must not we admit a longing that such assurance should be ours ?

Those who feel that assurance know that it is the living presence of the Unseen Comrade which fills their lives with meaning

purpose ; that they are being used for an ideal which stretches into the future ; that they are part of Life controlled by the Will which is beyond their wills, the dream which is beyond all their dreams, the unseen which is beyond all their highest visions.

1 Teaching of Jesus.

Many men and women have written and spoken of how Divine companionship has brought happiness and strength into their lives. For them this experience has nearly always been related to their knowledge of Jesus and his teaching about the Fatherhood of God. Again and again in the recorded words of Jesus there is to be found the note of personal intimacy with God—an intimacy close that he could say, "I and my Father are one."

Leaders and members should seek out the instances in which Jesus speaks of this intimacy. In doing so it will be found well to use the Everyman's Library edition of the New Testament, in which the recorded sayings of Jesus are shown by special type arrangement.

The "suggested hymns" may be profitably studied as well as sung.

2 Way of Prayer.

Jesus "taught and lived in practice a life of complete surrender to the Will of God. But by him the Will of God was thought of, not as an arbitrary decree, but as an expression of the absolutely good. Surrender to the Will of God meant for him the unwavering devotion to the Absolute Ideal, coupled with the recognition that both the path towards it and the time of its attainment is known to God but often veiled from man."

Jesus helps men to gain a knowledge of God in a very simple way. It is by way of the prayer, "Our Father . . ." The "shepherd" conception of God, guarding and caring for his people, was supplemented by a conception of God as Father, to be addressed as familiarly as a human father. Jesus invites all to seek a personal knowledge by approaching God in prayer.

"We gain our sense of the nature of God by asking what he meant to the noblest minds of our race, and by then trying to see if we cannot make him mean as much to us. Or we open our eyes to see something of what his life means to the external world around us, and then try to feel that life springing up in our own natures. Or, perhaps, apart from these helps, we learn to feel his life springing up within us, and showing us the pathway of right living, and then seek to devote ourselves to living this out. But in all cases the knowledge has to clothe itself in ideas or conduct to which human experience gives meaning. This hallowing the nature of God whenever we find it is the first aspiration of the

Lord's Prayer, and the great method of religious enquiry. It does not show us the whole of God ; but we find out how greatly God is showing himself to us in ways that we can understand. We learn that he is not a Being apart from us, but one who is revealing himself, seeking us out, bringing his life into our lives, expressing something of himself through nature and through our humanity."—WM. CHARLES BRAITHWAITE.

The Beginning of Knowledge.

There is a vast realm of experience between the position of the saint to whom the Unseen Comrade is a constant joy and possession, and that of the seeker who has barely begun to become aware of or to appreciate that companionship. Most of us, perhaps, are amongst the seekers, having as yet a great consciousness of how little, rather than of how much, we know of the Father. As we seek fuller knowledge and experience we may consider such words as these :

" Conversion is a progressive process. The beginning is to admit the Lord to our lives at all. But when that is done there are many doors still to be opened. Some we wish to keep closed ; some we keep closed by a kind of inadvertence. Every closed door blocks His advance to sovereignty over our lives.

" How, in fact, do we block His advance ? Partly, of course, by sheer resistance. We definitely desire that He should not yet take charge of some part of our lives ; we are like St. Augustine when he caught himself praying, ' Give me chastity, but not yet.' We want to indulge a little longer. There is no need to dwell on this. We know that it is wrong, and at least in our better moments set ourselves to undermine the barriers which in our worse moments we erect. But there is another way of blocking the divine grace. We block it by failure of expectation. Of course this is just one form of lack of faith. But it is so purely negative that it escapes detection. . . ."

—WM. TEMPLE, *Personal Religion and the Life of Fellowship*.

It will be well at this point to discuss the foregoing quotations and the various points they raise.

Many Roads to God.

The roads to a knowledge of God are countless, though perhaps it is true to say that " religion comes to men most commonly through their friendships ; it is imparted by those to whom it is a living reality, those who reveal it not so much by what they say or do as by what they are."

What are some of the other roads, by which men travel to meet the Unseen Comrade ?

The way of the Church Sacraments is precious to many : do we sufficiently take it into account in our own lives ? Or, if we

are of those who do not set store on the Sacraments, claiming that all life should be sacramental, are we careful enough to see that, in fact, our lives and actions and thoughts have the sacramental quality?

Men seek and find God through Nature, as Wordsworth and other poets have done. (Refer back to the lessons on Wordsworth and recall their main points.) What other poets have written of their search for God in Nature?

" I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man."

—WORDSWORTH.

The "inspiration of the ideal," in beauty, art, social welfare, almost any form of the good, the beautiful or the true, can be an agency of value in the search.

"Given an impulse worthy to enlist his devotion, the most ordinary of human beings transcends himself: instincts are controlled, obstacles overcome, inconsistencies straightened out, health restored, faculties enhanced, the whole personality is enlarged and finds in the service of its chosen end its freedom and its happiness."

The way of suffering is one that we do not seek, though we may often be able to "accept" it. It has not seldom been the way to the side of the Unseen Comrade. Recall Francis Thompson's wonderful poem, "The Hound of Heaven." The experiences of Shackleton and his two comrades on their terrible journey across South Georgia is a remarkable instance of excessive suffering bringing a great experience. They had toiled for many days, enduring untold hardships, and had only a few miles to go to reach the whaling station and safety for themselves and help for their comrades. It was during the last days of that journey, when they seemed almost to have passed the limits of human endurance, that each one of the three felt that there were not three but four in the company: that there was another with them, helping them on in their utmost need.

Henry Van Dyke, in the poem "The Tiling of Felix," tells how Felix attempted to find the Divine. It was not until he realised the truth of the extra-Biblical saying of Jesus: "Raise the stone, and thou shalt find me; cleave the wood and there I am"—that he felt the presence of the Unseen Comrade.

ROAD-MAKERS

- " Once he bent above a comrade fainting in the mid-day heat,
Sheltered him with woven palm-leaves, gave him water cool and
sweet,
Then it seemed for one swift moment, secret radiance filled the
place :
Underneath the green palm-branches flashed a look of Jesus' face.
- " Once again, a raftsmán, slipping, plunged beneath the stream and
sank ;
Swiftly Felix leaped to rescue, caught him, drew him to the bank—
Battling with the cruel river, using all his strength to save—
Did he dream ? or was there One beside him walking on the wave ?"

This lesson is one for quiet conversation about what is known, what can be known, and what the companionship of the Unseen Comrade means, rather than for ordinary discussion or for anything approaching argument. There are questions embodied in the foregoing notes ; there will be many others that call for consideration. At the conclusion of the gathering, perhaps the most that the wisest can say is expressed in the words of Philippians 3. 12 : " Not that I have already obtained, or am already made perfect : but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus."

Daily Readings for the week :

Oct.	5	M—Acts 4. 32-35 ; 1 John 1.
..	6	T—1 Cor. 1. 1-17.
..	7	W—1 Cor. 3. 1-16 ; 6. 19-20.
..	8	Th—1 Cor. 8.
..	9	F—1 Cor. 9 1-22.
..	10	S—1 Cor. 12. 1-21 ; 26-27.

October 11th.

II.—FELLOWSHIP.

Bible Readings : Acts 4. 32-35 ; 1 John 1 ; 1 Cor. 14. 20-33.

Other References :

Personal Religion and the Life of Fellowship. Wm. Temple. (Longmans. 2s. 6d.) Particularly Chapter IV., "Worship and Fellowship," though the whole book is worth careful study.
A Dream of John Ball. Wm. Morris. (Longmans. 3s. 6d.)

A Quotation :

"Forsooth, brothers, fellowship is heaven, and lack of fellowship is hell ; fellowship is life, and lack of fellowship is death ; and the deeds that ye do upon the earth, it is for fellowship's sake that ye do them."—WILLIAM MORRIS.

Suggested Hymns : 16, 22, 326, 352, 353.

Aim of the Lesson : To realise afresh the joy of fellowship and to think out ways in which it may be fostered.

Notes on the Lesson.

The Meaning of Fellowship.

Fellowship means, according to the dictionary, companionship, partnership, joint interest, communion, intimate familiarity, an association of persons, a brotherhood. Do you think any, or even all, of these really define the fellowship which we know in our Adult School membership at its best? Does the word "fellowship" defy full definition? Is there a subtle and powerful essence in "fellowship" which escapes through the closest mesh of words? The poet Goethe said that "the highest cannot be spoken." Is the highest, then, to escape us because we cannot speak it? Surely not, for, as Dr. L. P. Jacks says :

"Though the highest cannot be *spoken* it can always be *acted*. By acting it, we not only grasp it firmly ourselves, but we communicate it in the clearest manner one to another. There is a language of action as well as of words, and of the two the language of action is the more telling, the more intelligible, and in the deepest sense the more eloquent. Some of the profoundest truths ever revealed to mankind have been conveyed through the language of action."

We believe that "fellowship" is of the highest, and so, if words are inadequate, we may try to act it. We can be eloquent in our speech in advocating "fellowship," but let us be more sure that this is confirmed by the higher eloquence of action.

It has been said that we do not find fellowship by seeking for it, but that as we act together in some cause greater than ourselves it comes to us—a kind of by-product of our corporate activity. Have you found this to be true in your experience?

Much that has been well said about friendship is true of fellowship. Friendship is primarily an intimate and happy relationship between person and person, whereas fellowship is primarily intimate and happy association between members of a group.

The Influence of Fellowship.

To know fellowship and to practise it is to make our lives larger, richer, and happier. For fellowship helps to develop personality, which grows to its full stature in the congenial atmosphere of right relationship with others. That relationship must be tonic, and not merely warm or sentimentally comfortable; it must be a matter of cultivation and not of cossetting.

The transforming influence of fellowship on personality, and its revolutionary moral power, are known only to those who have experience of it. We can claim that that has proved true in our Movement, and many can speak to its truth from their individual experience.

Questions :

1. What influence has Adult School fellowship had on you?
2. In the discussion of religious subjects, does Adult School fellowship help or hinder you? Why?
3. What do you regard as the more severe tests of fellowship?

Wider Fellowship.

The "fellowship of the trenches" was real. Common suffering and a common cause linked men together in a fashion most of them had never before known. Those men had responded to a great call, were united in striving and suffering for it; and their fellowship with one another enabled them to live at a higher level than the normal, made them able to forget social, class, religious, political and petty differences.

Fellowship is needed in industry, commerce, the common life of the nation, and international relations. How is that need related to the work of our Adult Schools? Fellowship between our members is not enough; we must feel the obligation to make our membership part of a wider fellowship; we are not doing our

y if we do not help to make the leaven work in society, of which we are a part. Somehow or other, what we know of the use of fellowship should drive us to create and strengthen fellowship in the community.

Questions :

1. In what ways can we show fellowship with our fellow-workmen ?
2. How do you think employers and employed can really work together in fellowship ? What are the obligations on either side ?
3. Why is it possible to feel lonely though living in a city ?
4. In what special ways should an Adult School help to foster fellowship in the district in which it exists ?
5. Many hoped that war-time comradeship would be carried over into peace-time. Was it ? If not, what do you think were the reasons ?

What Fellowship requires of us.

Fellowship is a great responsibility because it is a great privilege. We have no right to enjoy the good without shouldering the obligation. When we come to such matters as this, it is well to face them quite frankly—as, for instance, was done in the final lesson in last year's Handbook, where the following questions occurred :

- Am I doing my part really well ?
- Do I *live* as an Adult School member should ?
- What am I doing to extend the influence of my School ?

Each of us is a part of our School ; we share its fellowship and its privileges ; what about its responsibilities ? Do we meet the demands that such fellowship makes upon us—joyfully and readily ? Loyalty must express itself in contributing to the common good. What shall it be—mind, heart, hand ; or all three ? Certainly it must be something much more than attending to fire off one's own ideas about things ! Some have " the gift of tongues " : it is theirs to see that their contributions are helpful to all, in a place where all should be learners. Some have the special gift of goodwill : let us value highly that capacity to bring courage and cheer—the sunny nature that begets a smile. Others feel that when there is something to *do*, they can be happy in the doing. Preparations for a gathering (whist drive, old folks' tea, social events, etc.) afford opportunities for such members ; they are the ones who get out the tables and lift the chairs—and their help is invaluable. What a happy school it is where every demand is promptly met, and the president can find volunteers for every duty !

The Power of Fellowship.

The Bible Readings, specified above, may well be taken into careful consideration at this point. Acts 4. 32-35 gives some account of the thorough-going fellowship of the early community of Christians. In 1 John 1 is the emphasis that the Christian fellowship was based on "fellowship with the Father, and with his Son, Jesus Christ." In 1 Cor. 14. 20-33 are such important points as the need for members of the fellowship to be "men in understanding," or mind; that malice must have the smallest possible place in life; and the importance of each making his appropriate contribution to the good life of the whole company.

Jesus had over and over again pointed out to men the way of fellowship with God, and his lesson had been learned. "In the way of Jesus is God's way of fellowship with men." It was from him that men learned that "Human fellowship is the search for God and the discovery of God in the lives of men."

Man as a solitary being cannot feel the real joys of life. As long as he tries to stand alone, detached from his kind, or trying to be satisfied with the bare necessities of intercourse, he cannot know happiness. For we are formed by nature to unite; we are impelled towards each other by the compassionate and sympathetic instincts of our nature; we are linked by a thousand connections, founded on common needs, which must be felt as wants. As our lives are enriched by the knowledge of fellowship, so are we sensibly hurt by the lack of it.

But human fellowship is not the whole matter. Completion, satisfaction, joy—all are found as fellowship includes the knowledge of the love of God, the knowledge that "God is among you indeed." Fellowship, fraternity, brotherhood—completed in the joyful relationship of Fatherhood: that is the power which can move the hearts and enlighten the minds of men and women as they face life's lesser and greater tasks.

"We are told by those who look back, and claim most knowledge of the past, that Christianity became a great power because it was a great fraternity."

"The history of the world's social progress, since the days of the apostles, has been largely that of the leavening of human life with the principles of brotherly love inherent in the Christian gospel."

"As men look forward to future progress, working towards a reformed society securely based upon truth, justice and mercy, it is in the gospel of Christian brotherhood that the adequate motive-power is to be sought."

Daily Readings for the week :

- Oct. 12 M—Hebrews 11. 1 ; Romans 8. 18-25 ; 1 John 3. 1-3.
.. 13 T—1 Thess. 1. 1 to 2. 12.
.. 14 W—1 Thess. 2. 17 to 3. 13.
.. 15 Th—1 Thess. 4. 9 to 5. 10.
.. 16 F—1 Thess. 5. 5-28.
.. 17 S—2 Thess. 2. 13 to 3. 5.

October 18th.

III.—HOPE AND STRIVING.

Bible Readings : 1 John 3. 1-3 ; Romans 8. 18-25 ; Hebrews 11. 1.

Other References.

"Youth," by Joseph Conrad, in *Youth and other Stories*. (Blackwood. 2s.)

Suggested Hymns : 51, 134, 157, 202, 243.

Aim of the Lesson : To share with one another the joy of hoping and striving for the true, the beautiful and the good.

Notes on the Lesson.

Hope vitalises ; despair is deadly.

"Where there is no hope there can be no endeavour," wrote Dr. Johnson.

Hope and striving have been characteristics of all humanity's great "road-makers," in every sphere of life. They have *hoped* to reach distant ends, and have *striven* to make roads by which they and others might travel. And we to-day are invited to share with one another the joy of hoping and striving, as road-makers to the true, the beautiful, and the good.

(Useful reference may be made to earlier lessons on Columbus and Captain Scott.)

The Poet's Insight.

It would be an excellent thing to get members of the School to supply and read extracts from what the poets have to say about Hope and Striving. Browning's "Paracelsus" and "The Grammarian's Funeral" are poems to take into account, as also is his "Rabbi Ben Ezra."

Tennyson speaks of "the mighty hopes that make us men." Shakespeare (*Richard III.*) has it that

"True hope is swift, and flies with swallow's wings ;
Kings it makes gods, and meaner creatures kings."

Wordsworth, writing in *The Prelude*, Book VI., of "man's destiny," says :

"With hope it is, hope that can never die,
Effort and expectation and desire,
And something evermore about to be."

whilst Oliver Goldsmith ("The Captivity") has it that

"Hope, like the gleaming taper's light,
Adorns and cheers the way;
And still, as darker grows the night,
Emits a brighter ray."

Questions :

(1) What poem best expresses for you the great value of hope and striving?

(2) What character in literature or history do you think best illustrates the way in which hope and striving are allied?

Hope and Faith.

Hope is a spiritual quality, and depends on our moral and spiritual condition. Let this become corrupt, and our hopes become corrupted too. It is largely based on a man's final view of the nature of life and all associated with it; and this also depends on moral and spiritual condition. Let this become corrupt, and our faith becomes corrupted too. Only one like Macbeth, whose life was corrupted, can descend to the depths of his pessimism about the world ("it is a tale told by an idiot, full of sound and fury, signifying nothing"). That man is hopeless who thinks of human life as being in the nature of merely

" . . . a murmur of gnats in the gloom,
A moment's anger of bees in the hive."

But the man who believes in human life as on the way to the Kingdom of God is the man of hope who strives for its full establishment. "Faith is the assurance (the substance) of things hoped for" (Hebrews 11, 1); our assurance of these things as realities makes us strive for their possession as part of our own lives. Hope energises; it is the dynamo of striving. Striving is hope in activity and an expression of its element of faith. And striving fortifies hope in spite of failure.

Truly "we are saved by hope" (Romans 8, 24)—saved from despair, from slackness and drifting, from our meaner selves; saved to the task of giving ourselves whole-heartedly and joyfully to service for God and man—"the earnest expectation of the creation" which "waiteth for the revealing of the sons of God."

Hope must find its expression in striving if it is not to degenerate into mere wishing and longing. "I wish" is characteristic of him who lazily awaits events; "I hope" is characteristic of him who braces himself for attempt or achievement. Hope stimulates to preparation and equipment. "Every man that hath this hope in him purifies himself" (1 John 3, 3). Preparation by purification, because of a great hope of becoming more worthy of the title "sons of God."

Questions :

- (1) In what ways may a man or woman without hope be converted into one who hopes and strives ?
- (2) How best can we express our faith by hopeful striving ?
- (3) What are the particular elements in the Gospel of Christ which make it a gospel of hope and striving ?

Hope and Success.

" For mark we well, the honour of our life
 Derives from this : to have a certain aim
 Before us always, which our will must seek,
 Amid the peril of uncertain ways.
 Then, though we miss the goal, our search is crowned
 With courage, and we find along our path
 A rich reward of unexpected things.
 Press toward the aim : take fortune as it fares."

—HENRY VAN DYKE : *Hudson's Last Voyage*.

Hope has played a great part in helping mankind to acquire its vast store of knowledge about life and the universe. The story of the progress of knowledge is the story of hope and striving, crowned with large measure of success. Columbus's hope was no small part of his equipment for his epoch-making voyage ; it is a main ingredient in every great achievement. Often the hope and striving lead to the desired end, to the accomplishment of what was visualised. That is what we desire as reward for our labours. We count ourselves happy when we achieve what we set out to gain.

But what if the desired end is not attained ? Are not indirect results often of greater value than the result that was hoped for ? If the search is " crowned with courage," that is great reward. Van Dyke speaks of " a rich reward of unexpected things." Are not the " unexpected things " often the greater measure of success in hope and striving ? Sometimes, indeed, " it is better to travel hopefully than to arrive." There is the joy of anticipation, the delight of striving, and possibly the elation of victory—only the victory, the arrival, may prove to be other than we thought it would be, and we find that it is less the result of our striving than other good things that we have learned or acquired on the way. A man may search the world for what he can never find ; but if in the search he wins a finely-tempered mind and soul he has won rich reward.

Striving and Failure.

But what of failure ? Of " hope deferred " that " maketh the heart sick " ? Failure there must be in a world where man's highest aspirations for ever outrun his power of accomplishment. Many wrong paths must be tried before the right one is found.

A world without large possibilities of failure would hardly be an improvement on the present one, for it would be a world in which there could be no success and no creation at all. Browning's "Grammarians" is worth study in this connection.

"That low man seeks a little thing to do,
Sees it and does it;
This high man, with a great thing to pursue,
Dies ere he knows it.
That low man goes on adding one to one,
His hundred's soon hit:
This high man, aiming at a million,
Misses an unit.
That, has the world here—should he need the next,
Let the world mind him!
This, throws himself on God, and unperplex
Seeking shall find Him."

The true joy of hoping and striving is often best seen in the light of seeming failure. In failure we may indeed be "saved by hope." How will you measure the worth of a life spent in striving for the coming of the Kingdom of God: as a failure because the Kingdom is yet afar off when the man's task is ended by death? or as a success because he has lived greatly in his hope and striving? "A man's reach should exceed his grasp," exclaims Browning. That is a cry for ideals—for things seen in vision and in their perfection—a perfection which is beyond hope of reaching. We do rightly to cherish and strive for our ideals—of firmly-established world peace, of the Kingdom of God on earth, of social welfare, of righteousness ruling the lives of men, of "the peace which passeth understanding." It is real failure not to have great ideals which provoke hope and striving.

Questions:

- (1) What are some of the things for which you hope and strive?
- (2) What do you think is meant by the words: "Love can hope where reason would despair"?
- (3) Have you found "unexpected things" of worth when you have been hoping and striving for something else?
- (4) What is the relation between hope and health?
- (5) How do great ideals help to finer living?

Daily Readings for the week:

- Oct. 19 M—Judges 13. 2-24.
 .. 20 T—Luke 10. 38-42; Mark 1. 29-30; 2. 14-17.
 .. 21 W—Mark 5. 21-24; 35-43.
 .. 22 Th—Mark 9. 33-37; 10. 1-16.
 .. 23 F—Eph. 4. 31 to 5. 21.
 .. 24 S—Eph. 5. 22 to 6. 9.

October 25th.

IV.—THE JOYS OF HOME.

Bible Readings : Judges 13. 2-24 ; Luke 10. 38-42.

Other References :

The Home. C.O.P.E.C. Report, Vol. IV. (Longmans. Out of print.)

My Lady of the Chimney Corner. Irvine. (Bena. 2s.)

Burns' poem, "The Cottar's Saturday Night."

"Of Parents and Children," in Bacon's *Essays*.

Middlemarch. George Eliot. Caleb Garth's home.

Suggested Hymns : 102, 283, 285, 420.

Aim of the Lesson : To consider together the joys of home life.

Notes on the Lesson.

Home-life is the source of some of the deepest joys that we can know. That is why the home is likely to withstand and outlive all threats to it as an institution in human affairs. There is a very powerful home-making instinct in humanity. As an uncultivated instinct it may go astray and have some queer manifestations ; but, even so, its main work is of immense value in human affairs, whilst, at its best, it produces family life that is an epitome of the best of human associations.

"Happy are they who get understanding to live by ; happy are they who forget themselves in their work ; happy is the artist lost in his ideal, though never attaining it ; happy are they who toil for the sake of beloved others ; happy are they who not only sing there's no place like home, but mean it, feel it, practise it."

There's a danger (of which most of us are happily aware) that in speaking about "home" we are apt to become merely sentimental. But in moments of confidence men and women who have lived through stress and storm of life can say with real sincerity how greatly home-life has strengthened and fitted them to live. The *place* of home (and home is so much more than a *place*) brings back to memory a flood of associations—associations of joy and sorrow, of fault and achievement.

Man and woman can use the words of the "Nut Brown Mayde," in the old ballad :

" Since I have here—been partyneer—
 With you of joy and bliss,
 I must also—part of your woe—
 Endure—as reason is."

The intimacy of home-life—the most intimate grouping in the social life of the community—may, and should, bring rich joy not only in spite of, but because, it is exacting, even exhausting sometimes, and because the making of good home-life taxes the energies and qualities of heart, and character, and mind. Intimacy is a severe test. The man who can show an attractive side of his personality in the more superficial relationships of social life may not be so successful in his home; the woman who seems somewhat at a loss in general company may be found to possess ideal qualities when seen in the intimate setting of her home.

Home and Family Life.

Here is an excellent epitome of some of the characteristics of good home and family life. It comes from the C.O.P.E.C. Report, *The Home*, and is worthy of careful and detailed examination.

" The words Goodness, Truth and Beauty convey great conceptions. . . . They all have their place in the complete family and home. Goodness implies the right impulse of the individuals to live to the full the life God has given them according to His Will; Truth the only sound basis for the human contacts and relations leading to beauty of life and ultimately of material surroundings. Beauty is a spiritual need, and without it we unconsciously starve ourselves. The conventions and restraints of the home, so far as such may be needed, must be directed to promote and maintain the degree of order and peace without which beauty of life and home cannot be secured. Not only should the home afford the most favourable soil for the growth within it of fine personality, but everyone who visits it from outside should go away conscious that contact has been established with a home-life which has itself something to reveal, and to contribute to the common stock.

" This does not depend on luxury; it depends on loving care for the details of the home, on thought in their arrangement, and on taste in their selection; but perhaps more than anything else on a harmony between the home and the life of the home. If the life of the family is a good and beautiful life, nothing will add more to the charm of the house than the expression of its complete adaptation to that life, however simple in its scale the life may be."

Questions :

1. What are the qualities and characteristics of ideal home life?
2. What are some of the difficulties in the way of attaining this ideal? And how may they be met and overcome?
3. To what extent do material conditions bear on the quality of home-life?

Husband and Wife.

Passionate love is, perhaps, as apt at marring as at making for happiness. It is not, by itself, sufficient foundation for a happy home. There is need for unselfish thought as well as for strong expression of emotion. Happy the husband and wife whose mutual love successfully stands the all-the-year-round breakfast-table test. It was R. L. Stevenson who declared "There is no duty we under-rate so much as the duty of being happy." It would be going rather far for wife to say of husband "A man should make life and nature happier to us, or he had better never have been born" (Emerson), yet there is truth and admonition in that sentence that might be borne in mind—both by husbands and wives, brothers and sisters, and all who share, in, home-life.

Happiness is so largely a matter of keeping one's self and one's relationships in good condition and repair. They are worth keeping as bright as one's silver, as clear and shining as one's table-glass, as warm and glowing as a well-tended fire. That demands loyalty and confidence, the capacity for overlooking, the right to criticise and the capacity to accept criticism in the right spirit, self-control, and a guarded temper. There is demanded, too, the common purpose of building good home-life, with interests shared, so that one partner does not grow away from the other. Marriage demands the full co-operation of all faculties, of body, mind and spirit.

Questions :

1. What are some of the "snags" of home-life, and how may they best be avoided or overcome?
2. What are some of the ways of establishing and preserving happiness in the relations between husband and wife?

Children in the Home.

As the coming of the children completes the home, so they help to make it a constantly changing thing. Through all the days and years, from the nursing and protective period, through school-days and the time of gradual release from parental authority, on to the days when the young folk are making essays towards independent life, the home is affected in its ordering

and its character. Happy the parents who, whilst absorbed in immediate duties, give thought and foresight to the days ahead and the changing duties they should bring. It is no easy task to keep the happy balance between holding the child to the anchorage of home and helping it forward to preparation for independent voyaging. "The fact that each child in the home as a person challenges love itself to more intelligent and understanding service." The home is a small social world, with its relations to the larger world. In the smaller circle the child should be enabled to learn the art of social living, to give as well as to take, and to do both with generosity and efficiency. Such lessons are not learned by instruction so much as by example, by rules demanding obedience as by "atmosphere." These are points to be borne constantly in mind by parents in their endeavours to carry out their obligations of (a) caring for physical health by good nurture and clothing, (b) providing the best possible education, and (c) helping their children in the development of character. The old conception of family life based on dominant parents and subservient children has happily largely passed; perhaps we have not yet fully learned the practice of the fellowship of family life. We can only learn it as we understand what sharing means.

Questions :

1. How may young men and women best equip themselves for the obligations and privileges of home-making?
2. In what ways is it possible to promote the happy fellowship of home-life (a) when the babes are needing care and attention, (b) in school-days, and (c) when young folk are starting out on working life?

The foregoing notes deal largely with home-life in which children play a part. Let us keep in mind that beautiful home-life is often the creation and the joy of those who are childless or unmarried. Let their joys keep place in our minds as we consider this lesson, and specially remember how greatly their home-life often sweetens life for many who are privileged to share it on occasion and how valuable a haven it is in society at large.

Daily Readings for the week :

- | | |
|---------|------------------------|
| Oct. 26 | M—Isaiah 62. |
| .. 27 | T—Zech. 1. 1-17. |
| .. 28 | W—Zech. 2. |
| .. 29 | Th—Zech. 7. 8 to 8. S. |
| .. 30 | F—Zech. 8. 9-23. |
| .. 31 | S—Zech. 9. 9-17. |

November 1st.

V.—CITY LIFE.

Bible Reading : Isaiah 62.

Other References :

The Art of Living Together. L. P. Jacks. (Hodder & Stoughton. 2s. 6d.)

Everyone's Affairs. Dr. R. Jones. (Sidgwick & Jackson. 2s. 6d.)
A useful elementary book.

Social Survey. G. Peverett and A. T. Pike. (N.A.S.U. 6d.)

"Great Cities." Henry Van Dyke's poem in *Wayfaring Psalms.*

A Keynote of Thought :

Aristotle's idea of a city : "A place where men live a common life for a noble end."

Suggested Hymns : 2, 12, 253, 339, 344, 364.

Aim of the Lesson : To consider the benefits of living together in communities.

Notes on the Lesson.

Citizens All !

We are all citizens ; members of ordered communities, enjoying the benefits of that manner of living. Just how much of citizen life we have may depend to a large extent on whether our respective community is ordered under a parish council, an urban district council, a borough, or a chartered city. Which raises the first question as to how far we each know our own "city"—a question of some importance, and worth consideration.

The writer of Isaiah 62 sang a great song of citizenship, expressing the truth that a city whose "righteousness goes forth as brightness" is dependent for that righteousness on the quality of her citizens. Which brings up the question : What is the quality of the citizens of your city ? How would you answer that question in relation to councillors, municipal officers and employees, business men, factory workers, home-keepers, etc., etc. ?

Privileges of City Life.

These may, perhaps, be best appreciated if comparison is made with life in isolated places, without the amenities of city life. (It is worth while to run over some of the differences.)

Living in a "city," we get such benefits as ready protection of the law and its officers, efficient means of transport, open spaces and recreation grounds, lighted streets, protection of food and water supply, libraries, baths, schools, hospitals, etc., etc. Have we ever made a full list of such benefits? If not, it would be well to do so now.)

Consider how largely, in this matter, we are heirs of those who have gone before us. Past citizens, with vision and courage, have worked and given, that we might enjoy good things. (Here, again, it is worth while to consider actual facts of our legacy.) We are all heirs—and trustees; heirs to what has come to us from our predecessors; trustees with obligation to see that our legacy is handed on, enlarged and enriched for the benefit of those who are coming after us. We are entitled to enjoy all the privileges *and* responsibilities of our citizenship.

It would be a good idea for all School members to join in comparing notes as to the joys of their city: its features they love; its memories, buildings, and history; the life of a crowd; companionship in the streets and public places; the "good mornings" and greetings; the communal meetings—social, musical, political, religious, commercial; games and clubs; the pleasure in civic progress and improvement; hopes and plans for the future. Conversation on these points should reveal some interesting facts and joys. There are joyous thrills to be experienced at political, motor cycling, and other meetings, football and cricket events, and in the bustle of city life.

Five Questions:

- (1) What privileges have we that our grandfathers had not?
- (2) Why does our "city" expect more from us than it did from our grandfathers?
- (3) How far do we present citizens feel a greater sense of responsibility for our "city"? Do we, for instance, really know our own "city"?
- (4) How far does our highly organised "city" life add to the possibilities of happiness?
- (5) What are some of the facilities of fuller life that we may enjoy in our "city," and that we might not enjoy without its aid?

Social Service of Many Kinds.

Consider how largely "city" life is kept going and kept "sweet" by voluntary social service. The official machinery of the "city" largely depends on the spare-time service of councillors, and appointed or co-opted members of such bodies as education, guardian, school-care and after-care, welfare, pension and similar committees. Living in a "city" provides not only

the opportunity, but also the moral obligation, for many men and women to give their time, means and service to its welfare.

On the voluntary side, take account of the vast amount of social service rendered by those who work for hospitals, the care of children and the afflicted (blind, crippled, etc.), clubs and institutions for boys and girls, allotment societies, friendly societies of many kinds, helping those who have been "in trouble," and all that is usually called humanitarian and social work.

Official and unofficial work in a "city" enlists the sustained service of a great body of men and women who find in it opportunity to express their ideas and ideals for the civic life. (Aren't we sometimes in danger of under-estimating the amount and quality of such service?—e.g., of such permanent officials as town clerk, librarian, etc., as well as of voluntary workers.)

This work, official and unofficial, comes broadly under two headings: Curative and Preventive. There are evils to be cured and possibilities to be developed. By-laws attempt to deal with evils (e.g., the "litter" nuisance) by forbidding under threat of penalties; hospitals are mainly concerned with curative work, and so on. Infant welfare is preventive; educational work, and that of many voluntary societies, is directed to developing possibilities. Some folk find their joy in wrestling with the cure of evils; others in attempting to deal with the "undeveloped assets" of the "city" and its people. Both forms of service are essential to healthy "city" life. Both forms of service are parts of "constructive citizenship," on which these words of Dr. L. P. Jacks are appropriate:

"Constructive citizenship is marked throughout by the resolve to make the best of things as they are by helpfulness, by self-confidence, by enterprise, by the pursuit of excellence in human employment and vocation, and by its general perception of the fact that there is no limit to the real and abiding values that may be drawn from the universe by the co-operative efforts of men in society, inspired with ideal aims and conducted under businesslike methods."

Six Questions:

- (1) What forms of (a) official and (b) unofficial service do you consider of most importance to the welfare of your "city"?
- (2) What voluntary service are you rendering to your "city"?
- (3) How far do the men and women of your "city" show their interest in its welfare by voting at elections?
- (4) Has the man or woman who refuses to vote at civic elections any right to complain about the actions or decisions of elected persons?
- (5) How far are you acquainted with the government of your "city"—the powers and actions of its elected bodies?
- (6) How far does your "city" get the best men and women on its councils and committees?

Finding Joy in Living Together.

Living together in communities should add to the joy of life; whether it does or not is dependent on the *quality* of the association. The town-planning standard of eight houses per acre may mean boredom or blessing, according to the character of the inhabitants, of the dwellers in those houses. Such things as improved housing standards merely increase opportunities; it is for men and women to use those opportunities. No one will discover happiness who does not habitually interest himself in the welfare of others. It is man's privilege and joy to work for the good of the society in which he lives.

"A great city is that which has the greatest men and women.
If it be but a few ragged huts it is still the greatest city in the whole world."

—WALT WHITMAN.

The character of the "city" life expresses the quality of its citizens. Do not even the best of our cities (still more the others!) need a higher and finer conception in the minds of their people of society as an organised association for co-operative work? Improvements may be held up by the opposition of personal or vested interests; hardly less by the indifference of those who simply "don't care." How many reformers are disheartened by sheer indifference! How often does the exploiter rely on that indifference to enable him to pursue his ignoble ends!

(1) How far can we feel proud of our "city" as it is?

(2) What are some of the things that might be won for our "city" if there were general agreement that they were worth active co-operation and even present sacrifice?

After discussion on the foregoing lines, you might again read Isaiah 62, realising the vision and vigour of the prophet's song; after which you may think well to conclude by united singing of Blake's *Jerusalem*, keeping in mind the thought that, when "Jerusalem" has been builded "in England's green and pleasant land," there will be urgent need for ideal citizens to *maintain* it up to standard.

Daily Readings for the week :

Nov.	2	M—Psalm 137. 1-6; Ecclesiasticus 44. 1-15.
"	3	T—Ezra 1.
"	4	W—Ezra 2. 64 to 3. 7.
"	5	Th—Ezra 3. 8-13.
"	6	F—Ezra 5. 1-2; Haggai 1.
"	7	S—Haggai 2. 1-9.

November 8th.

VI.—TREASURED MEMORIES.

Bible Readings : Psalm 137. 1-6 ; Ecclesiasticus 44. 1-15.

Other References :

Wordsworth's poems, " Daffodils " and " The Solitary Reaper." Thomas Moore's poem : " The Light of Other Days."

A Quotation :

" Such were the men who lie here and such the city that inspired them. We survivors may pray to be spared their bitter hour, but must disdain to meet the foe with a spirit less triumphant. Let us draw strength, not merely from twice-told arguments—how fair and noble a thing it is to show courage in battle—but from the busy spectacle of our great city's life as we have it before us day by day, falling in love with her as we see her, and remembering that all this greatness she owes to men with the fighter's daring, the wise man's understanding of his duty, and the good man's self-discipline in its performance—to men who, if they failed in any ordeal, disdained to deprive the city of their services, but sacrificed their lives as the best offerings on her behalf. So they gave their bodies to the commonwealth and received, each for his own memory, praise that will never die, and with it the grandest of all sepulchres, not that in which their mortal bones are laid, but a home in the minds of men, where their glory remains fresh to stir to speech or action as the occasion comes by. For the whole earth is the sepulchre of famous men ; and their story is not graven only on stones over their native earth, but lives on far away, without visible symbol, woven into the stuff of other men's lives."

—From Pericles' Funeral Oration : Zimmern, *The Greek Commonwealth*, chapter VIII.

Suggested Hymns : 243, 340, 345, 413, 416.

Aim of the Lesson : To realize how " treasured memories " may strengthen in time of trial and inspire with hope and courage for present living.

Notes on the Lesson.

Psalm 137 is a beautiful song of treasured memories. Exiled in a strange land, the Hebrew captives mourned over the past, praying that the greatest of evils might befall them if they " forgot Jerusalem " ; crying, too, that Babylon might be served

as she had served their beloved city. Whatever defects the place and people of Jerusalem may have had, these were all forgotten in the golden haze of memory, which dwelt only on the good and lovely things of what seemed to be lost for ever. This magnificent Psalm forms a fine introduction for our consideration of "Treasured Memories."

"I remember . . ."

"I remember . . ." How readily the words come to mind and lips when we meet with friends or in family groups! "Memory is the treasurer of the mind," and what a strange medley of memories the warder brings forth! If you now, in your present company, gave voice to expression of memories, how rich and varied would be the total! The sportsman's memory of that first score of fifty, that close finish, that wonderful hit over the old elm-tree, that winning goal; the mother's memory of her first-born, of dear domestic happenings; the memories of childhood and youth, springing afresh to the minds of all; the memory of that sunset, or that dawn, that first glimpse of the eternal snows or of the sea in its beauty or its wrath; the memory of first words spoken to one who became friend or lover, or of other words spoken by some dear one who has passed beyond the veil. Isn't it worth spending a little time telling one another some of the things that we cherish in memory?

The Value of Memory?

What are the special values of memory? It may strengthen, sweeten and inspire; it may warn, advise, and enhearten. But memory may be something of a "rag-bag." We do well to hold "treasured memories"—and to let the rest go on the rubbish-heap. Old memories, like old traditions, may linger too long on the scene and hamper present living. As men labour to extract a tiny grain of radium from tons of inert matter, so we may seek to preserve radiant gems from masses of memory, not wasting time and perchance vain regrets over the rest. We may seek

". . . roses to remember,
In the shadow of December."

Questions:

- (1) What kind of memories do you treasure most?
- (2) How do they help you in present living?
- (3) Do you find it well sometimes to find occasion for recalling "treasured memories" in times of meditation?

Age and Youth.

Youth is apt to be impatient when age becomes reminiscent. We need to be very tolerant of one another. For if age tend

sometimes to be too ready to bring comfort out of past pain, youth may do well to remember that it is laying a foundation of memory. Ripe experience is of great value, and too often the people have had to re-learn bitter lessons because they have forgotten, or would not learn from, memories of the past. It is not the whole truth that age has a responsibility and youth a task—for each should have a share of both. And if there is indeed a danger of "living too much in the past" there is another form of danger in ignoring the past.

Armistice Memories.

On the eve of the thirteenth anniversary of the Armistice, let us dwell on it as a "treasured memory." Not alone during the two minutes' silence should we give ourselves to it. Can we not say with truth that since 1918 the memory of that day has worn very different aspects in the minds of our people? In the first few years the dominant thought was one of *victory and deliverance*—release from fear and evil. Then the years when *disappointment and disillusionment* coloured men's memories, as they realised the nature of the legacy of world-war. Then, following that, a period when simple *remembrance* of the vast host of the lost seemed all that there was to treasure. Until, in these later years, we have come to a time of *hope*, inspired by the thought that out of the vast sacrifice there must spring good, as men's minds see the terrible tragedy in perspective. "Treasured memories" mellow and gain in richness as the people realise their true value.

We cannot do mere lip-service to the dead, for they cannot be honoured by words alone. We cannot keep faith with them except by remembering what they died for and by striving to fulfil it. Of all who served at the fronts, one-tenth forfeited life and love and perished for ideals which could only be made good by their survivors. Those dead went out in their youth or in the strength of their prime; their ebbing moments mingled memories of home with clinging duty, until the last dim ray of consciousness slipped to the dark. Their constant watchword was "Carry on!" If they could come back and behold us now, knowing all that has intervened and capable of mortal regret, what would they say? They could but say one thing: "We gave *you* the chance; what have *you* done with it?" Dare we answer as we could wish to do—for our nation, our parties, ourselves, our class of society, our Britain, our Empire? Those dead we commemorate hoped indeed that the blood of their sacrifice would be the seed of world peace. In this sense

". . . the actions of the just
Small sweet and blossom in the dust."

Those dead who were our own—flesh of our flesh and blood of our blood—could they have died happy, as in their dreams many of them died, without their belief that Britain would become greater and nobler among the nations, making its own great contribution to a world set free from the terror and evil of war? Shall we as a people ever rouse ourselves to answer that hope and that belief in the affirmative, and to make their dream come true? Let all of us search our own hearts in the coming silence and through the whole day of memory. In the high-strung unity of the war-period, we lived largely *above* ourselves. Have we lived *below* ourselves in the later days of peace? Our honours to the dead are vain without the awakening of a new resolve to rise to a greater sense of nationhood and world-relationship, to win amongst ourselves and over our lower selves the Second Victory. The depths of emotion and interest that will be stirred by the coming commemoration, the universal desire to assist in it, show that the memory of those wonderful, terrible days still lives in our hearts and minds and still "stabs our spirit broad awake." Yet all the coming ceremonies will be meaningless if in our thoughts of the dead, we forget the challenge of the living.

The Spiritual Issue.

From behind all our celebrations of Armistice Day the spiritual issue challenges. What is our answer to it? On how we answer depends not only the future of Britain but the welfare of the world. The challenge is a spiritual one—a challenge to the spirit of the people. It must find its answer in relation to the craze for pleasure-seeking as well as to devotion to work, in relation to national politics and to international affairs, in relation to reliance on might and power and reliance on justice, mercy, truth and other "fruits of the spirit." We must learn to love our land, even better than our forebears did, for its honour and service among the nations of the world; to love and serve it, with our whole hearts and minds. Unless within a great new framework of peace there is the ardour and the will to noble and constructive patriotism, we shall lose the greatest thing this treasured memory can help us to attain, and we shall not gain the lesser things we seek.

"Grant that with zeal and skill this day I do
 What me to do behoves, what Thou command'st me to :
 Grant that I do it sharp, at point of moment fit ;
 And when I do it grant me good success in it."

Perhaps, at the end of this lesson, members will agree to stand together whilst one of their number reads, slowly and impressively, the words of Ecclesiasticus 44. 1-15, remaining standing in silence for a minute or two thereafter.

Daily Readings for the week :

- Nov. 9 M—Genesis 1. 1-19.
.. 10 T—Genesis 1. 20 to 2. 3.
.. 11 W—Leviticus 23. 1-21.
.. 12 Th—Leviticus 23. 22-44.
.. 13 F—Nehemiah 8. 1-17.
.. 14 S—Mark 6. 30-46.

November 15th.

VII.—LEISURE.

Bible Readings : Genesis 2. 1-3 ; Mark 6. 30-32.

Other References :

W. H. Davies' poem, "Leisure."

Leisure. Vol. V. of C.O.P.E.C. Reports. Out of print, but available in many libraries.

The Uses of Leisure. Dr. Ernest Barker. (British Institute of Adult Education. 6d.)

A Quotation.

"Life is something more than a series of alternate layers of lean work and fat hearty play. It is meant for the growth and development of the human spirit. And that growth needs its growing time, which is leisure. . . . the growing time of the human spirit, which, in its leisure from necessary toils, and the necessary recreations they entail as their counterpoise, can expand in communion with its own thoughts and with the thoughts of others and with the grace of God."

—DR. ERNEST BARKER.

Suggested Hymns : 70, 102, 157, 382.

Aim of the Lesson : To consider the joyful use of leisure.

Notes on the Lesson.

Our Own Time.

The large majority of us nowadays have a fair margin of leisure-time in our lives—time which is our "own"; when we are free from the imperative demands and restraints of work. Hours of labour have been greatly shortened, and "Summer Time" (by Act of Parliament) has a marked effect. This increased amount of "our own time" is a gift of rare value if it is used to the best advantage. Yet the people's use of leisure is becoming a social problem of great importance. Is it because we have not yet learned how to use wisely "our own time"?

Some Ways of Using It.

Is it true to say that many people, perhaps the majority, use their leisure-time to gain *escape*?

This may mean *escape from monotony of work*. The cinema, the football match, horse and dog-racing with their attendant excitement—these may be means for escape and distraction from the workaday world.

Or there may be efforts to gain *escape from ourselves*, from boredom and vacuity of mind. Some people must be amused at any cost, because they have no power to amuse themselves; because their minds are not stored with knowledge and thoughts of interest and value.

Current means of amusement, entertainment, and recreation may afford that "counterpoise to necessary toils," of which Dr. Barker writes in the above quotation. The rhythm of life demands relaxation as well as concentration. Subject to this, consider the following questions.

Some Questions :

(1) What are the principal amusement agencies in your town, and in what order would you place them with regard to (a) their amusement value, and (b) their moral character ?

(2) To what extent, and in what respects, do you think such places of amusement could be improved ?

(3) To what extent do you think leisure-time is occupied in merely seeking escape from (a) monotony of work, and (b) vacuity of mind ?

(4) What is your opinion as to "glad-eye" parades of lads and lasses on Sunday evenings in your district ? How far do the young folk indulge in this promenade business for want of some better means of occupying their time ? Do you think their home conditions afford anything like suitable opportunities for good social recreation ?

(5) What proportion of the young people in your town or district have any reasonable chance of practising some form of athletic games ? What exactly is the accommodation of playing-fields ? Is it adequate to the full need ?

Being Ourselves.

Do we ever take stock of ourselves during our leisure hours ? At work we may feel that we are only "cogs" and find no intense interest in our work ; but in our leisure we can really "be ourselves" and do something worth while. Do we really know how to manage ourselves in our own time ? "We will do anything to save five minutes, but we don't know what to do with the five minutes we have saved," says Dr. F. W. Norwood. "The crying need in this country is to learn the right use of leisure," says Miss Margaret Bondfield. There is a temptation, which few of us can resist, to fritter away our time, doing frivolous things, worrying over trivialities and more or less wasting the years.

We readily see the need for training for work. Do we realise the need of education for the best use of leisure ? Have we determined what is really entertaining and amusing, and, above all, what is really worthy of men and women when they have the opportunity of self-realisation ? It has been said that

'civilised man spends rather more than two-thirds of his waking life in obtaining the means to make life possible; he has only one-third left for *living*.' This implies that we only really *live* in our leisure-time. Do you agree with that suggestion? The same writer goes on to say it is a delusion to believe that the knowledge of how to live rightly is instinctive; that good tastes must be worked for—with effort and cultivation. We are, therefore, not as animals, knowing instinctively how to make the best of life; we "have to make an *art* of living, and study it."

All this has essentially to do with leisure. Are we acquiring "good tastes" in our own time? Are we pursuing those things which are worth while in life? Are we out to gain happiness in our leisure? "The Kingdom of Happiness, like the Kingdom of Beauty, is not to be taken by storm, any more than it is purchased with dollars. Pursue happiness directly and you will find that she eludes you; but she will sometimes consent to surprise you, when you are busy with something else." That is ancient wisdom, but we are all apt to forget it. We are also too apt to think that the pleasures of life mainly cost money.

"If I had to write a motto over the portals of leisure I should do it in three words—skill, recreation, beauty—and I would call the whole house the house of joy. I would make it clear and sedulously instil into the young that the pleasures which result from external excitement are far inferior to those which result from creative skill, and that bought pleasures are hardly worth having in comparison to those which arise in the exercise of the creative faculty."

—DR. L. P. JACKS, in an address on "Leisure."

Questions :

- (1) Re-read the foregoing quotations and discuss them. Do you think they are true?
- (2) Is it only in our leisure-time that we learn the art of living?
- (3) Do you believe what is said above about happiness?

Leisure-time Occupations.

"What is one man's meat is another man's poison" is true of the use of leisure. Temperament, work, environment all have their influence in this connection; and we are wise to be careful in attempting to "lay down the law" for others. Keeping these points in mind, we may give thought to (a) the avoidance of excess or abuse in the recreational use of leisure-time, and (b) the choice of good things in what may be called the occupational use of leisure. Consider these two points in relation to:

Books and Reading; e.g., Compare excessive novel and magazine reading with the better use of books. How far do we practise discrimination in reading?

Hobbies and Handicrafts. What are some of the best of these? How far do we strive for excellence in them?

Games and Sports. What are some of the best recreational games for young and not-so-young? Is there any real danger of excessive devotion to sport? What are the effects of gambling on sport? And what are the effects on those who gamble?

Art, Drama and Music. How far do these appeal to us, and in what ways do they add to the joy of life?

Social Life. What are some of the best forms of social intercourse? Have we sufficient facilities for their cultivation, in home and in places of assembly?

Cultivation of the Spiritual Life.

It is very significant that the writer of the Book of Genesis conceived of the Creator as needing time for rest after a period of activity (Genesis 2. 1-3). Note, too, how Jesus called on his disciples to go apart and "rest a while." We come here to the importance of finding, in leisure, time for the human spirit to "expand in communion with its own thoughts and with the thoughts of others and with the grace of God."

Is there any greater need in modern life, with its many distractions and demands, than for men and women to find adequate leisure-time for that meditation which is communion with one's own thoughts, for that fellowship which knits heart to heart and mind to mind, and for that reaching up to God which helps to expand the soul to its full growth. Surely it is in these spheres of living that there is found, more than anywhere else, the true joy of leisure. Some part of every day should be given to the cultivation of these essentials to the full development of the soul and mind. For most of us, also, there is the great opportunity afforded by Sunday, the one full day that is "our own time." Whatever else we or others may do on that day, dare we neglect to find time for the cultivation of the spiritual life?

Daily Readings for the week :

- Nov. 16 M—Mark 14. 3-9.
 .. 17 T—Ecclesiasticus 6. 7-17; or Nehemiah 1.
 .. 18 W—Ecclesiasticus 6. 18-37; or Nehemiah 2. 1-18.
 .. 19 Th—Ecclesiasticus 25. 3-6; 34. 9-17; or Nehemiah 4.
 .. 20 F—Ecclesiasticus 38. 24-34; or Nehemiah 6. 1-16.
 .. 21 S—Ecclesiasticus 45. 1-3; 50. 22-24; 28-29; or
 Nehemiah 12. 27-43.

Section XI.

Pioneers.

NOTES BY W. ARNOLD VICCARS AND JOAN M. G. LLOYD.

November 22nd.

I.—FRIDTJOF NANSEN.

Bible Reading : Mark 14. 3-9.

References :

Newspapers—see Notes below.

Farthest North (2 vols.—from a library).

Episodes from Farthest North. (Harrap. 1s. 6d.)

Nansen. P. J. Noel Baker. (*Nation and Athenæum* Office. 3d.)

Keynote :

“ What a piece of work is a man.” (*Hamlet*, Act 2, Scene 2.)

Suggested Hymns : 70, 71, 129, 413.

AIM of the Lesson : To appreciate that heroic strain which was shown in the many and varied achievements of Nansen the road-maker.

Notes on the Lesson.

The Ointment.

The commercial mind asks the value of it : “ It might have been sold for three hundred pence.” The commonplace mind asks the use of it : “ What’s the good of going to the Pole ? You can’t grow potatoes there ! ” The safety-first mind says : “ Why risk all those valuable lives ? ” But when we stand face to face with the heroic in life—be it the supreme Hero of Galilee or our yesterday’s hero of Norway—these questions simply go by the board. They may come to your mind because they are the mental habit of the time, but they are profane, and even if you frame them, they judge you.

Hobbies and Handicrafts. What are some of the best of these? How far do we strive for excellence in them?

Games and Sports. What are some of the best recreational games for young and not-so-young? Is there any real danger of excessive devotion to sport? What are the effects of gambling on sport? And what are the effects on those who gamble?

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Cultivation of the Spiritual Life.

It is very significant that the writer of the Book of Genesis conceived of the Creator as needing time for rest after a period of activity (Genesis 2. 1-3). Note, too, how Jesus called on his disciples to go apart and "rest a while." We come here to the importance of finding, in leisure, time for the human spirit to "expand in communion with its own thoughts and with the thoughts of others and with the grace of God."

Is there any greater need in modern life, with its many distractions and demands, than for men and women to find adequate leisure-time for that meditation which is communion with one's own thoughts, for that fellowship which knits heart to heart and mind to mind, and for that reaching up to God which helps to expand the soul to its full growth. Surely it is in these spheres of living that there is found, more than anywhere else, the true joy of leisure. "Some part of every day should be given to the cultivation of these essentials to the full development of the soul and mind. For most of us, also, there is the great opportunity afforded by Sunday, the one full day that is "our own time." Whatever else we or others may do on that day, dare we neglect to find time for the cultivation of the spiritual life?

Daily Readings for the week :

- Nov. 16 M—Mark 14. 3-9.
 .. 17 T—Ecclesiasticus 6. 7-17; or Nehemiah 1.
 .. 18 W—Ecclesiasticus 6. 18-37; or Nehemiah 2. 1-18.
 .. 19 Th—Ecclesiasticus 25. 3-6; 34. 9-17; or Nehemiah 4.
 .. 20 F—Ecclesiasticus 38. 24-34; or Nehemiah 6. 1-16.
 .. 21 S—Ecclesiasticus 45. 1-5; 50. 22-24; 28-29; or
 Nehemiah 12. 27-43.

Section XI.

Pioneers.

NOTES BY W. ARNOLD VICCARS AND JOAN M. G. LLOYD.

November 22nd.

I.—FRIDTJOF NANSEN.

Bible Reading : Mark 14. 3-9.

References :

Newspapers—see Notes below.

Farthest North (2 vols.—from a library).

Episodes from Farthest North. (Harrap. 1s. 6d.)

Nansen. P. J. Noel Baker. (*Nation and Athenæum* Office. 3d.)

Keynote :

"What a piece of work is a man." (*Hamlet*, Act 2, Scene 2.)

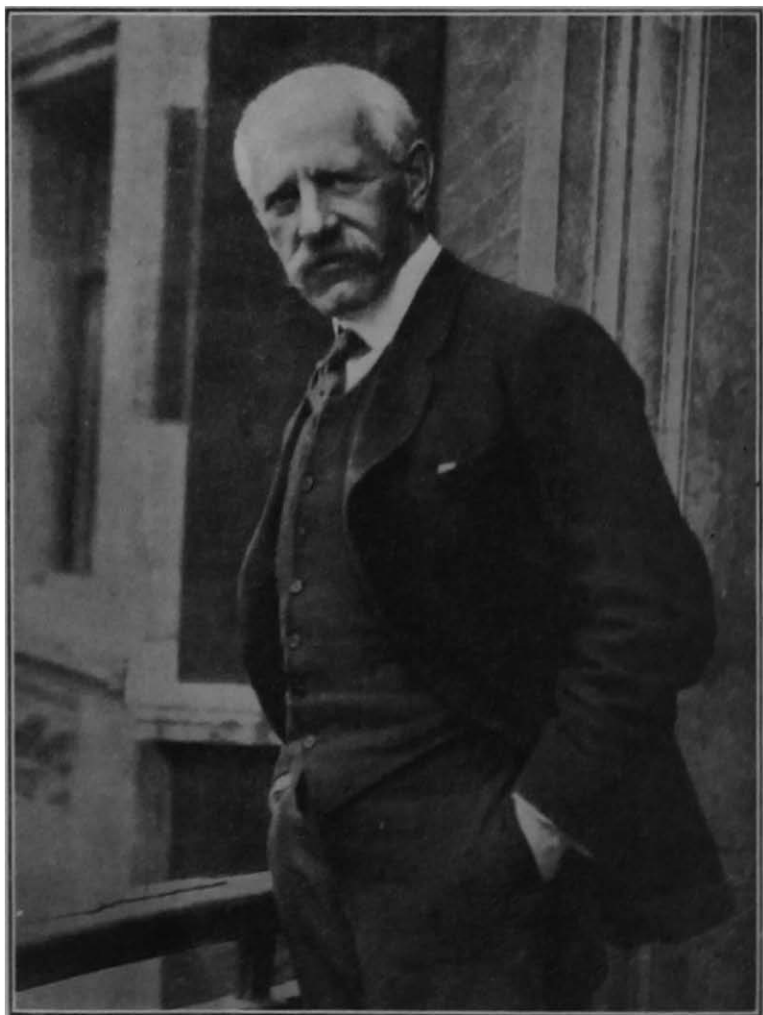
Suggested Hymns : 70, 71, 129, 413.

Aim of the Lesson : To appreciate that heroic strain which was shown in the many and varied achievements of Nansen the road-maker.

Notes on the Lesson.

1. The Ointment.

The commercial mind asks the value of it : "It might have been sold for three hundred pence." The commonplace mind asks the use of it : "What's the good of going to the Pole? You can't grow potatoes there!" The safety-first mind says : "Why risk all those valuable lives?" But when we stand face to face with the heroic in life—be it the supreme Hero of Galilee or our yesterday's hero of Norway—these questions simply go by the board. They may come to your mind because they are of the mental habit of the time, but they are profane, and even as you frame them, they judge you.

**FRIDTJOF NANSEN.***Copyright: PhotoPress.*

**FRIDTJOF NANSEN.***Copyright : Photopress.*

9. Sources of Information.

Fridtjof Nansen died on May 13th, 1930. Next day every newspaper gave some account of him; that given in the *Manchester Guardian* of May 14th, 1930, was particularly good. You can get a copy through your newsagent if you order in good time. Most of the weekly papers also had good articles. Among these, two articles in *The Nation and Athenæum*, by P. J. Noel Baker, have been republished and well repay reading.

Nansen published his record of his most famous polar expedition in *Farthest North*, a big book in two volumes; it is in most libraries. *Episodes from Farthest North* is a very much smaller book of extracts from the larger work. It is very interesting, but cannot, of course, convey the feeling of the long, long days of that three-year venture of faith amid the polar ice.

Some particulars of Nansen's work for the sufferers after the war may be found in *The Spirit of Geneva: 1929* (Williams and Norgate, 1s.), or in *Human Welfare and the League*, by L. P. Mair (League of Nations Union, 6d.).

10. The Heroic in Life.

When you have got together the main facts in the life of Fridtjof Nansen, try to arrange them in relation to the Aim of his lesson. Try to see how the heroic element touched all his natural instincts and made them fine. Try to see how the powers and instincts with which he was endowed led him on naturally from one kind of enterprise to another. See how the parts of his life fit together. See how his work as Explorer, as Scientist and University Professor, as Patriot and keen Internationalist, and as Rescuer and Saviour of the victims of the war, was all part of one whole. See how each part in turn contributed to the perfecting of the part which followed.

The Instinct to Dare and Do. Nansen was endowed with a magnificent physique. As a boy you find him eager to excel in physical achievement and revelling in all boyish adventures. As a youth, champion in the national sports of skating and skiing. As a man, planning his great explorations across unknown seas of ice, and feeling stronger because he knew that, once started, he must go on to the end because his plans gave no possibility of retreat. Consider these words of his: "Without privation there would be no struggle, and without struggle no life—that is as certain as that two and two make four" (*Farthest North*, Vol. II, p. 4). That is the kind of remark with which he confronts you in his book: it shows you the mind of the man. He trusted his instinct to dare to the uttermost. He accustomed himself to adventure, to privation, to suffering. Then, in later

life, there came to the man who had so schooled himself, the call to be the greatest rescuer of the after-war sufferers—and he laid his plans and carried them through with the same spirit of adventure and daring which he had learnt to trust in his long grapple with the polar ice. From beginning to end he was the daring adventurer. His life was all of a piece.

The Instinct to Know. Here is another of the primal instincts. See how Nansen cultivated it and how he trusted it. He was always a keen observer—interested in nature and in men. He will be remembered as an explorer in early life, and in later life as an organiser of relief work for prisoners of war, for the homeless and for the diseased. But these were only some of the interludes in his life as Scientist and University Professor. Again and again he was called away from that main work of his, and to each new call he brought the mind of the practical scientist. Here again, his life was all of a piece. How absolutely he trusted to the guidance of observed facts is shown in his plans for his "Farthest North" Expedition. A ship—the *Jeannette*—had been lost in the ice to the north of Siberia; what were considered to be some fragments from the wreck were found in the ice on the coast of Greenland: how had they got there? Much driftwood was found on the coast of Greenland; the wood was that of trees mostly found in Siberia: how had it got to Greenland? Nansen pondered long over these facts. There must be a current running from Northern Siberia to Greenland. That current must be produced by the warm waters pushing north from the great Siberian rivers. That current must be so strong that it carries the great masses of the polar ice right across the area of the North Pole and out into the Atlantic by Greenland. If a ship could be built which would withstand the crushing of the masses of ice as they drive forward, and could enter the Siberian current with food and supplies enough for three years, it would get frozen into the ice, would be carried along over the Polar area, and would re-appear, in three years' time, in the Atlantic. The idea was branded as far-fetched, foolhardy, impracticable for a score of reasons. Nansen checked through his facts and calculations, considered all the weight of adverse opinion—and then backed his own judgment, made his plans, built his ship, and set forth. And in three years the *Fram* emerged from the ice in the North Atlantic!

The Instinct to Love. This instinct, too, shaped the life of Nansen from beginning to end. It was shown in his love of animals. It was shown in his constant thought and consideration for the men and women who worked under him: they always felt that they were working *with* him rather than *under* him, though there was never a shadow of doubt as to who was the

leader. As you read his *Farthest North* you realise how constantly his thought turned to the young wife and family left behind for those three long years of waiting. On his return he dedicated his book "To her who christened the ship and had the courage to wait." And, during those later years of his life, when from 1919 to 1929 he organised the work of repatriating war prisoners, of famine-relief in Russia, and of finding new homes for thousands of refugees, his deep human love was the motive of it all. His life was all of a piece.

4. Events in his Life.

The following is a list of some of the chief events in the life of Nansen.

- 1861 Fridtjof Nansen, born at Great Froen, near Christiania (October 10th).
- 1880 Entered Christiania University.
- 1882 Cruise in Greenland sea in the sealer *Viking*. Worked at marine biology at Bergen and Naples.
- 1888 Expedition across Greenland with five companions. After tramping 260 miles, mostly at an altitude of over 8,000 feet, reached the coast and spent the winter in an Eskimo hut.
- 1889 Published *The First Crossing of Greenland* and worked at Zoology at Christiania.
- 1890 Began active plans for North Polar Expedition.
- 1893 Sailed from Christiania in the *Fram*. Worked N.E. along the coast of Siberia and, on September 25th, the *Fram* was frozen in the ice-pack, drifted in the ice across the Polar area, and, after thirty-five months, the ship was released in the open waters of the Atlantic. In March, 1895, Nansen and one companion, Johansen, left the *Fram*, with dogs and sledges and portable boats, on an attempt to reach "Farthest North" and to find their way home alone. In August they reached land and had to winter in a hut. In June, 1896, they reached Cape Flora and found the camp of a group of scientists—the Jackson Expedition—and returned in their ship.
- 1896 The *Fram*, under Captain Sverdrup, and the other vessel, bearing Nansen and Johansen, both reached Norway in August.
- 1897 Lecturing tours. Awarded degrees at Oxford and Cambridge. Published *Farthest North*. Returned to scientific studies.
- 1905 Took a leading part in bringing about the political separation of Sweden and Norway.
- 1906 Norwegian Minister to Britain.

- 1908 Returned to work at Christiania University. Published books and helped Amundsen in his plans for South Polar Exploration.
- 1917 Successful mission to the U.S.A. about the seizure of Norwegian ships during the war.
- 1919 Active in arrangements for Norway to enter the League of Nations. Planned, with Mr. Hoover, a scheme of relief for famine-stricken areas in Russia. The plan was approved, but political difficulties blocked it.
- 1920 Organised vast schemes by which 427,000 prisoners of war were repatriated.
- 1921 Awarded Nobel Peace Prize. Appointed League of Nations' High Commissioner for refugees and for relief work.
- 1923 Carried out scheme for settling Greek refugees from Anatolia in new villages in Europe, following the Greco-Turkish war.
- 1925 Visited Erivan in the Caucasus and made plans for a national home for Armenians left destitute after the war. Help had been promised by the Governments of all the Allied Powers. Their failure to carry out their promises and the consequent abandonment of the plan in 1929 was the most bitter disappointment of Nansen's life.
- 1930 May 13th: Death of Fridtjof Nansen.

5. Typical Incidents.

In a life so crowded with events it is difficult to select. Here are a few typical incidents:—

(a) *Self-control.* When Nansen, on his Greenland Expedition, found that he must winter in Greenland because the last boat had gone South, he determined to study Eskimo life. He decided to spend the winter in an Eskimo hut. The hut housed eleven families, the only opening being the door. The inhabitants spent their time chiefly in working on the skins of bears and walrus. Part of their work consisted in scraping off the rotten flesh. When Nansen entered the hut, for the first time in his life he almost fainted. Then he said to himself: "You will have to stand this for six months." So he went in and "stood it." (This was related by Nansen to Professor Gilbert Murray.)

(b) *His Gift of Inspiring Confidence.* When the *Fram* was drifting in the polar ice her course was often erratic. At one time, after months of drifting, they found that no progress at all had been made. Yet, of all the twelve men whom Nansen took with him, not one for a moment lost confidence in their leader or in his ability to see them through. Nansen himself felt the responsibility which their faith laid upon him. He writes in

his diary: "It is extraordinary the blind faith such men have in their leader! . . . It is grand so long as the faith lasts, but God be merciful to him on the day that it fails!" But it never did fail, nor had it cause to fail.

(c) *Endurance and Resource.* Towards the end of Nansen's expedition with Johansen they reached open water and paddled in their boat from one ice-floe to another as they worked south. Once, when they had landed on the ice and were getting their meal ready, they suddenly saw that the boat had broken loose and was drifting rapidly away with all they had on board her. In a moment Nansen handed his watch to Johansen and, plunging in, swam through the icy water after the fast-drifting boat. Only after a tremendous effort did he reach her and, with yet another effort, managed to get his numbed leg over the side and pull himself aboard. The cold had robbed his whole body of feeling and he was hardly able to use the paddle. Yet, when he saw two auks close by, he snatched his gun and had them with one shot. At last he got back to Johansen and lay for long shivering in his sleeping bag. But he had saved the boat and their lives, and they had stewed auks for supper!

(d) *His Belief in Friendship.* All his plans for relief work assumed the possibility of friendship as the basis of intercourse between men and nations. It was this that made him so universally trusted.

"In March of 1920 the Council of the League of Nations invited Nansen to repatriate the prisoners of war. They could not tell him how many prisoners there were; they could not give the locations of their camps; they could not say if the Soviet Government of Moscow would agree to help; they could not tell him how he could get the ships and trains required; they could not tell him who would organise the camps, the quarantine and disinfecting stations, the stores of food and clothing he would need; they could not even tell him where he could raise the funds. . . . Within a month from the day when he received the invitation he had left for Moscow, to make the treaty by which the exchange of prisoners would be controlled. As his train steamed out of Oslo he turned his back on peace and quiet. . . . He had become the servant of the League of Nations and for long years thereafter he knew no rest." (*Nansen*. P. J. NOEL BAKER, p. 11.)

Questions:

(1) "Without privation no struggle and without struggle no life." Consider these words of Nansen's. How do you fit them in with his great work for the relief of those struggling under privation?

(2) "I have set my life upon a cast, and I will stand the hazard of the die." On what terms are such risks worth taking? When are they properly called "foolhardy"?

Daily Readings for the week :

Nov. 23	M—Micah 1. 1-9.
.. 24	T—Micah 2.
.. 25	W—Micah 3.
.. 26	Th—Micah 4. 1-7 : 11-13.
.. 27	F—Micah 5.
.. 28	S—Micah 6.

November 29th.

II.—GERTRUDE BELL : UNDERSTANDING THE EAST.

Bible Readings : Micah 4. 3-7 ; Ephesians 2. 13-22.

References.

The Letters of Gertrude Bell. (Benn. 8s. 6d.)

Gertrude Bell. Margaret E. Tabor. (S.P.C.K. 6d.)

Brief article in the *Encyclopædia Britannica* (new edition).

Persian Pictures. Gertrude Bell. (Benn. 10s. 6d.)

Syria : the Desert and the Sown. Gertrude Bell. (Heinemann. 7s. 6d.)

Keynote of Thought :

" Who knoweth whether thou art come to the kingdom for such a time as this ? " (Esther 4. 14.)

Suggested Hymns : 349, 348, 240.

Lesson of the Lesson : To learn what Gertrude Bell accomplished by adventure and understanding.

Notes on the Lesson.

Note to Leaders.

Gertrude Bell played a larger part in international affairs than almost any other woman of this century, and, though she had the advantages of wealth and leisure, yet it was because she made such good use of her opportunities that, when the great chance came to help the Arabs and Great Britain to understand one another and to establish the best relationship, she found herself specially well fitted for the task, and devoted herself to it, ridding neither her time nor her health.

The passage in Micah gives a picture of peace among the nations, with tolerance and goodwill. It is this spirit which Gertrude Bell tried to encourage. She did much to break down the middle wall of partition," and in her work towards unity she helped to make " a building fitly framed together."

It is important to read some of *The Letters of Gertrude Bell* in order to gain an idea of her personality, which these notes are

too brief to bring out fully. Try to get to know her. She was an original and striking character. Then give the class your impressions, and tell the story of her life. The lesson could end by a discussion on the part which adventure might play in our lives, and how we can cultivate the understanding heart.

Introductory.

Gertrude Bell was a road-maker in international relations. She opened up the way of understanding between the East and the West, because she took infinite trouble to understand the Eastern mind, and she brought into diplomatic dealings a real spirit of friendship. Few men, and probably no woman, from the West have ever been regarded as truer friend by an Eastern people.

Gertrude Bell first became interested in the East through travels which she made there as a girl, and later, through her interest in archæology, which led her to venture into the Syrian and Arabian deserts to investigate remains of ancient civilisations. She thus had unique opportunities of getting to know the Arabs; but it was because she had sympathy and humour, and had taken pains to learn their language, that she was enabled to become friends with them and to understand their point of view. She developed a real love for them and for the country. "The great pleasure in this country is that I do love the people so much," she said.

Finally, when war came, her knowledge of tribes and their character became invaluable, and, when peace followed, and divisions of land were being made afresh, she played a great part in helping Irak to form her own national government under the mandate of Great Britain.

Gertrude Bell in the East.

Picture one of the amazing evenings when Gertrude Bell, in the heart of the desert, and hundreds of miles from any other European, sat in the tent of some Arab sheikh as his honoured guest. There, round the glowing fire, drinking coffee in perfect amity, would sit the Eastern sheikh with his coloured robes and flowing white head-dress, and the English woman, discussing problems of tribes and politics in absolute freedom. No woman of his own nation would be allowed such equality, but Gertrude Bell had the power to break down barriers of sex and language, and had such an astounding grasp of the complexities of tribal affairs that the sheikh felt, if only she were representative of her nation, the Arabs would be treated with friendliness and understanding.

Her Early Life.

Gertrude Bell was the daughter of Sir Hugh Bell, of the county of Durham. She was born in 1868. Her home life was a very happy one. She was devoted to her family, and, though so much of her life was spent abroad, she never lost touch with events at home, and traces of home-sickness often appear in her letters, as, for instance, when she speaks of her longing "for the daffodils and the opening beech-leaves" in their garden at home.

To her father she was particularly devoted, and she wrote to him constantly, and felt him to be one of the greatest influences in her life. In one of her letters to him she said, "Sir Percy [Cox] knows what complete confidence there is between us and that I should always tell you exactly what I think or do. That I should be able to do so is to me the foundation of existence and it is entirely owing to you that you are to me not only a father but also the closest and most intimate friend."

As a child she was daring and adventurous. At school she showed such intelligence that she was sent on to Oxford, where she acquitted herself brilliantly.

Persia and Letters.

Soon after this her travelling began. She spent some time in Persia with her uncle, the High Commissioner, and it was then, perhaps, that she first felt the attraction of the East. She studied Persian, because then, as always, she was anxious to be able to talk to the people and to get to know them. *Persian Pictures* contains some of her vivid first impressions of life in that country.

She had "a special and very valuable gift, that of forming extremely rapid impressions, whether of places or of human beings. She would dive beneath the surface, estimating, judging, characterising in a few words that were not often mistaken." (Lady Bell.)

Her published letters are fascinating reading. Her adventures in the desert, her encounters with Arabs, her humorous descriptions of quaint situations, are all told in an arresting way, and the diary of her life in Bagdad and Basra after the war reads like a page of living history.

She now began to travel widely. By the time she was thirty she had been round the world, as well as having paid visits to Switzerland, Algiers, Italy and Germany.

Climbing.

Among the many accomplishments in which Gertrude Bell was distinguished was climbing. She made several first ascents

of mountains, and climbed others by new routes. Once she spent two nights out on a mountain-side when she and her guide had been attempting a fresh climb, and had been unable to find their way down before dark. A snowstorm came on, and they spent the night in a crack in the rock. It continued all the next day, and they had to find their way down the sheer face of the rock in blinding snow, and to spend a second night out on a glacier. Her guide said that "of all the amateurs, men or women, that he had travelled with, he had seen but very few to surpass her in technical skill, and none to equal her in coolness, bravery and judgment."

Journeys in the Desert.

In 1899 she made her first desert journey. Unaccompanied by any other European, she set forth with some Arab servants to explore various ruined temples and cities in the Syrian desert. By this time she had learned enough Arabic to be able to talk fairly fluently; but she often needed much tact and patience with the Arabs and their casual, dilatory ways. The little company rode on camels and were accompanied by a guide, a cook, and one or two soldiers as escort. They had to take food and water-bottles with them. Sometimes there would be great difficulty in finding water. They would make their way to a place where the guides believed that there was water, and then when they arrived at the pools they would perhaps find that another party of Arabs had been there just before them, and there was nothing but a little mud remaining.

Gertrude Bell was very philosophical and made the best of everything. She was nearly always cheerful, even when she was very tired after long days of riding from dawn till night. She endured discomforts without a murmur, whether it was the bitter cold of some of their early morning starts, or the deluging rains when camping became a horror, and the surrounding country a quagmire.

Her zest for life, and her interest in people and history, were quite undaunted by the daily obstacles which she had to overcome. At times there was real danger, as when they met a band of marauding Arab soldiers belonging to a tribe who were enemies of those in her company; but she was always fearless, and no harm came to her.

Archæology.

She penetrated to places to see remains of ancient temples and towns where few Europeans had been before. Her research work in archæology was very valuable. She made tracings of carvings and inscriptions which threw light upon a good many

problems of date and origin. The early history of this desert country fascinated her. "What a country this is! I fear I shall spend the rest of my life travelling in it. Race after race, one on top of the other, the whole land strewn with the mighty relics of them." She also made extensive travels in Asia Minor and did some useful archaeological work there.

The Journey across the Desert of Arabia.

Her greatest journey was across the Arabian desert to Hayil, one of the most remarkable achievements of any woman of this century. She found her way across miles of desert without any maps, and with only the guidance of Arab servants who had not themselves been there before, and who were in fear of enemy tribes.

In spite of difficulties she loved her life in the desert. "Already I have dropped back into the desert as if it were my own place; silence and solitude fall round you like an impenetrable veil; there is no reality but the long hours of riding, shivering in the morning and drowsy in the afternoon, the bustle of getting into camp, the talk round Muhammad's coffee fire after dinner, profounder sleep than civilisation contrives, and then the road again."

War-time.

When war broke out Gertrude Bell was in England, but she was soon asked to go to Boulogne to organise the office for the missing and wounded. Here she showed her powers of organisation, of getting things done, and of sheer hard work. Later she was requested to go out to Cairo, where her knowledge of tribes in Arabia was invaluable in connection with the revolt in the desert, which was then taking place. Here she collected and sorted information about Arabian tribes.

After six weeks there she went to India to give some further information to the Viceroy, and then, returning to Basra, she settled down to collect information from the natives who dropped in and talked to her, correcting maps by her own personal knowledge, and trying to pave the way to a better understanding between Mesopotamia and Egypt. She was employed as one of the staff of the British Expeditionary Force, but her work was political and not military. She acted as Oriental Secretary to Sir Percy Cox, the High Commissioner of Mesopotamia.

The question of Mesopotamia was linked with the much wider one of Arabian politics, and she realised that no one in England had really thought out the problem.

"There is so much, oh, so much, to be thought of and considered—so many ways of going irretrievably wrong at the beginning, and

some of them are being taken and must be set right before matters grow worse. I do know these people the Arabs; I have been in contact with them in a way which is possible for no official, and it is that intimacy and friendship which makes me useful here now."

The heat was very great, and after a time, strong though she had always been, she began to suffer from it, and to have attacks of fever and jaundice. "It's the first hours of the night, absolutely still, damp and close, which I find the worst. But sometimes I think it pretty horrid to be wet through all day." For some weeks the maximum temperature was often above 120°.

Bagdad and the New State.

In April, 1917, she was sent for to Bagdad. Sir Percy Cox had gone there and he needed her. Here she met many of the Arabs whom she had come across in her desert journeys, and she interviewed sheikhs, collected first-hand news, and passed on her information, duly arranged and sorted out, to her chief.

She said of herself that she knew "every tribal chief of any importance through the whole length and breadth of Irak."

When war was over she played an important part in the setting up of a national government in the Irak state. The mandate of the country had been entrusted to Great Britain, which wished Irak to choose its own king, and to set up its own government under the guidance of Great Britain. But popular opinion was so divided as to who should be king that great care was needed in steering the country through this difficult time. Sir Percy Cox had to set up a provisional government, and Gertrude Bell was invaluable in her personal interviews with the sheikhs. She had their confidence in an extraordinary way.

"It is only quite recently that I have realised how prominent a place I have occupied in the public mind here as the pro-Arab member of the Administration. . . . I am always quoted in the coffee-shop talk as the upholder of the Arabs." Her usual reply was that "It is H.M.G. which upholds the rights of the Arabs and we are all of us the servants of H.M.G."

Of those suggested as Amir, Faisal was finally elected, and Gertrude Bell and Sir Percy Cox did all they could in helping him to form a government and to smooth the way over difficulties. He was the man whom they had hoped would be elected, and Gertrude's own words show her feelings:

"I am immensely happy over the way the thing is going. . . . On our guarantee all the solid people are coming in to Faisal and there is a general feeling that we made the right choice in recommending him. If we can bring some kind of unity out of chaos what a thing worth doing it will be."

" We have had a terrific week, but we have got our king crowned." In another letter she says, " I'm happy in feeling that I've got the love and confidence of a whole nation, a very wonderful and absorbing thing." And again, " I don't for a moment suppose that I can make much difference to our ultimate relations with the Arabs and with Asia, but for the time I'm one of the factors in the game. I can't think why all these people come to me for comfort and encouragement; if I weren't here they would find someone else, of course, but being accustomed to come to me, they come. And in their comfort I find my own."

the Bagdad Museum.

Her deep interest in archæology led her to induce the authorities to make a museum in Bagdad to hold some of the precious things which had been excavated at Ur, Kish and other places. She did not rest until she had secured an adequate building, and she alone had practically the whole responsibility of collecting and arranging the exhibits.

This big piece of work was one of her last—in fact, she still was engaged upon it when she died in July, 1926. It is a tangible memorial of her, and King Faisal commanded that one of the principal rooms in it should be called by her name.

But her chief work lies in nothing material, but in the spirit of friendship which she encouraged between the Arabs and Great Britain. In the words of her chief, "She had for the last ten years of her life consecrated all the indomitable fervour of her spirit and all the astounding gifts of her mind to the service of the Arab cause, and especially to Irak. At last her body . . . was broken by the energy of her soul."

Daily Readings for the week :

Nov. 30	M—Psalms 121 and 130.
Dec. 1	T—Psalm 122.
.. 2	W—Psalms 123 and 124.
.. 3	Th—Psalms 125 and 126.
.. 4	F—Psalms 127 and 128.
.. 5	S—Psalms 129 and 133.

Section XII.

Songs of the Road.

NOTES BY ERNEST DODGSHUN, B.A.

December 6th.

I.—PSALMS.

Bible Readings : Psalms 121 and 130.

Other References :

The Psalms and Lamentations (2 vols.), in *The Modern Reader's Bible*. Edited by Dr. R. G. Moulton. (Macmillan. 3s. 6d per vol.)

"Wayfaring Psalms," from the poems of Henry Van Dyke.

Illustrative Quotation :

"The hymn-book of the Jewish temple has become the hymn-book of the human race, in so far as the human race has been affected by Christianity. There are scarcely any languages in the world in which some version of the Hebrew Psalter does not exist, and everywhere that we find Christian worship an established order, there we discover the old Hebrew worship-songs forming part of the Church's ritual."—G. CURRIE MARTIN.

Suggested Hymns : 188, 106, 110, 243.

Aim of the Lesson : To learn how much inspiration and good cheer along the road of life have been gained from the Psalms.

Notes on the Lesson.

As we remember that the general theme of our Handbook for the year has been that of the Road-makers of humanity in various ways, we shall probably think it appropriate that this final block of lessons deals with some of those songs which have cheered and strengthened travellers along the road of life. The very symbolism of a road is helpful and suggestive. Be it never so well made, the feet will sometimes grow weary and the spirits will flag unless there be brought to mind memories and hopes and the lilt of rhythmic song.

1. What are the Psalms?

The Psalms belong to a definite section of the Bible literature which was known as "The Writings," as distinct from "The Law" and "The Prophets." (Look at the recorded words of Jesus in Luke 24, 44, and notice the reference to this threefold division.) The word "Psalm" is Greek in origin, and, as used in this connection, means a sacred song accompanied on the harp or other stringed instrument. The Jewish title was "The Book of Praises," and it was a compilation of the great hymns of the nation in which were expressed gratitude, wonder, and praise for the holiness, mercy and protection of God.

The date at which they were collected into a whole, the manner in which it was done, and even their authorship, all admit of considerable doubt. Like so many other kindred writings, they appear to have grown rather than to have been made, and this growth probably extended over many centuries. Modern examples may show how misleading a title can become. Consider how *Sacred Songs and Solos* has become popularly known as "Sankey's," yet Mr. Sankey was not the author of them, nor did he sing most of those now included in the enlarged book. The hymns in our own *Fellowship Hymn Book* range over something like 1,500 years. This gives some rough idea of how a collection like the Psalms might easily become attributed to one author, and will, perhaps, explain certain other features, such as the repetition that occurs here and there, which, at first sight, seem to puzzle us. Note also how songs such as these are more than the expression of any one individual. They form a gathering-up of the national experience, and hence have a unique value.

Our lesson is not so much concerned to-day with a critical examination of the structure and authorship of the Psalms as with their character and message, with the intensely human note which has made them so true to the heart's need for more than twenty centuries.

2. The Enduring Quality of the Psalms.

What do we really find in them that makes them of such universal appeal? Perhaps no answer that we could give would entirely satisfy us, but we may at least point to the following features.

1. Their incomparable literary beauty and power. We may borrow what Mr. Arnold Bennett says with reference to the fortieth chapter of Isaiah—that they can hardly fail to impress, and to generate in the mind sensations that we recognise as of a lofty and unusual kind. The impression is of that kind which is produced by great poetry, and brings a satisfaction that is profound and lasting.

2. The broad range of experience that is found in these 150 songs. They seem to cover all human life and thought, and they review, as it were in the light of eternity, the joys and sorrows, hopes and fears, aspirations and praises of the heart.
3. The universal nature of their religious fervour which, at its best, rises above the limitations of creed and period, country and race. Here there is so little that is controversial and so much to unite. As psalm after psalm voices the sense of life's perplexity, man's penitence for sin, his triumph in God, his reaching out after the ideal, we feel drawn into a deep experience of the ages, and have fellowship with all those who have responded to this universal note.

Within the range of these religious ideas may be mentioned certain outstanding features, such as the tone of an intense devotion to God, the acceptance of God's moral government of the world, the recognition of his glory as revealed in the works of his hands, his sympathy with the needy and hatred of oppression, and a narrow and fervent patriotism.

It is largely this enduring quality that makes the Psalms so valuable for both personal and corporate devotion. Their ideas are of the bedrock experiences of life, and their very idealism reaches into deep realities. There is great value in choosing some of them to be committed to memory, and, if this were done, we should find ourselves in possession of immortal truths which these songs have caught and transmitted to us.

Topic for Consideration :

That, although we are entitled to claim the best of the Psalms as universally true to human nature, we should guard against measuring them by Christian standards. Do you feel there is a contradiction implied in this ?

3. Songs of the Open Road.

The Psalms that have been chosen for to-day's reading are specially suitable for the title at the head of this section. They belong to that group (Psalms 120-134) which has been called "Psalms of Ascent" or "Pilgrim Psalms." Without discussing other possible explanations, it is probable that they were used on the pilgrimages up to Jerusalem at the time of the great yearly festivals. We might enjoy these much more if we used our imagination and tried to picture the caravans of folk going up to the capital from all parts of the country; families, kinsfolk and neighbours, greeting additions to the procession as they

joined the main stream at various villages. Think of them as they shared the latest gossip, enquired for distant friends, or amped out under the stars, praying for Yahweh's protection in the darkness.

If these can be read from Dr. Moulton's *Modern Reader's Bible*, where they are set out as poetry rather than prose, a new impression may be gained. Better still if someone will commit them to memory and recite to the class, carefully trying to reproduce the pathos, the imagination, and the sense of confidence in both psalms.

Those who have access to copies of Mr. Prothero's book, *The Psalms in Human Life* (now out of print) will enjoy his historical references to crises in the lives of men when these Psalms have proved of sustenance and support. He writes of the comfort and assurance they brought in the times of the Covenanters, in anxious periods of the Indian Mutiny, in the struggles of John Bunyan and the awakening of John Wesley. In Psalm 121 it should be noted that the second part of verse 1 is a question, although the Authorised Version gives no mark of interrogation, and that it is answered in verse 2; also that verse 6 is interesting as a reference to that almost universal superstition that the moon's rays are harmful—compare the expression, "moonstruck."

In the second choice, Psalm 130, we have a poem of great beauty. It should be read in the proper way—that is to say, antiphonally. One reader should repeat the first two verses, another the second two, then the original reader should repeat the next two, and the whole School, making a chorus, should join in the last two verses, and give it the note of confidence and triumph.

11. The Music of the Heart.

The voice that speaks out of the Book of Psalms, as truly to our age as to any other, is a voice that appeals to the deep places and emotions within. Such an appeal will be felt most powerfully by those who have known the heights and depths of life, who know what moral struggle means, who realise both the tragedy and comedy of human fate.

Question :

How far do you feel that the Psalms provide something of a test to our human nature? If you cannot respond to the inspiration, strength and comfort they give, is there something wrong with the Psalms or something wrong with you?

Returning to our first and most important enquiry, therefore, let us ask again why is it that we are able to claim that the Psalms can give so much good cheer and help to travellers along

the road of life ? Is it not largely because they are the utterances of those who have gone this way before us and have voiced so much of its significance ?

Daily Readings for the week :

- Dec. 7 M—Luke 1. 46-55.
" 8 T—Luke 1. 67-79.
" 9 W—Psalms 42 and 43.
" 10 Th—Eph. 5. 15-21 ; Col. 3. 16-17.
" 11 F—1 Tim. 1. 12-17 ; 2. 1-10.
" 12 S—1 Tim. 3. 14-16 ; 4. 6-16.

December 13th.

II.—HYMNS.

Bible Reading : Luke 1. 46-55.

References :

- The Music of Fellowship.* F. J. Gillman. (N.A.S.U. 6d.)
Hymns that Have Helped. (Stead's Publishing House. Out of print.)
The Adult School Movement. G. Currie Martin. (N.A.S.U.,
 1s. 10d. and 2s. 6d.) pp. 302-307.

Illustrative Quotation :

"Christianity has always marched to music; it has gone on its joyous way singing, from those far-off days when the infant church raised its solemn chant of victory over persecution, down to these very Sunday mornings when our little groups of members stand up and sing together of the purpose which burns within our hearts, feeling, as they do so, a new life pulsing through their veins."—F. J. GILLMAN.

Suggested Hymns : 63, 183, 295, 25, 253, 117.

Aim of the Lesson : To show how devotional poetry combined with music may uplift and strengthen the spirit of man.

Notes on the Lesson.

Three books are particularly familiar, in varying degrees, to all of our members—namely, the Bible, the Lesson Handbook and the *Fellowship Hymn Book*. The first is in itself a library of supreme literature, the second is a compendium of advice as to books and a general guide for study over a wide field, and the third is a compilation of sacred song covering certainly more than twenty centuries. Under the skilful leadership of F. J. Gillman, our Movement has come to regard the *Fellowship Hymn Book* as an important educational instrument, and we have made some progress in singing with both spirit and understanding. Much has to be done yet, however, to ensure that in our Schools hymns are well sung, appropriately chosen, and made to serve their high purpose of captivating and fortifying the soul. Perhaps we do not sufficiently realise that we are in a great succession when we join in the ancient hymns of Christendom, and that, as we learn and popularise the best of the modern ones, we are helping to hand on a precious spiritual legacy to those who are to follow us. This lesson may encourage us to give more attention to a subject that is of supreme value both for interpreting and expressing deep religious feeling. "Next to the Bible, the common hymn-book

of Christendom has perhaps done more than any other factor to restore the soul, to rejoice the heart, to enlighten the eyes, and to sustain the faith and love of Christian men and women throughout the world."

1. The Nature of Hymns.

Broadly speaking, most of us know what we mean when we allude to hymns, but, although our acquaintance with them is, for the most part, limited to modern examples, we should remember the long history that lies behind the word at the head of this lesson. It is of Greek origin, and its meaning was an ode or song in praise of the gods or of the spirit behind natural things. In some such sense it is used by Coleridge in his *Hymn to the Earth* and *Hymn before Sunriss in the Vale of Chamouni*. It is thus not exclusively Christian in tone, and, if more than one lesson could be spared for this subject, attention would be directed to its very wide range. Examples of hymns are available from the most ancient times, Babylonian, Egyptian, Coptic, Hindu, and others, and while many of them are mere fragments, they are sufficient to reveal great beauty and spiritual aspiration.

As we interpret the word *hymn* for the purpose of this lesson, it is verse set to music and intended for congregational singing. Its nature is devotional, and it is either directed to God in thanksgiving, adoration, confession or petition, or it is for the exhortation and comfort of men as in the presence of God. Look at a few hymns that are well known to us all for illustration of this.

No. 115, "For the beauty of the earth," is almost entirely a hymn of thanksgiving; No. 3, "Judge eternal, throned in splendour," is a fine hymn of petition for the nation; No. 73, "Lord, speak to me," is a prayer of consecration; No. 175, "O for a thousand tongues to sing," belongs to a class of hymns that are almost sheer adoration. All of these are directed definitely to God, but some hymns are not so. Look at No. 34, "These things shall be," which is a lofty poem expressing the spiritual aspirations of democracy; or at No. 70, "He liveth long who liveth well," which is partly statement as to the nature of the true life, and partly exhortation to walk worthy of our vocation as Christian men and women.

It will readily be seen that it is sometimes rather difficult to know whether devotional verse belongs to the class properly called *Hymns*, or to that of sacred poetry. For example, you might test your own judgment on a hymn like No. 71. It is a beautiful poem of Sir Henry Wotton's, but what justifies us in calling it a hymn? Or look at No. 26—is this truly a hymn or a manifesto of freedom? Perhaps No. 314 belongs to the same class of poems that are on the border-line. So one might go on

with great interest to analyse the quality and the subject-matter of many others in the *Fellowship Hymn Book*.

In addition, however, to discussing the nature and character of a true hymn, there is the further question as to its function. What purpose is it intended to serve for those who sing it? It is, of course, a powerful medium for popularising religious experience and for voicing the emotions of the heart. St. Augustine defined it as "a song of praise to God," but many that have been named above would fail if judged by that standard, and certainly modern hymnology is not content to keep within the limits of that definition. It seems quite clear that a hymn should appeal to both intellect and heart, that it has a teaching office as well as a stimulating one. It should, therefore, help to educate the emotions as well as to arouse and express them.

2. The Communal Character of Hymns.

The very essence of song-worship is that it is corporate. It has the quickening influence of an act done in fellowship together with others. In many ways this is true of the manner in which the Christian faith spread from the very beginning. "Christianity began with the joining of heart to heart. Eye looked into eye. The living voice struck upon the living ear. And it is precisely such a uniting of personalities, such an action of man on man, that, ever since Jesus spoke, has effected the unceasing renewal of Christianity."

This naturally raises the question of how far personal expressions of faith or confession are suitable for united worship. Turn up No. 153, "O Jesus, I have promised," or No. 246, that great translation of John Wesley's, and, as you examine them, ask yourselves how far we dare invite a mixed audience to sing them with sincerity. Yet there is a narrow and literal sincerity that may easily mislead us and rob us of the great value that can be derived from joining in common worship. It may be not only legitimate, but a moral tonic, for us to share in great expressions of faith, even though they be a little in advance of the spiritual experience that we ourselves have already attained. There is the psychological effect for good upon us that we are being called into the fellowship of devotion by words that have been found true by so many others whose experience may well be a guide to our own. There is also the healthy discipline of our being led into comparison between what we are and what we might be, owing to the idealism of the hymn.

Another parallel problem meets us when we consider if we should choose hymns for our Schools when they are expressed in the terms and metaphors of an age that has gone by, terms that are an offence rather than a help to the seekers after truth to-day.

We have to remember that in times past some hymns were used in Christian worship that would not be tolerated to-day. They have been expunged from hymnology because they were so much out of harmony with our "larger thought of God."

3. The Long Succession of Sacred Song.

The suggestions that have been made above for singing in Schools to-day are intended to illustrate the wide range from which our hymns are drawn.

No. 63 is one of the most famous hymns from the olden time. As we have it, it is the translation by Dr. Neale from Joseph "the Hymnographer," who flourished about the ninth century and was the founder of a monastery at Constantinople. It is one of a small number of precious hymns from the Greek.

No. 183 is from the Latin. It has been often attributed to Bernard of Clairvaux (born 1091), but recent discoveries have made it clear that it is from another hand and was credited to him, possibly in order to ensure its wider acceptance.

No. 295 belongs to the school of English hymn-writers which claimed George Herbert as its chief glory. This hymn is by Thomas Ken, Bishop of Bath and Wells, 1685, who is regarded as the first of the really great English hymn-writers. His morning and evening hymns were written for the boys of Winchester School.

No. 25 is from the pen of that incomparable creator of hymns, Charles Wesley. The Methodist revival, which so changed the face of England, marched on song, and Charles Wesley was its laureate. This example is chosen because it shows how very modern its tone is, how similar to the hymn of a much later date that immediately precedes it in the *Fellowship Hymn Book*.

No. 253 has been chosen because it represents another school of English hymnology. It is by Francis Turner Palgrave, who was for some time Professor of Poetry at Oxford, and it is one of the legacies of the Oxford Movement, to which also belong the hymns of Cardinal Newman, Faber and others.

No. 117 represents very well the type of modern hymn of which we could do with many more. The author is well known to us, and we may be assured that his work in hymn composition sustains some of the best traditions of the great days of hymnology and speaks with a voice that is helpful to the modern mind.

4. Pioneer Efforts in Adult School Hymn-making.

Although the *Fellowship Hymn Book* is the first hymn book sponsored by the Movement officially, it is interesting to remember that there have been a number of what may be called "trial trips." These were spread over a period of about a century, but it was an experiment in York in 1905 of a monthly hymn-sheet,

that led the way towards our present book. Whilst our Committee was engaged upon this work, it was discovered that the Brotherhood Movement was thinking of a similar project, and the two societies joined forces to produce what is now in use in our Schools. Proof that something of the kind was needed is given in the fact that the sale has been close upon 900,000 copies and that a revision has been called for to meet a widening demand.

5. Singing with the Spirit and with the Understanding.

It might be a good exercise to think of ways in which our hymn-singing can be improved—the willingness to learn new hymns, the better suitability of hymns for all occasions, the greater effort to make the singing of them a joy and inspiration, and an attempt to enter more fully into the theme of the hymn itself. What, for example, do members really think about the common practice of making a hymn an adjunct to the taking of the collection? We should hardly think this seemly in the case of the prayer, and yet many a hymn *is* a prayer. Or the question might be considered of shortening a hymn by taking verses out of it, with the result that, sometimes, the wrong ones are missed and the continuity of the thought is broken.

Here is, indeed, a subject of supreme interest that will admit of instruction, meditation and discussion, out of which there may arise a more educational and devotional use of this great inheritance of song that has come down to us.

The suggestion is made that, wherever it is possible, an effort should be made to sing some of the pieces in our *Fellowship Hymn Book* that are not often attempted. One notable example is the *Te Deum*, No. 335. Possibly others are 301, 259, 245, 210, 392, 364, etc. In some cases, perhaps, the right thing to do would be to ask a choir to show how these are sung at their best, and later for the School to join in the singing.

For further study:

The Evolution of the English Hymn. F. J. Gillman. (George Allen & Unwin. 10s. 6d.)

The Church and the Hymn-Writers. G. Currie Martin. (James Clarke & Co. 6s.)

Daily Readings for the week :

- Dec. 14 M—Luke 2. 1-20.
- .. 15 T—Luke 2. 21-39.
- .. 16 W—Matt. 2. 1-12.
- .. 17 Th—Matt. 2. 13-23.
- .. 18 F—Psalm 145.
- .. 19 S—Psalm 148.

December 20th.

III.—CAROLS.

Bible Reading : Luke 2. 1-20.

References :

The Evolution of the English Hymn. F. J. Gillman. Chapter V. (George Allen & Unwin. 10s. 6d.)

Adult School Carols. Words and music. (N.A.S.U. Post free, 7d.)

Adult School Carol Sheet. Words only. (N.A.S.U. Post free 7d. per dozen, 3s. per 100.)

A Dictionary of Hymnology. Dr. Julian. See article on Carols. (John Murray. 32s.) From a library.

The Oxford Book of Carols. (Oxford Univ. Press. Music edition, 6s. ; Words only, 4s. 6d.)

Illustrative Quotation :

" We Christmas-carolled down the Vale, and up the Vale, and
round the Vale,
We played and sang that night as we were yearly wont to do—
A carol in a minor key, a carol in a major D,
Then at each house : ' Good wishes ; Many Christmas joys to
you ! ' "

—THOMAS HARDY.

Suggested Hymns : 182, 423, 424, 442.

Aim of the Lesson : To understand the picturesque and legendary quality of true carols.

Notes on the Lesson.

There is something about the habit of carol-singing, and especially around Christmas-time, that makes most of us agree with Mr. Chesterton that " life is much too important to be taken seriously." Under the influence of carols and of all that they bring to mind, a care-free spirit takes possession of us, and we abandon ourselves to a certain childlike simplicity in the presence of the Highest. Men carol round the joys and events that are most dear to them, and they do it with all the more light-heartedness when they are sure of the foundations upon which these are built. There is a common impulse that spreads the contagion both of those who carol and those who listen. We remember the case of Mr. Scrooge, one of the most notable conversions that ever took place, either in the realm of fiction

or outside of it, and how, in his unregenerate days, a small urchin "stooped down at Scrooge's keyhole to regale him with a Christmas carol: but at the first sound of

'God bless you, merry gentleman,
May nothing you dismay,'

Scrooge seized the ruler with such energy of action that the singer fled in terror, leaving the keyhole to the fog and even more congenial frost." Yet, afterwards, it was written of the same man that "he regarded every one with a delighted smile. He looked so irresistibly pleasant, in a word, that three or four good-humoured fellows said, 'Good morning, sir! A merry Christmas to you!' And Scrooge said often afterwards that, of all the blithe sounds he had ever heard, those were the blithest in his ears." It is not claimed that carolling converted him, but it certainly expressed his mood when he had come to his right mind.

(The carol referred to by Charles Dickens above is an example of how the form of words may get corrupted or changed, for the true version is,

"God rest you merry, gentlemen,
Let nothing you dismay.")

1. Diversities of Carols, but the same spirit.

Carols, as they are mostly known to-day, may fall into three divisions in our thought, all of them accompanied by a certain musical caprice. Sir Walford Davies calls it a medley of "congenial forms of musical fancy and waywardness." A carol, he tells us, is not a serious or set form of music. "Directly it is made formal, it becomes a small anthem, or at least it becomes a song or a part-song which could be performed and applauded, and a carol can never be 'performed' and cannot be applauded, any more than any other form of Christmas cheer and fellow-greeting."

Carols are not necessarily confined to any one festival of the Church. We still have some few Easter Carols, yet the Christmas ones have for centuries held the field of popular favour, and it is of these that we may think as being of three kinds. Firstly, those that express the fine boisterous spirit of general goodwill and feasting; then those that are more definitely connected with a moral sentiment—e.g., of Christian charity arising out of the obligation of love for others; and lastly, those that fearlessly strike the deep religious note and commemorate sorrow and gladness in one breath, hailing both the glory of God and the birth and death of the Saviour. Sometimes an attempt is made to show how, out of the Lord's suffering,

rejoicing may come to men, because of what it accomplished. Look at this surprising verse :

" The next good joy that Mary had,
It was the joy of six—
To see her own son, Jesus Christ,
Upon the Crucifix."

It is this third kind of carol that has come to mean most to men, and, broadly speaking, it is the religious sentiment that has created this form of art, as it has done almost all others.

A rich legacy of carols has come to us from the Middle Ages of Europe, and although we sometimes hear those days called "rough," there was sufficient of the carolling spirit and of simple naive joyousness to have created such a phrase as "Merry England." Why is it that we seem incapable of some such child-like lightheartedness to-day? Often the carols were accompanied by appeals to the charity of the listeners, and some came to be known as "begging carols"; one of the best of these has a variety of forms, but these are the words given, from Savoy Hill, about 1927, for listening school-children to try their own melodies upon :—

" Christmas is coming, the geese are getting fat,
Please to put a penny in the old man's hat.
If you haven't got a penny, a ha'penny will do,
If you haven't got a ha'penny, God bless you."

" Here we come a-waasailing among the leaves so green,
Here we come a-singing so fair to be seen,
The roads are very dirty, our shoes are very thin,
We've got some little pockets to put some pennies in."

2. The Carol's fellowship with other times.

The Carol preserves something for us more primitive than the hymn. It was connected with dancing as an expression of joy, and, indeed, the word reminds one of the Italian *Carola*, which means a ring-dance or a song-dance, and is akin (not in derivation) to the English Roundel or Roundelay. The dance was employed, along with the song, in acts of worship from the earliest times, whether it were for the worship of God or of heathen deities. In the ancient world, among the Jews, with Druid worship, and universally in Christian Europe, dancing was common. We know that it was used in the ritual of the early Christian Church, for there are rules, dating from the sixth century, regulating the custom. Carol melodies are therefore, in many cases, build up on old dance measures. Dancing was discontinued as a general practice in worship—with a number of exceptions—about the seventh century, but the carol has remained. With the gradual disuse of the ancient languages,

carols came to be composed in the tongue of the common people, and had connection with the Miracle Plays which extend from the fourth century down to the celebrated Oberammergau Passion Play of to-day. Dr. Julian says, "The songs introduced into these religious plays were essentially carols and in no country were they popular earlier than in England."

With the Puritan Reformation in England, unfortunately, music and carols largely disappeared, as the race of English minstrels had done a little while before. Apart from a few exceptions, the revival of carols and carolling took place in the latter part of the nineteenth century, since when it has had considerable stimulus.

3. Carol-singing as a means of Religious Education.

In an age when books were few, reading uncommon, and preaching poor, what wonder that the common people found spiritual instruction and comfort through the medium of song? Perhaps the softening and humanising influences that produced the carolry of the Middle Ages may be safely ascribed to St. Francis of Assisi more than to any other.

With his intense human sympathies, he and his circle of friends made moving appeals to the popular imagination by teaching the doctrine of the Incarnation in pictorial fashion by drama and song. Thus, as Frederick J. Gillman tells us, he used the carol spirit, "democratic, homely, picturesque, linking, through the medium of the eye, the incarnate God with the untutored people, and bringing with it sentiments of tenderness and respect for womanhood and infancy." Stable and manger were set up in many a church at Christmas, and the wondrous story was re-enacted before the crowds. Naturally there also came into being numbers of lullabies for the mother to sing to her child; shepherd lore provided an addition to the picture, and legends grew up around the Holy Family. All these form the subject-matter of carols old and new, and though many examples have been lost, some have been recovered, and others have appeared in recent years.

Choose from the *Oxford Book of Carols* some of those that arrest your attention and make a spontaneous appeal to you. Here it is so much a question of taste that one hardly cares to suggest which are better than others. Remember that they show truth embodied in a tale, and let your critical faculties lie in some repose, for this truth comes in at lowly doors.

4. Learn the true joy of the Carol by carolling.

Some part of this lesson ought to be illustrated by hearing, and joining in, the carols themselves.

If you can find at least one real old carol, together with its original tune, it will probably do two things for you; as Sir Walford Davies says, "it will release your own gentlest thoughts about the Lord of Christendom, and also link you up in a living way with some nice old fellow who felt as you do, eight hundred years ago, and passed his tender and strong zeal on." You have read the Bible passage somewhere in this lesson, and, whilst it refers in no way to the growth of carols, it has given you the background of all carols, and perhaps set your heart singing with that first heavenly song.

"Carols are a cheery matter. They are also living history and an efficient arm of the service to Christianity itself. There is therefore good reason for us to-day to revere, revive, and diligently perpetuate, as far as we can, the habit of true carolling.

A Happy New Carol to everybody!"

Daily Readings for the week :

Dec. 21	M—1	John 1. 1 to 2. 6.
" 22	T—1	John 2. 7-17.
" 23	W—1	John 2. 18-29.
" 24	Th—1	John 3. 1-18.
" 25	F—1	John 4. 7-21.
" 26	S—1	John 5. 1-12.

December 27th.

STOCKTAKING : OR WHAT HAS HAPPENED ?

NOTES BY W. ARNOLD VICCARS.

Bible Reading : Hebrews 11. ; 12. 1-2.

Suggested Hymns : 323, 314, 93.

Aim of the Lesson : To review the achievements of 1931.

Notes on the Lesson.

1. Greetings !

The Conveners of the Handbook Committee, and the Members of the Committee, to the President and all the Officers and Members of the National Council who set them to the work of making this book of lessons, and to the Presidents and Leaders and Members of all Adult Schools, for whom this book was written—Greetings !

If you have gained any knowledge of us during the year now almost past ; if you have found yourselves sometimes blessing us and sometimes cursing us as you have ploughed through this book we have made for you ; if we have sometimes led you to enlightenment, sometimes to mystification ; if you have sometimes been stirred, sometimes simply bored ;—Think, now, before we bid farewell to one another and to 1931, of the harvest you have garnered. Let this last " Lesson " be a stocktaking. Let us plan it and carry it through in a way that shall record our gains—such of our gains as can be counted—and that shall help us towards greater gains next year. Let us therefore be honest about our losses, setting them down as truly as our gains, for, by knowing what we have missed and wherein our efforts have been squandered, we shall equip ourselves for better profits next year.

a. Opening.

First, when we have sung together Hymn 323, " Now have we met," and someone in good voice has read some stocktaking

passage such as the eleventh chapter of Hebrews, together with the first two verses of the twelfth chapter (for Stocktaking is a long job and you cannot scamp it); and when we have joined in simple familiar petition, "Give us our bread . . . forgive us our sins . . . hallowed be thy name," then let us sing Hymn 314 or 93 and turn to the details of our Stocktaking.

3. Departments.

Every Adult School business has a number of departments. In these notes we cannot provide for them all, but we suggest that you take stock under the following four heads, which should be common ground: *Friendship, Knowledge, Achievement, Road-using*, and add such other departments as your own more particular activities have made.

4. What of Friendship?

Surely the year has yielded us all a rich harvest of new friends or of old friendships renewed. Take stock of them. Look through the names of the men and women who have been offered to us in the pages of this book. How many of them can you call by that great name "My Friend"? No Adult School work can thrive apart from friendship. We do not need to jostle a man to be friends with him; we need not even see him or hear his voice, except with the eye of the mind and with the ear of the mind. But what a list of names it is, coming back to us as we recall this year's lessons! Peter, Stephen, Ananias—do you remember them still? Jonah, Amos, Hosea—are they real to you? How many of them have you now "in the mind's eye"? Those young men—they were young, were they not?—confident, impulsive, loving, venturesome; was there one "safety-first" man among them? Then there were the scientists—Aristotle, Galileo, Roger Bacon, Michael Faraday; did you find them human in spite of their great learning? Then there was Froebel; you got on terms with him, no doubt.

The explorers stirred our imagination. How deeply stirred were you? Does it still thrill you, warm you? Columbus, Scott, Gertrude Bell, Nansen. Wonderful fellow men and women of ours! Can you set them all down in your stocktaking as gained to you during the past year? That were a harvest indeed!

Wordsworth and our Poet-Laureate—do they come to you still and whisper their magic music to you—those great friends?

And our "Greatest of Road-makers," too. He in whose company we sought to begin the year. Did we perceive him again and again through the year as the unseen comrade of our other road-maker heroes?

5. What of Knowledge ?

No, this is not an examination, it's a stocktaking. But we are *Schools*, and unless we come to seek the facts of life we are but vain babblers. Can you count some political facts gained in those League of Nations lessons, some facts of geography from our explorers, some facts of the wonder of our world and of the origins of our commerce from our scientists, some values in our language from our poets ?

And look at our course as a whole—as a chunk of life. Has it made clear to you our double debt—our debt to Zion and our debt to Greece ?

6. What of Achievement ?

You recall that lesson on the importance of our thought about what God is. Our deeds depend on our thoughts. Can you count any new deeds springing out of our year's lessons ? We have had lessons on Seeing and Hearing, on Fellowship, on Striving, on the Home and on the City. Things have happened because of your lessons. You cannot bring them all into account in your stocktaking. If every member could bring his sheaf of things done, what would it amount to ? Much or little ? When you put that question to yourself and to your fellow-members you may get a New Year's resolution !

7. What of Road-using ?

We have gone in company with these great pioneers, these road-makers. We have caught something of their spirit ; just enough to make us good travellers on the ways they have prepared for us. We are not great pioneers. We may still be honest followers of the way. We may even be repairers of the way. The International road suffers each time some cause of friction arises ; it does not take a war to damage the surface of that hilly road, that difficult delicate track ; and yet a hand-shake will often repair its damaged surface. Have we given that hand-shake to a foreigner for the removal of misunderstanding ?

Of how many roads have we proved ourselves good users ? Someone, perhaps, inspired by the Faraday lesson, got better use of electricity in his home or set about seeing that all new houses in his district should be wired for light and power so that the occupants may take advantage of cheap current now or as soon as it is available. Others, treading the educational road, will have been re-arranging their plans in view of the advancing of the school-leaving age of their children, or possibly putting in a plea for nursery schools in their district. If our stocktaking showed us but small profits under *Achievement* as road-makers, we may yet have made great gains as road-users.

8. Greetings I

We have counted our gains—such of our gains as can be counted. We close one Lesson Handbook to open another. A year among the Road-Makers lies behind us, a year of travel lies before. Those who have written this book bid you—in the words of Browning—"Greet the unseen with a cheer."



ADULT SCHOOL AIMS

1. To make and develop men and women and to teach them the art of life.
2. To study the Bible frankly, freely, reverently, and without prejudice.
3. To establish an unsectarian basis for Christian effort and unity.
4. To bring together in helpful comradeship and active service the different classes of society.
5. To stimulate and educate public spirit and public morality.
6. To teach the responsibility of citizenship.
7. To encourage whatever makes for International Brotherhood.
8. To advance as far as may be the equality of opportunity.
9. In short, to help men and women to understand and to live the life of Jesus Christ, and to encourage them in their personal allegiance to Him.

SUPPLEMENTARY LESSONS.

Modern Poetry of the Road.

NOTES BY WILFRED H. LEIGHTON, M.A.

I.—THE JOYS OF THE COUNTRY ROAD.

Bible Reading : Isaiah 35. See *The Book of Isaiah: Vol. I., Chapters 1-39.* Translated into Colloquial English by Dr. J. B. Allan. (N.A.S.U. 1s.) pp. 75-76.

References :

Poems of To-day. 1st and 2nd Series. (Sidgwick & Jackson. 2s. and 3s. 6d. each.)

An Anthology of Modern Verse. (Methuen. 2s. 6d.) This is especially valuable for its admirable introduction, "On Poetry and the Modern Man," by Robert Lynd.

Suggested Hymns : 115, 158, 260, 362.

Aim of the Lesson : To see how some poems of the road reveal the joys of the countryside.

Lesson Outline.

The Attraction of the Road.

Last year we had a lesson on "Where the Road Leads" (cf. *The Claims of Life*, pp. 139-144). We then learned something of the development and importance of roads in our own country. In these days we are becoming so familiar with the roads of England that their beauty and appeal are in danger of being lost in a sense of utility. Primarily, of course, roads are constructed as a means of travelling from one place to another, and, if the road is beautiful, the reason is Nature's rather than man's—although the finely-planned modern roads, lined with trees which make lovely avenues, can be very beautiful. Our modern speedy methods of transport, however, tend to make of the roads just a convenience on which to travel and reach our destination

as quickly as possible. We have almost forgotten how to loiter and quietly enjoy what only the road can give us.

" No time to see, when woods we pass,
Where squirrels hide their nuts in grass.

No time to see, in broad daylight,
Streams full of stars, like skies at night."

—W. H. DAVIES, *Leisure*.

With all this, however, the road still holds an attraction. Apart from its commercial or purely utilitarian value, there is poetry on every road. Even the sense of hurry and speed, to say nothing of the jarring sounds of hooters, which are typical of our main roads, particularly during the summer months, cannot altogether destroy the natural beauty of the roadside. Especially is this true of the less-frequented roads, called, on motoring maps, second or third class roads. There is still enchantment on the road which leads—to what? to where? There is the unknown round every turn, a new vista beyond every rise. On quiet roads and in shady lanes all the harmonious notes of Nature, " which give delight and hurt not," are heard; the fragrant scents and varied colours of flowers, the greens and browns of shrubs and trees, are all there to be appreciated, while the mystic note which fills all silence can still be " heard " on many roads.

" While I stand on the roadway, or on the pavements gray,
I hear it in the deep heart's core."

It is because of the enchantment, the romance, and the beauty of the road, that poets have sung of it. We don't write poetry about the unattractive.

Now let us turn to the study of four poems which reveal the pleasures to be found on country roads.

" Roads," by EDWARD THOMAS. (*Poems of To-day: Second Series*, pp. 61-64.)

This poem was written during the Great War, but that does not limit its appeal, for only towards the end does War's grim tragedy intrude. The main body of the poem is descriptive of roads and their relation to human pilgrimage. It can be divided into three divisions.

The first division, comprising the first nine stanzas, is a general description of roads, and the poet's and our own relation to them. From the beginning we are made to feel the poet's joy of the road, with his declaration, " I love roads." The second and third stanzas are reflective :

" Roads go on
While we forget, and are
Forgotten like a star
That shoots and is gone.

On this earth 'tis sure
We men have not made
Anything that doth fade
So soon, so long endure."

The next six stanzas contain the most beautiful lines in the poem. Notice how the poet gives to the roads a sense of life in stanza 5 :

" They are lonely
While we sleep. . . ."

Linger on the beauty of stanza 6. Here it is :

" From dawn's twilight
And all the clouds like sheep
On the mountains of sleep
They wind into the night."

The remaining stanzas in this section all contain different ideas, and bring to mind different pictures, like the turns on a road.

The second division : stanzas 10-13. This section contains an account of the inhabitants of the roadside trees.

" Abiding in the trees,
The threes and fours so wise,
The larger companies,
That by the roadside be."

The third division : stanzas 14-16. This section is in the nature of a footnote to the poem. The tragedy of the War breaks through the poet's world and changes his mood. The joy, the laughter and the delight which are felt in the preceding stanzas are now chastened by the poignancy of departure and death. The poem closes on the minor key :

" Now all roads lead to France
And heavy is the tread
Of the living . . ."

But the spirits of the dead return and keep the poet company, and from their companionship he derives a partial consolation.

" Whatever the road bring
To me or take from me,
They keep me company
With their pattering."

"Tewkesbury Road," by JOHN MASEFIELD. (*Poems of To-day, First Series.* pp. 84-85.)

This is one of Masefield's early poems, published in *Salt-Water Ballads*. It is expressive of the sheer joy of being on the road, and obtaining from every experience it offers the maximum of delight. Consider such lines as :

"It is good to be out on the road, and going one knows not where,
Going through meadow and village, one knows not whither nor why ;

And to halt at the chattering brook . . .
Where the shy-eyed delicate deer come down in a troop to drink
When the stars are mellow and large at the coming on of the
night.

O, to feel the beat of the rain, and the homely smell of the earth,
Is a tune for the blood to jig to, a joy past power of words."

The whole poem, when read and dwelt on, will reveal the joys to be found on English roads.

"Nod," by WALTER DE LA MARE.

This is quite a simple poem, of quiet beauty and delightful rhythm. It is not contained in the books mentioned above, but several anthologies for schools contain it. The poem deals with an old shepherd, "Old Nod," driving his sheep to their fold for the night. Stanza 1 is descriptive of the old shepherd,

"Wrinkled with age, and drenched with dew."

Stanza 2 describes his flock :

"His drowsy flock streams on before him,
Their fleeces charged with gold."

Stanza 3 tells of the roadside :

"The hedge is quick and green with briar,
From their sand the conies creep ;
And all the birds that fly in heaven
Flock singing home to sleep."

Stanza 4 tells of the flock and the old shepherd's sheep-dog, which is more fully and more beautifully described in stanza 5 :

"His are the quiet steeps of dreamland,
The waters of no-more-pain,
His ram's bell rings 'neath an arch of stars,
'Rest, rest, and rest again.'"

"Wander-Thirst," by GERALD GOULD. (*An Anthology of Modern Verse*, pp. 88-89.)

This poem, set to music by Sir Walford Davies, is published No. 81) in the *Fellowship Song Book*. It should be sung, and sung as well as studied.

The poem relates how urgent is the desire in man to wander, to explore, and how impelling is the call of the sea, the sky, the river, the bird and the road.

"For the seas call, and the stars call, and oh! the call of the sky."

"I know not where the white road runs, nor what the blue hills are,
But a man can have the sun for friend, and for his guide a star;
And there's no end of voyaging when once the voice is heard,
For the river calls, and the road calls, and oh! the call of a bird."

How would you describe "the voice" mentioned here? What is responsible for all this wandering? The answer is applied in the last stanza.

"And come I may, but go I must, and if men ask you why,
You may put the blame on the stars and the sun and the white
road and the sky."

What is the peculiar feature of this poem which makes it so appealing? Is it the note of romance, or because it echoes a desire found in all of us, or because of the spirit of adventure which it embodies, or because man finds the appeal of Nature irresistible?

In connection with this lesson, discuss the statement: "The beauty of England is disappearing, and only beauty-spots remain."

The Bible passage set for reading has, of course, no direct bearing on modern poems of the road, but it is itself a poem and should be read as such, either from the Revised Version or from Dr. Allan's translation into colloquial English (*The Book of Isaiah: Vol. I., Chapters 1-39*. N.A.S.U. 1s.). It can very suitably be read either at the beginning or at the end of the lesson.

PHILIP EDWARD THOMAS, born in 1878, and educated at St. Paul's School and Lincoln College, Oxford, was killed in action in France, April, 1917. He was a critic and essayist and wrote reviews for the *Daily Chronicle*. He wrote a novel called *The Happy-go-Lucky Morgans*, which was published in 1913. "His verse first appeared under the name 'Edward Eastaway.' *Poems* was published in 1917, *Last Poems* in 1918, and a collected edition of his verse in 1920, with an introduction by W. de la Mare."

For JOHN MASEFIELD, see lesson on Masefield, pp. 139.

WALTER DE LA MARE, Professor of Fiction for the Royal Society of Literature, was born in 1873. He is a novelist and a poet of distinction. His famous "The Listeners" was published in 1912. Other works include *Peacock Pie*, *Henry Brocken*, a romance, and *The Return*, a novel.

GERALD GOULD, born at Scarborough in 1885, has had a distinguished career as a poet and journalist. He was educated at Bracondale School, Norwich, University College, London, and Magdalen College, Oxford. In 1908 he was successful in gaining the Quaire Essay Prize for an essay on the nature of the Lyric. His works include *Monogamy*, a number of dramatic lyrics, *The Happy Tree*, and *The Helping Hand*, which is a prose "essay in philosophy and religion for the unhappy." He is well known in Fleet Street, having written various pamphlets and review articles, and is associate-editor of *The Daily Herald*.

II.—THE ROMANCE OF CITY ROADS.

Bible Reading : Luke 24. 13-35.

References :

See previous lesson and add *Modern Poetry*, edited by Guy N. Pocock, M.A. ("King's Treasuries of Literature." J. M. Dent and Sons. 1s. 4d.)

Suggested Hymns : 430, 14, 2, 12.

Aim of the Lesson : To see, through the medium of poetry, the significance of the commonplace in city life.

Lesson Outline.

This lesson is complementary to the previous one. In that we were entering into the experiences of poets who have written about the joys of the country roads. To-day, we are to see how roads which are near to, or actually in towns, present an element of romance and even beauty.

"The Road-Menders," by LAURENCE BINYON. (*Poems of To-day, First Series.* pp. 93-95.)

The first stanza of this poem is descriptive of a deserted street in the early hours of the morning, before daylight.

"How solitary gleams the lamplit street
Waiting the far-off morn!
How softly from the unresting city blows
The murmur borne
Down this deserted way!
Dim loiterers pass home with stealthy feet."

Stanza 2 describes the night-watchman, "encamped in his rude hut." The light of "the brazier red," "flushes his old face, illumining the old thoughts in his eyes." Silent, inscrutable, wrapped in reverie,

"He surely hath unbuilt all walls of thought
To reach an air-wide wisdom, past access
Of us, who labour in the noisy noon,
The noon that knows him not."

With the coming of day, the old watchman returns home and

"Now, with the morning shining round them, come
Young men, and strip their coats
And loose the shirts about their throats,

And lightly up their ponderous hammers lift,
 Each in his turn descending swift
 With triple strokes that answer and begin
 Duly, and quiver in repeated change,
 Marrying the eager echoes that weave in
 A music clear and strange."

Notice how exquisitely these lines are wedded to the action described, the rhythmic fall and rise of the hammers, which action itself is full of poetry, as is evidenced by the pleasure of the loiterers,

' Charmed in the sunshine and the rhythm entralling."

The poet concludes the poem on a note of philosophy. The business of road-mending is linked with the destiny of man.

" With musical sure lifting and downfalling
 Of arm and hammer driven perpetually,
 Beat out in obscure span
 The fiery destiny of man."

" Uxbridge Road," by EVELYN UNDERHILL. (*Poems of To-day, Second Series.* pp. 157-58.)

This is a very different poem from the previous one. In "The Road-Menders," Mr. Binyon is concerned with one section of a street, and the occupations of one particular man or body of men. It is true that onlookers are introduced, but only as onlookers. In this poem, "Uxbridge Road," the conception is general rather than particular. We are carried along the road from its beginning in the city right out into the country. Notice the effect of the word "streaming" in the first line.

"The Western Road goes streaming out to seek the cleanly wild."

The first stanza describes how the road streams out into the country

" . . . betwixt the huddled homes about its eddies grown
 To smear the little space between the city and the sown."

Stanza 2 brings out the further contrast to the former poem. Here it is not one particular body of men and a few onlookers, but the variegated types of humanity, who make use of the road.

"The dreaming few, the slaving crew, the motley caste of life—
 The wastrel and artificer, the harlot and the wife—"

We have now become conscious of a third party in this poem. We have the road itself, "the motley caste of life," and "another," "the Drover of the soul."

There may be several interpretations given to this "One." He may represent the urge within man to work, to act, to create, to sacrifice, to love, etc.—"a Life Force," "a General Will." On the other hand, He may be "the true Light, which lighteth every man that cometh into the world," or He may be the Imagination which is in every man. What is your opinion?

Stanza 3 shows how this "Power" works in the lives of ordinary people—

"He drives them east, he drives them west, between the dark and light;

He pastures them in city pens, he leads them home at night.

The towery trams, the threaded trains, like shuttles to and fro
To weave the web of working days in ceaseless travel go."

Stanza 4 reveals in telling phrases how this life of ours is full of effort, self-sacrificial effort, to make the best of things; how we wrestle with fortune, or rather misfortune, with fears, and "dreary woe." But withal there are the dreams and the splendour.

After describing the mosaic of life's pattern through which

"The Western Road goes streaming out to seek the cleanly wild,"

we come to the last stanza, in which the purpose of life is laid bare, by "the Drover of the soul," who "walked with starry feet the western road by me!"

"Behold! he lent me as we went the vision of the seer;

Behold! I saw the life of men, the life of God shine clear.

I saw the hidden Spirit's thrust; I saw the race fulfil

The spiral of its steep ascent, predestined of the Will.

Yet not unled, but shepherded by one they may not see—

The one who walked with starry feet the western road by me!"

Notice the humanity of this poem, its spiritual significance and message, and the beauty of the refrain closing each stanza.

"The one who walked with starry feet the western road by me."

Consider how true to life the poem is. Think of the crowds who stream into London, and every other city, during the morning, and return to their homes in the evening. Compare this with stanzas 3 and 4.

Refer to the Bible reading. Here we have one of the finest pieces of prose literature in the world. A beautiful story told in simplicity, yet in its feeling and beauty rising to the heights of great poetry. Compare and contrast the prose passage and the poem. Is it not true to say that Miss Underhill has caught the deep significance of that walk to Emmaus, and embodied it in the last stanza of her poem?

"The Common Street," by HELEN GRAY CONE. (*Modern Poetry*, p. 121.)

This is a sonnet descriptive of a street scene towards the close of day. The first part (called the octette—the technical term for the first eight lines of a sonnet) expresses the gloom of a grey evening. Weariness pervades the scene and the general effect of drabness is intensified by the falling rain. The picture is lit up, however, by the presence of the "common people."

"Each with his sordid burden trudging by."

The world seems faded, "and creeping night drew nigh," when suddenly the whole scene changes. The sun breaks through and the common street becomes

"A golden highway into golden heaven,
With the dark shapes of men ascending still."

Points for Leaders.

Poetry lessons and readings need careful preparation. Consider the essential qualities you wish to show, and the points you wish to make. Think out clearly whether you intend to dwell on the beauty of phrase, the fine choice of words, or the meaning embodied in the poem. Remember that a poem makes its appeal to people in different ways. To some it is the music of the rhythm, often referred to as the cadence, to others the form, and yet to others the substance of the poem which appeals. There may be a place for discussion in a poetry lesson; more important is the contribution members can make. Remember that atmosphere counts for everything in the presentation of poetry. There may be questions come to your mind about all the poems. See that your questions are so framed that what you are trying to show will come out in the answers.

LAURENCE BINYON, a Fellow of the Royal Society of Literature, was born in 1869, and educated at St. Paul's School, and Trinity College, Oxford. Since 1893 he has been on the staff of the British Museum, and is at present Assistant Keeper of Oriental Prints and Drawings. His works include *Lyric Poems*, *London Visions*, *England and other Poems*, *The Winnowing Fan*, *The Cause*, *The New World* and *The Four Years*, the last being the collected edition of his war poems.

EVELYN UNDERHILL (Mrs. Stuart Moore) is a writer on religious, particularly mystical, subjects. She collaborated with Rabindranath Tagore in the *Poems of Kabir*. Her other works include *Mysticism*, *Immanence* (a book of verses), *The Mystic Way*, *Practical Mysticism* and *Essentials of Mysticism and other Essays*.

THE SCOPE AND PRACTICE OF ADULT EDUCATION.

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Constitution of the Committee.

The President of the Board of Education constituted in April 1921 an Adult Education Committee to promote the development of liberal education for adults and in particular to bring together national organisations concerned with the provision of adult education, so as to secure mutual help and prevent overlapping and waste of effort; to further the establishment of local voluntary organisations for the purpose and of arrangements for co-operation with Local Education Authorities; and to advise the Board of Education upon any matters which the Board might refer to the Committee.

The following were members at the time of the preparation of this Report:—

Major-General Sir FREDERICK MAURICE, K.C.M.G.,
C.B. (Chairman).

Dr. ALBERT MANSBRIDGE, LL.D. (Vice-Chairman).

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Dr. B. A. YEAXLEE, O.B.E., Ph.D.

With Mr. G. G. WILLIAMS, a Principal under the Board of Education, as *Secretary*.

Mr. W. R. DAVIES, C.B., Sir P. E. WATKINS and Mr. J. OWEN, H.M. Inspector, were authorised to attend meetings of the Committee on behalf of the Board of Education, and Mr. A. P. McMULLEN, Brevet-Colonel J. A. SMITH, C.M.G., and †Mr. W. M. PAGE, C.B.E., on behalf of the Admiralty, War Office and Air Ministry respectively.

* Councillor R. H. Minshall was nominated to the Committee on 12th February 1929 in succession to the late Alderman J. Houston, J.P.

† Mr. W. M. Page, C.B.E., was nominated to the Committee on 8th January 1929 in succession to the late Col. I. Curtis, C.B.E.

Note by the Board of Education.

The Terms of Reference which the Committee set themselves in this Enquiry were as follows :—

“ To consider in the light of experience—

- (i) the aims and purposes for which different types of Adult Education are adapted, and the needs which they are designed to satisfy ;
- (ii) the suitability of the methods employed ; and
- (iii) the possibilities of a better adaptation of the work to the various purposes of Adult Education.”

The Board believe that the publication of this Paper will be of interest to bodies concerned in the promotion of Adult Education, and they will welcome discussion of the suggestions put forward in the Paper.

It will be understood, of course, that the Board are not committed to approval of the findings upon particular issues or of the opinions expressed in evidence.

The expenses incurred in the preparation of this Paper are estimated at £479 10s. 10d.

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INTRODUCTION.

It will be apparent from a reference to the list of Reports already issued by the Committee during the last eight years that a number of particular problems affecting the progress of adult education in this country have already been considered. Most of these were administrative, or were concerned with the possibility of promoting particular studies, such as Music, the Drama, or Natural Science. The last Report,* however, was of a more general scope. It described some of the more recent developments, and in doing so raised questions as to the direction in which educational progress might be looked for. Not only has there been a rapid growth, but a growth in new and unexpected directions, and the Report speaks of a change in the balance of adult education, not foreseen by the Committee of the Ministry of Reconstruction in 1919.† The events of the post-war period have already rendered obsolete some of the tentative conclusions of our predecessors, and the necessity of a constant adaptation of machinery to new conditions raises new problems every year. In the discussion of such problems it is usually taken for granted that the general character and objects of adult education are understood and accepted. This is almost inevitable; it would be impossible in every discussion to re-state first principles or to re-write the whole history of the question at issue.

There comes a time, however, when such assumptions call for re-examination. In spite of the wide advertisement which, by this time, adult education has received, it is

* Pioneer Work and Other Developments in Adult Education, 1927.

† Final Report of the Ministry of Reconstruction Adult Education Committee, 1919.

doubtful whether its actual characteristics or its purposes are generally understood. Many who are absorbed in other branches of education, or in public administration, or who are following professions which do not bring them into close touch with adult education, are unacquainted with its peculiar problems. Even those who are actively engaged in promoting some one of its many sides are liable to view it only from a particular angle. Differences of opinion and outlook within the movement itself are perhaps more pronounced than in any other sphere of education.

It is easy to be busy about extending and adapting education without realising what it is we are to extend and adapt. If there is a common ground of agreement, a general body of principles which can be made intelligible both to those within the movement and to those who are brought into contact with it without participating in it, a statement representing the solid basis of theory and practice upon which the movement rests cannot fail to be useful. Educational policy presupposes such principles, and if they require to be sought on each occasion when minor questions, however urgent, arise, a consistent or rational policy becomes almost impossible. The difficulty of making such a statement is considerable; for, as is well known, the movement has grown spasmodically, as a result of many different impulses, and in response to many different demands. It is, in fact, not one movement but a combination of many. But the difficulty which arises out of the many-sided and almost conflicting character of the movement itself constitutes one reason why the attempt should be made.

In the present Report we have attempted to provide such a statement of the aims and scope of adult education as will make it intelligible, in the sense in which any other branch or phase of education is intelligible. The circumstances which make the present moment suitable for an investigation of the groundwork and the general plan of the structure are explained in the body of the Report. Many practical

problems, both old and new, are touched upon, because no discussion of abstract principles, divorced from their concrete application in actual circumstances, can be effective ; but we have avoided, as far as possible, prejudging any of the questions upon which our successors may be expected to express their views. We hope to lighten their tasks without embarrassing their judgment.*

* Throughout this report, in referring to various kinds of classes and institutions, it has been necessary to use terms which may be unfamiliar to the general reader. An explanation of such terms will be found in the Appendices which describe the main lines of the organisation of adult education and give some statistics of its present extent.

CHAPTER I.

THE SCOPE AND AIMS OF ADULT EDUCATION.

Reasons for the present inquiry.

Within the last twenty-five years two important changes or developments have affected the whole problem of adult education. One represents a growth in the character and content of education itself, a widening of the range of studies and an extension of educational activities into new directions and among new sections of the community. The other is a corresponding development of the organisation for carrying on this work. Adult education can no longer be conceived as an experimental extension of University teaching, nor as a simple prolongation of school studies. Whatever shapes it may have assumed in its earlier phases, it is now almost co-extensive with every aspect of the intellectual life of the community. On the administrative side the change is no less significant. Voluntary organisations, the Universities and the Local Education Authorities, have each their own spheres of work and, in addition, have entered into schemes of co-operation; whilst the State, through the Board of Education, contributes financial aid and to some extent regulates the conditions under which such aid is given. These developments constitute a new branch, or even a new stage, of public education. What began as an experiment and an adventure is becoming a permanent feature in the national system.

It is common knowledge that until the beginning of this century the small amount of organised education for adults, apart from that classed as technical or commercial, was conducted almost wholly by voluntary bodies, sometimes in co-operation with the Universities. The most striking phase of this work, summed up under the name of University Extension, has been frequently described. The last thirty years of the nineteenth century were a period in which ideas were disseminated which afterwards bore fruit

in the foundation of new Universities and in the organisation of new forms of adult education. It is impossible to summarise the complicated history of a social movement without omitting many relevant facts, but it is clear that from the foundation of the Workers' Educational Association in 1903 new forces came into play. The demand for higher education became more articulate. Political and social aspirations were enlisted in support of popular education and to some extent determined its shape and direction. Previously, the impetus had come largely from the Universities, from individual reformers and educational pioneers. Now, the importance of organisation on the side of demand was more clearly perceived. The claim of adult education to become a recognised part of the national system of education, as distinct from a temporary expedient, was pressed upon the public authorities and the Universities. New forms of co-operation were devised to meet immediate requirements. A popular organisation on a national scale, with branches in almost every locality, not only stimulated the enthusiasm of new sections of the community but introduced new methods and a new spirit.

The work of the Universities also in adult education took a new direction. The older Universities had previously established a large number of local centres for courses of lectures in various parts of the country, but whilst this type of work was continued and extended, the introduction of University Tutorial classes in 1908 led to the establishment of a new organisation. Within a few years each of the 11 Universities in England and Wales, and several of the University Colleges, had, in co-operation with the Workers' Educational Association, set up Joint Committees for the promotion of University Tutorial classes. This new organisation provided a framework for one large part of the adult education movement and exercised a strong influence over the character of the studies pursued. Both types of work—the University Extension Lectures and the University Tutorial classes—were carried on side by side, their differences of method and organisation being adapted to the circumstances of different groups of students.

The part of the Local Education Authorities also became an essential factor in the situation. Whilst some limited themselves to aiding the voluntary bodies and the Universities, others have made direct provision on a large scale. Co-operation takes many forms, and some of the Authorities which have co-operated most effectively have also been the most enterprising in conducting their own courses for adults. The work of the voluntary bodies, of the Universities, and of the Local Authorities is not sharply divided. Its character varies according to many circumstances, as we shall see; but there are certain broad divisions. The work of the Universities is academic in character. It is, in effect, limited to the teaching of subjects such as are studied within the Universities, and, in practice, is almost confined to History, Literature, Appreciation of Art and Music, Economics, Philosophy, Psychology and one or two branches of Natural Science. The Local Authorities have a wider range. There are obviously many subjects appropriate in adult education which are not academic in character. Some of their work has been carried on for a long time, but in recent years it has become much more diversified as well as more extensive, and has contributed materially to that change in the balance of adult education described in the last Report of the Committee. In certain areas the total number of adults attending non-vocational courses conducted by the Local Authorities far exceeds those attending courses organised by the voluntary bodies, including the University Tutorial classes. The voluntary bodies are limited, as regards their grant earning classes, by the terms of the Regulations of the Board of Education; but as they co-operate with the Universities on the one hand, and with the Local Authorities on the other, there is room for a considerable variety of enterprise. In the main the classes for which the voluntary bodies are directly responsible are still, in a certain sense, academic in type. That is to say, the subjects are either literary, historical or philosophical. But they are often intended to attract new students, and many of the courses are therefore of an introductory nature. In most parts of the country what

may be called the pioneer work is undertaken by the voluntary bodies. In recent years this has tended to assume new forms in the effort to adapt itself to the immediate requirements of the people of the countryside as well as of the towns.

It is the situation created by these recent developments, educational as well as administrative, which makes it desirable to arrive at a clearer understanding of what is being sought through adult education. We have no desire to see artificial regulations or unnecessary restrictions, imposed upon the growth of a living movement; but we believe the time is ripe for a reconsideration of its purposes and for a better adjustment of some of the means for their attainment. The principles which sufficed for its earlier stages are no longer adequate. The fact that adult education is now largely dependent upon public funds introduces a further complication. The voluntary principle is still vigorous and shows no sign of being superseded, but it operates partly through public bodies. It is not enough, therefore, to be satisfied that adult education generally is deserving of support. Competing claims must be adjusted and the questions that arise cannot be satisfactorily decided without reference to educational principles.

One of the conceptions of the purpose of adult education which received special emphasis in the early part of the present century was that of providing opportunities for studies of a high order, involving concentrated and continuous effort, conducted under the guidance and leadership of University teachers, or men of like capacity and attainments. There may be some among the supporters of adult education whose sympathies are so closely bound up with work of one type that they fail to appreciate claims of another kind. Simpler stages in preparation for such studies may be legitimately encouraged. But what of those activities which have no such connexion, which are on a different plane, which may never lead to high intellectual pursuits at all? Already the force of circumstances, and the desire to meet the requirements of the moment, rather

than any deliberate design or policy have brought together, within the existing movement of adult education, a multifarious collection of pursuits, carried on in the most diverse circumstances by people with widely different interests, tastes, and capacities. We believe that good reasons are to be found for promoting simple hobbies and many forms of work which are recreational as well as educational; but they are not the same reasons as those urged on behalf of Tutorial classes or University Extension courses. Whether these tendencies towards greater and greater diversity are to be checked, or carried still further, the policy adopted must have some justification in educational or social theory. It may appear at first sight that the very absence of educational theory has helped forward the progress of adult education, by allowing room for diversity, and even novelty, in its experiments. Whether that be so or not, as regards the past, we think its further progress is likely to be hindered unless the general lines of policy can be made intelligible. To take a single instance. Voluntary bodies, which are largely dependent upon the support of public authorities, can often obtain aid for the established and recognised forms of effort, but seldom for anything else. The contrast between the conspicuous enterprise and success of some public authorities and the apparent apathy of others is due, in part at least, to the absence of any generally accepted theory upon which a common policy might be based. Even among the bodies which exist for the special purpose of promoting adult education the divergence of opinion concerning the lines of further advance is one of the obstacles which a fuller consideration of educational aims may remove.

These are broadly the reasons which in our opinion make it desirable to re-state the main principles which should be borne in mind in developing and adapting the movement so as to fulfil more completely its various purposes. The experience of the last ten years more especially has modified many preconceptions, and has opened up many possibilities; so that, whilst we may be compelled to repeat much that is

familiar to those in close contact with this branch of education, we are not without hope that new light may be thrown upon the essential factors of the problem.

Adult Education distinguished from other branches of education.

It is outside the scope of such a Report as this to analyse the whole meaning of education. It will be sufficient if we can relate what is called adult education to the purposes of education at large, and discover its particular function and possibilities. The processes by which our culture is preserved and developed and transmitted are not confined to what is recognised as education in the narrower sense, to the formal and deliberate attempts to teach and discipline each succeeding generation by means of instruction and of organised study, or by the imposition of a particular mode of life in schools and institutions of various kinds. Every civilised society has its cultural influences, of which education, as commonly understood, is only one. Religion, politics, art, science, literature, social intercourse, industry, all contribute to the same end. And this explains why many men have found their chief means of intellectual and moral culture, not in the school or the University, but in the world at large, in the free interplay of mind upon mind, under the influence of all those cultural forces which exist and operate outside, as well as inside the institutions of formal education.

It is impossible to draw any exact line between education in the narrower sense and that experience of life from which we derive mental or moral profit. In the earlier stages of the process Society not only offers to the individual the means of developing his own powers, under the guidance of those appointed for the purpose, but through its educational traditions moulds him in accordance with current ideals of thought and conduct. There is during this period a natural growth, as well as a process of absorption. More and more the pupil asserts himself and establishes contacts with the world outside. In the University, if it fulfils its

functions, we have a meeting ground between the traditional modes of education appropriate to the immature mind, and the larger world of knowledge and ideas. Here the student enters upon the stage of emancipation. His studies are in their very nature different from those of the schoolroom. The character of the teaching changes. It makes more demands upon his powers of thought and judgment. With fuller knowledge and larger intellectual experience comes a greater sense of responsibility. Intercourse with other minds has also its share in the process of development. The value of the corporate and social life of the University has sometimes been overestimated, but in its best form it supplies an element for which it would be difficult to find any substitute. It is partly through such intercourse and partly through the curriculum itself, coinciding with the natural growth of the mind and character, that the student comes into contact with the larger world of thought and life, and with cultural forces which appeal to him with a new meaning—religion, politics, art, literature and science. So that, no matter what his particular studies have been, he is no longer shut up within them, but uses them as a means to an end, as an avenue to a truer and fuller conception of life.

It is the peculiarity of adult education, as that term is now used, that it has points of resemblance to and contact with all these different stages and phases. It is related to many interests. It touches life at many points. It is as closely connected with the larger world of ideas, and with forces whose interactions are making history under our very eyes, as with the carefully planned studies of the classroom. The task of the special branches of education which we label elementary, secondary, university, and so forth, is comparatively definite in its scope. It is a preparation, a training of immature powers under an authoritative discipline. The adult student may submit to a discipline, but it is at his own choice ; it cannot be imposed upon him. He selects his own studies, but they seldom absorb him. The attempt to harmonise the life of the student with the life of the citizen, if the citizen has leisure,

presents no insurmountable difficulty, if once a solid basis has been laid. But if leisure is scanty and if the previous preparation is lamentably inadequate, adult education may be reduced to an entirely different level.

In favourable circumstances, however—and for many the circumstances are favourable—adult education becomes a process closely resembling that by which the artist, the scientist, the philosopher or the man of affairs develops his powers through experience and thought. For certain purposes we distinguish, roughly and inaccurately, between study as a preparation, on the one hand, and practice—the free exercise of the more mature powers in contact with life—on the other. But those who have profited most by preparation are often the first to perceive that the knowledge they are seeking can be attained only by the application of the methods of study to the circumstances of life. The scientist still makes use of that logic which he imperfectly apprehended as a student. The education of the philosopher has only just begun when he has completed his University course. The capacity for acquiring knowledge, for improving in skill, for turning experience to account, is widely distributed. The notion that education, in the sense of mental growth, must be limited to the years of youth and early manhood, is contradicted by the experience of millions. Few men, however gifted, reach the maturity of their powers before middle age.

The conception of education as a preparation only, or as a preliminary to experience, and therefore appropriate only to youth, must be rejected. That conception has hampered the progress of adult education in more ways than one. Grown men and women may set themselves to learn the elements of some recognised branch of knowledge but they do not thereby become little children; and to treat them as such provokes a natural resentment. If education is to be continuous throughout a large part of life it can be so only by adding to a body of experience, assimilating new knowledge and ideas, nourishing the mind through what is made part of itself. In such a process there need be no

false shame about making new beginnings at this point and that. But the methods appropriate and convenient for youthful pupils are often unsuitable for adults. On the other hand the desire to possess the fruits of deep learning without the trouble of acquiring knowledge is sometimes responsible for a state of mind which makes real progress almost impossible.

*The peculiar character and functions of Adult
Education.*

One of the great discoveries which adult education has revealed—and this is perhaps its most notable contribution to educational theory—is that methods of systematic study may be extended and applied to the cultivation of interests of almost every kind, affecting every side of life, yet without reducing such interests to the level of school exercises. The most conspicuous examples are to be found in the region of the social sciences. Many aspects of politics popularly regarded as conflicts of mere opinion are seen to have a basis in knowledge and reason. The naive belief in what one likes to believe is no longer accepted as a justification for holding demonstrably false notions. The application of processes of study to regions of life and thought which were once regarded as outside the proper sphere of education registers a real advance upon the complacent doctrine that some mysterious quality of mind was conferred or imparted by means of "a good education," received at a comparatively early age, rendering all subsequent study unnecessary. The value of such educational discipline as is implied in a sound schooling, or in a University course, may be fully conceded without leading us to assume that it furnishes the key to all knowledge. In approaching many aspects of modern knowledge the classical scholar, the biologist, the mathematician, may have to begin where the plain working man begins. He may bring a finer instrument to bear in the shape of a disciplined mind, but the new knowledge must be acquired; it cannot be produced from his inner consciousness.

We have no wish to suggest that adult education is exclusively concerned with matters which would be suitable for advanced research. Far from it. In actual practice a large part of adult education must always be conducted on a much lower plane. What we do urge is that its scope extends to every aspect of life in which men and women have interests upon which processes of thought can throw light, and to all the pursuits of leisure which have a cultural value, and which are therefore a means towards a good life. None of the previously recognised and established branches of education furnishes the standpoint from which the problems of adult education can be fully grasped; not because adult education is something higher or more remote, but because, whilst it partakes of the nature of each of the other branches, it is concerned also with aspects of life which come into view only when experience has already shaped and influenced the mind and character. It has long been perceived that many adult students are attracted to particular studies—economics, social history, even literature—not so much by a scientific or aesthetic interest as by a desire to arrive at some more satisfactory philosophy of life. It would be impossible to analyse all the motives which bring men together in classes for the pursuit of some apparently academic study. But it is this mixture of motives and this variety of interests which furnish one of the reasons for regarding adult education as no mere extension of or substitute for the school or the University.

The first principle—Catholicity.

This brings us to the formulation of one of the main principles which must find a place in any system of adult education, if that system is to correspond to the complexity of the requirements, not of the future only, but of the immediate present. We may call it the principle either of catholicity or of comprehensiveness—the word matters little. It is a recognition of the many-sidedness of our culture, and also of the immense variety of the needs of different sections of the community. It was natural and

proper that those who, towards the end of the last century and in the early years of the present century, did so much to lay the foundations and determine the character of adult education in this country, should have attached special importance to the provision of facilities for what we may call higher studies. The stress laid upon this aspect of adult education is significant. When in 1908 a representative Committee issued its report upon Oxford and Working-class Education, what was demanded was not something simpler, easier, or more popular than what had been provided by previous efforts of University Extension. On the contrary, the Report stated that "whilst the Delegacy has accomplished very valuable pioneer work . . . it has not undertaken to supply the continuous tutorial teaching of a University standard which workpeople now desire The teaching offered is not sufficiently systematic. . . . The time has come when the present system should be modified and supplemented, to make real solid work on the part of the students in working class centres, under tutorial guidance . . . the main type of education offered."

No doubt it was hoped and believed that with the increase of opportunities this type of education would spread. That expectation has not been disappointed. But whilst the experience of twenty years bears testimony to the value of what has been achieved through Tutorial classes, and classes similar in character and aim, and whilst the possibilities of much further advance in that direction are already perceived, it would be foolish to ignore evidence of another kind, both positive and negative. We have seen for example on the one hand that the number of persons who are prepared to undertake the strenuous and systematic or intensive studies typified by the University Tutorial class or the continuous University Extension Course, is not unlimited. We have seen also that, through efforts of a very different kind, other sections of the community have been reached whose needs are greater or at least as great. It is as if we had hitherto been attempting to grow wheat, regardless of conditions of soil and climate, and had subsequently discovered that many other sorts of crops might be

produced. To recognise the claims of those to whom the Tutorial class makes no appeal, and to recognise also the possibilities of many quite different types of educational work, involves no disparagement of the high objects aimed at and achieved by the long years of toil and thought by which the system of Tutorial classes has been built up. It is because we perceive the possibility and the danger of such a misunderstanding that we venture to direct attention to some of the far-reaching consequences of the principle we have called catholicity. It represents a point of view towards which, perhaps, some have been gradually driven by the mere force of circumstances, but it involves no abandonment of earlier ideals.

We have already insisted that education in some form or other is applicable to life at many points which lie outside the purview of the curriculum of the school or even of the University. The people who can profit by it are to be found in every walk of life. The principle of catholicity is at once a protest against the assumption that adult education should be identified with particular modes of study, or with particular social or political aspirations, and a plea for those whose conditions of life place them at a disadvantage in the enjoyment of our common cultural heritage. The meaning and scope of adult education must be extended below as well as above. Even apart from the desirability, urgent as that is, of bringing within the influence of education vast numbers of those who, for various reasons, cannot meet the demands of or profit by advanced studies, there are many ways of bringing the resources of art and literature, of the drama and music, into closer relation with the life of the people. There are ways also of raising the level of that social and intellectual intercourse which forms the atmosphere in which education is carried on.

The principle of catholicity does not stand alone. We have seen that the earlier efforts of those who were both the pioneers and the architects of the adult education movement were directed, not to the spread of a superficial culture

but to the furtherance of the highest standards of knowledge and thought. The means towards such an end comprise something more than the materials of study; they imply contact with teachers and leaders who in themselves embody those ideals. This respect for standards must find a place in all great educational movements, as it lies at the root of all true civilisation. In manners and conduct, in the arts, in science, in philosophy, even in the material comforts, conveniences and decencies of every-day life, a difference in standards is a difference between civilisation and barbarism. The justification of the laborious study of the classics of art and literature is that they represent one definite type of perfection. Modern science in its vast extent, its exactitude, its complexity, represents another of the highest levels of human achievement. Just as in the sphere of conduct Christianity has created standards of supreme value to mankind, so these other achievements of the spirit and intellect have made it impossible for us to accept anything less than the standards they have created.

A movement based solely upon the desire to meet any and every kind of demand, however superficial, however ill-informed, however transitory, could only result in a multiplication of classes without regard to quality and without discrimination of purpose. Such a movement could never call forth the enthusiasm or the spirit of self-sacrifice which have been evoked in the past. It is in fact only after a certain progress has been made, only after certain standards have been established at great cost, only when the foundations of a solid structure have been laid, that it becomes possible to extend and adapt, to provide for the mood of relaxation as well as the mood of strenuous effort, to meet the lesser claims as well as the greater.

The second and third principles—Maintenance of standards and differentiation.

The principle of catholicity or of comprehensiveness, by which we mean the full and complete recognition of the claims of every type of study or pursuit that has a cultural

value, limited in practice only by considerations of expediency, requires therefore to be supplemented by two other principles which are logically prior to it. These are not so easily defined, but we may call one of them the principle of the maintenance of standards and the other the principle of differentiation. Unless these are recognised, the very growth of adult education may prove its own undoing. Some fears were expressed in the report of 1927.* Speaking of certain recent developments the Committee said, "The growth of this type of work creates in a sense a new position in adult education; it is a source of great satisfaction to those whose chief desire is that adult education should be widespread; it is a source of some anxiety to those who see in it a danger of a confusion of aims as between different kinds of adult education and of a decline in standard. . . . Nothing could do more harm to the movement, or more quickly defeat the high aims which it has set before it, than the feeling that new developments involve the lowering of standards." We believe that the two principles we have mentioned are intimately connected; that if we are to preserve and advance those standards which constitute the strongest claim of adult education to a place in our national system, it is only by the application of a proper differentiation that this can be accomplished.

To this point we shall return but for the moment we desire to emphasize the importance, in its proper place, of this second principle. It is a complete misapprehension of the scope and purpose of adult education to suppose that it seeks only to popularise, to adulterate knowledge or thought, to make difficult things meaningless by making them easy. Very many groups of men and women have already learnt to appreciate the qualities of the best kinds of teaching. It is no passing impulse, seeking to gratify an idle curiosity, which has made them devote the leisure of years to the search for truth and wisdom. For such students, who, in many cases, have turned their attention to subjects of a

* *Pioneer Work and other Developments in Adult Education, 1927.*

philosophic nature, the description of Plato's dialectic, contained in an essay by a great nineteenth century teacher,* will have a peculiar appeal, indicating as it does a standard of teaching and of study which adult education seeks to preserve.

" In the power of perceiving the mutual relationships of the particular sciences Plato finds the greatest test of the presence or absence of a dialectical nature, for the man who can see things together is a dialectician, and he who cannot is not. . . The sciences then . . . are the prelude or the propaedeutic to dialectical science . . . If on the other hand we think of the study of dialectic as an educational study of the true method of logic or thinking, the simplest account of it is that it is that education which will enable the student to question and answer in the most scientific way . . . or . . . *to elicit, whether from his own mind or that of others, the truest thought on every subject which comes before him. . . For if, as Plato conceived, truth is a system in which no part can be fully known until its connexion with all other parts has been apprehended, it follows that in proportion as a man can 'give and take account of' any subject or part of a subject, he must have the system before his mind. . . For what is the case in what is commonly called discussion? Generally we go no further with it than to produce a certain comfortable persuasion in our own minds or in that of others; we appeal to no higher standard than the current opinions and desires of the public which we address; we are satisfied when we have turned a smart phrase or won a verbal victory. Even reasoning which aspires to be philosophical is often only an artificial arrangement of skilfully adjusted words which seem to have admirable coherence but bear no relation to facts.

" But let us suppose a mind to which debate, whether outward or inward, has no other object than the attainment

* By Richard Lewis Nettleship. Published in "Hellenica." A collection of essays on Greek Poetry, Philosophy, History and Religion. Edited by Evelyn Abbott, LL.D., 1880.

of truth; a mind bent upon arriving at and imparting conviction, and feeling that a lifetime is but a fragment in the eternity which such a work demands; suppose it filled with an insatiate desire for reality, which no fragment is so insignificant as to escape, no objections so formidable as to deter, no complexity so great as to confuse, no hypothesis so ultimate as to satisfy; suppose too that such a mind had been trained by many years' practice in the power of abstracting itself from the immediate presentations of time and place . . . so that it was able to make its way to the real truth; and suppose that there is present . . . a conception leading us to look everywhere for unity in multiplicity and differentiation in unity . . . and suppose, lastly, that this conception of the constitution of truth had borne fruit in an approximate systematisation of the existing sum of knowledge, a logic of truth as complete as the state of the human mind at the time admits, and that this logic had been studied and practised unremittingly for years: then we shall perhaps have some idea of what Plato intended by the true dialectical nature and the true dialectical education."

What is here suggested is not a standard applicable everywhere, but a vision of what is implied in philosophical inquiry pursued in the true academic spirit. If we regard Plato's conception of education as visionary, we have still the standards set up by the foremost scholars and scientists of our own and preceding generations. The level at which discussion and investigation are carried on, in those matters which form the subject of philosophic and scientific inquiry, is the surest indication of the quality of the educational process. As a rule we look to our Universities to maintain the highest standards. They have no monopoly of genius, even in those branches of knowledge specially cultivated in Universities, but they have critical standards and traditions which give weight to their judgment. And therefore, in practice, adult education, in this country at any rate, has always sought to make the fullest use of University teaching, for we cannot have two different standards of truth.

Whether students are inside the Universities, or outside under different conditions, their ultimate object is the same ; they are seeking the fullest light that the knowledge of our age can give.

The problem of differentiation.

The practical question, which has given rise to some apprehension on the part of those who perceive the supreme importance of high standards, is that of reconciling the admission of the widest range of studies and interests of a comparatively simple kind with the prosecution of the more lofty, more serious and more strenuous aims which inspired an earlier generation. Some would be prepared to leave entirely alone the less serious forms of study. They are inclined to deplore those developments which have in recent years "altered the balance of adult education." We cannot adopt such an attitude. We welcome wholeheartedly the increasing numbers of people who are discovering in education and even in certain forms of recreation a means towards a fuller life. This widening of interest, and this increase in the proportion of the population brought under educational influences, need not hinder, and may in fact, help towards, the realisation of the highest aims. The real obstacle is to be found not in the presence of large numbers of people differing from one another in the nature and quality of their interests, but rather in the fact that these differences have not always been taken into account as fully as is desirable. The remedy lies in an intelligent application of the principle of differentiation. As Walter Pater once wrote, in one of his best known essays, "Since all progress of mind consists for the most part in differentiation, in the resolution of an obscure and complex object into its component aspects, it is surely the stupidest of losses to confuse things which right reason has put asunder." The problem would, of course, be simpler if every adult student wanted the same thing ; and the fact that, in the past, groups of people have had to accept compromises and makeshifts has obscured the real nature of the problem.

It has led to the multiplication of classes with ill-defined aims, and to the existence of widely different things called by the same name.

The problem is an old one although its urgency has been accentuated in recent years. The first demand for Tutorial classes was itself based upon a recognition that a new and different type of class was needed. It was not intended to replace the old by one universal type, and from time to time various kinds of classes have come into existence in response to some recognised need. But the process has not gone very far. Some aspects of the general question were discussed in an article in the *Journal of Adult Education* for September 1927. It was there stated that "Of all the difficulties of adult education not the least is the exceedingly primitive character of such differentiation as exists between various types of work. In adult education we habitually wrestle with conditions which in any other kind of educational work would long ago have been dismissed as impossible. The methods by which classes are ordinarily recruited permit, for instance, of next to no grading of students according to their standard of ability or previous educational attainment." . . . "A large proportion of adult classes to-day are attempting simultaneously to serve at least three different purposes." . . . "The more urgent and more difficult problem . . . is that of differentiation according to the nature and purpose of the work done. Inasmuch as some types of work can only be undertaken by students who have reached a given educational standard, this problem is connected with grading in the narrower sense; but it is larger than the latter, in that it involves disentangling different conceptions of the purposes of adult educational work, each of which requires its own method of approach." . . . "Standards can only be maintained if their application is limited." Speaking of the many different purposes, all legitimate and laudable, which may be vaguely in view, the writer says, "It is this multifarious intention which is one of the greatest difficulties in the present work. To remove the difficulty two things are necessary; first, appreciation that the intention is

multifarious ; and second, the provision of distinct courses designed to meet the different purposes of this multifarious intention. . . . Courses should be planned with the needs of different types of student definitely in mind . . . and we should resist the temptation to frame an all-in course in the hopes of beguiling more students into its snares." " It is not only a question of serving the needs of different individuals : it is no less a question of serving the different needs of the same individual."

We do not underrate the difficulty of applying the principle of differentiation to the organisation and conduct of adult education. It is just because its objects, its methods, and the whole conditions in which it is usually carried on, differ in important respects from those with which we are familiar in other branches of education, that it is impossible to adopt the neat and simple classifications and gradings met with in the " well organised " school or college. In a subsequent chapter we discuss some of the practical problems with which organisers and teachers are faced. Here we are concerned only to assert the importance of the principle, in its relation to the other principles which we regard as equally necessary if this branch of education is to develop in correspondence with the requirements of a whole population. It is more important at this stage to understand what the problem is than to introduce hastily devised expedients. It is possible that we shall always have with us mixed groups with ill-defined aims, accepting and perhaps content with compromises. As the writer already quoted recognises, " the interests of educational tidiness are not necessarily paramount. . . . Indeed one part of the educational process may consist in the contact of the minds of persons of very unequal ability and attainments." At the same time it is safe to assert, not on the ground of any analogies drawn from other fields of education but from the actual experience of the last twenty years, that the accession of largely increased numbers of students, heterogeneous to a degree unknown in the early stages of the

movement, has made it impossible to preserve some of the most valuable objects without a more conscious discrimination of both purpose and method.

The initial stimulus to Adult Education.

Many of the students who ultimately find in education an enlargement of their whole outlook upon life and an answer to many of its problems are at the outset but dimly aware of what they are seeking, and it is often difficult for the teacher to discover the real purpose which brings his students together. These, however, are not arguments against discrimination, but only suggest a warning against a clumsy and ineffective kind of differentiation. To know what we are seeking is to be half way towards finding it. A vague belief in the value of education is responsible for many disappointments.

The divisions of knowledge may appear arbitrary, but the unity of knowledge can be perceived only through an understanding of its parts. Many who are in search of what is called a philosophy of life have to learn that "philosophy presupposes knowledge" and that it is only through specific studies that real knowledge can be acquired. The patient study of some well defined branch of knowledge or thought is one of the ways by which eventually they can determine their own attitude towards some of the larger problems of life. We have already commented on the fact that adult education touches life at many points, in a sense which is not true of the more specialised branches of professional education. Adult students feel the bewildering conflicts around them, the clash of economic interests, the disappearance of many of the older conventions of social life and moral conduct. Vague rumours of new knowledge, or the daring speculations of popular iconoclasts, produce a condition of mind favourable to the appeal of the teacher who can promise the light of fuller knowledge and the wisdom of a wider experience. But such an atmosphere is not always favourable to the formation of habits of systematic study. The pedestrian logic of science seems

irrelevant or remote ; and before the student can be led to appreciate it and be taught to use it for himself many concessions to human nature must be made. It has been remarked by a teacher with peculiar experience in this field, that " the very fact that most of those with whom we are concerned are grown men and women, exercising the full rights of citizenship, places them in a different category from ordinary students even in a University. They are no longer under authority and it is essential to remember that the reality of education to them depends partly, and sometimes largely, upon the appeal it makes to the special interests which their experience of life in the larger world has awakened, and upon the degree to which it elicits from them a sense of corporate responsibility for the success of the educational effort in which they are engaged. Education, in short, is more than instruction, though instruction is one element in it. However far it may ultimately lead its students, it must normally start from some living body of experience and interests in their own minds, because it is that experience and those interests which, not always indeed but in many cases, have supplied the initial stimulus which causes them to desire facilities for study. It must aim at cultivating, as opportunity offers, the feeling of fellowship in the pursuit of truth which is a source of strength to the individual, and which gives breadth and continuity to his efforts."

The fullest recognition of these factors and circumstances will furnish a safeguard against any regimentation of adult students in ways which would weaken and in some instances destroy some of the finer relations created between students and teachers. But to suppose that all adult students are engaged in a task of the serious nature implied in the passage quoted would be as great a mistake as to overlook the claims of those who do make the pursuit of truth their prime occupation. It is not difficult to concentrate attention upon any one of the three principles we have enunciated, to the exclusion of the other two. Many of those who are actively occupied in promoting and

organising adult education, and most of those who teach, are brought in contact with particular problems, and have little opportunity for seeing the whole as well as the parts. There is no inconsistency in pleading for the widest extension of facilities for forms and methods of adult education which may have little in common with academic study or philosophic inquiry, whilst seeking to preserve the integrity of an institution of such proved efficiency as the Tutorial class. Even from the point of view of the individual who has found, either in the Tutorial class, or in any other, a means towards his own emancipation, there are aspects of his own culture which no single type of study can provide for. Larger conceptions of adult education are gaining ground. "Colleges for the People" are not mere dreams. The one serious obstacle which stands in the way—that of the want of leisure—is not insurmountable. No one who looks back within a single lifetime upon the weak beginnings of the fabric, which we can even now see rising about us, can doubt that real progress is being made. It is, in a sense, the very rapidity of that progress which emphasizes the need for clearer principles to guide our policy. Developments which are already in sight, and others which have come about through the force of circumstances, or through hastily improvised attempts to meet this demand and that, have made it impossible to rest content with traditions which are themselves of recent origin.

CHAPTER II.

THE STUDENTS AND THE NATURE OF THE DEMAND.

The problem of ascertaining the demand.

All education, to be effective, must adapt itself to the people who are to benefit by it; and therefore, in every discussion of the problems of adult education, the special circumstances and special characteristics of the students are recognised as factors of prime importance. Failure to appreciate this side of the problem has at all times been the chief hindrance to educational progress; but there are many reasons why the diagnosis is more difficult in regard to adult education (in the sense in which we now use that term) than in regard to other branches. Not only in elementary, secondary and technical education, but even in University and professional education, the adjustment of what is to be provided to what is required is more easily made. In adult education one of the chief difficulties is to discover what people want, what they like, what they are capable of wanting and liking. From the very nature of the case it is impossible for people to know what they want, in the sphere of higher education, until they have had some experience of its nature. The bare announcement of "facilities" for such education appeals only to those who already know what is implied. Education is, of all commodities, the most difficult to advertise. The more spurious forms of it lend themselves to specious misrepresentation, whilst the education which means real mental or spiritual growth can neither be pictured in diagrams nor proved to be a ready source of income.

Hence, in actual practice, the modern movement of adult education in England has been built up by a series of experiments in which an appeal has been made to different groups or sections. We have had few waves of popular enthusiasm.

There has been little of what the psychologists call "mass suggestion." Nevertheless, propaganda has played a part, and must continue to play a part, in creating and shaping the "demand" for education. This was recognised very fully by the writers of the memorable Report of 1919,* which reviewed the whole history of adult education up to that time. "Each new class or course," they wrote, "involves a new effort of propaganda and organisation. . . . Interest must be aroused by missionary work among all who are likely to be interested. . . . When a class is in existence, its value and indeed its continuance depend largely upon the creation of a corporate spirit among its members, which will lead them to regard it seriously, to make it one of the first claims upon their time, and to persist in face of difficulties and discouragements."

This particular form of propaganda is probably less needed now, because those forms of adult education towards which it was directed have by this time taken firmer root, and have also become much more widely known. The most effective propaganda is that which comes through the influence of those who have themselves benefited through actual participation in adult education. At the same time no propaganda can be effective unless it is accompanied by the growth of the facilities for those kinds of education for which the demand is being stimulated.

The diagnosis of the students' needs is by no means a simple matter, and analogies of demand and supply derived from the field of economics are apt to be misleading. The potential students are, in one sense, the whole people of England; but the actual students, and those who are likely in the near future to become actual students, are groups and sections drawn from every part of the community. It has been very largely the work of various voluntary bodies to bring these groups into existence, and to help them to formulate their needs. Such groups have often their own loyalties, based upon interests over and above those involved

* Final Report of the Ministry of Reconstruction Adult Education Committee, 1919.

in the study of this or that subject. Perhaps the most striking characteristic of the twentieth century phase of adult education has been the emergence of such groups. It coincides with what was noted in the last chapter as one of the features which distinguish the students in many adult classes from those pursuing studies of a similar nature in the Universities.

The voluntary bodies did not first discover an existing and definite demand for particular kinds of classes, and then set to work to provide such classes. It would be truer to say that they explored both sides of the problem at the same time, the demand taking shape as experience of certain kinds of educational work, both in classes and outside them, provided the opportunity, and the character of the classes themselves being determined, in part at least, by the nature of the students' needs and preferences.

It was in some such way as this that there came into existence gradually, in all parts of the country, a body of classes or groups of students marked off from others, and recognising themselves as something different from the students of a particular institution. What came to be known, for example, as a W.E.A. class had much the same character whether met with in Leeds, or Newcastle, or Rochdale, or in some small town in Warwickshire or Kent or Staffordshire. Through certain historical causes, many of these classes were recruited in ways which gave them a homogeneous character, which was for a time at least accentuated by the choice of the subjects of study. In many cases also, the basis of intellectual interest was not easily defined; it represented a compromise, and therefore, whilst some classes became almost indistinguishable from those to be found following academic courses in a University, others preserved a resemblance to a village debating society, or acquired the character of a club with a strong corporate feeling.

Some of the attributes of these groups were transmitted to those which subsequently appeared in response to the activities of the more advanced and enterprising of the

Local Authorities, who recognised the value of an atmosphere of greater freedom. Previous to the entrance of the Local Authorities into this field of education the provision of classes was somewhat restricted, and this circumstance necessarily limited its appeal. Until recently in many quarters, the notion prevailed that adult education was intended only for people with a particular outlook. At any rate, some of the inferences drawn from too brief or too narrow an experience, have been shown to be unwarranted. When once the barriers of indifference have been broken down, when once the processes of education have been resumed under different conditions, and on a different plane, its appeal is seen to be much wider than had been anticipated. The experience of the last ten years in particular has made it clear that the actual and potential students are much more diverse in character than was formerly supposed.

Three main types of demand.

We have learnt to distinguish a number of different streams in the increasing accessions to the body of students whose total numbers it is now more and more difficult to estimate. In the first place the steady persistence of the demand for that type of study which is best exemplified by the Tutorial class is a clear indication that it corresponds to a permanent need. We desire to recognise to the fullest extent the value of what has already been achieved by means of these classes, and the importance of fostering and extending a system which has proved itself so capable of serving needs which no other organisation or method has been able to meet. The significance of such classes is not to be measured by their number, although it is important to secure that their increase is not hampered by competing claims. The influence of these classes extends far beyond their actual membership at any given moment. They help to set a standard for others. They initiate those who come under their discipline in methods of study, and contribute to the formation of habits which often affect the whole

mental life. For the purposes for which they were originally intended, purposes set forth in considerable detail in the Report of 1908 on Oxford and Working class Education, it is difficult to suggest a better instrument, and it would be deplorable if other developments, designed to meet other needs, were to divert attention from the solid and permanent advantages which students can obtain through their means.

In the second place we recognise that another form of adult education, in the shape of University Extension courses, not only continues to meet a need of a different kind but is capable of being adapted to new circumstances. The system is more elastic than is commonly supposed. It can be used for short pioneer courses of a more or less popular kind. It also provides for systematic and continuous courses extending over a period of four years. The greater demand, however, is for courses of a type between these two. A large number of people who have already received a good general education derive great benefit from courses of lectures of an informative character, particularly on subjects connected with literature, art, and history. The lecture is after all one of the permanent forms of education, and a great part of adult education is carried on by means of lectures. The courses organised by the various University Extension Boards of the Universities are eminently adapted to meet a part of this demand, and there are signs that, so far from having been superseded by small classes, the courses for larger numbers, when conducted by men with special gifts for this form of teaching, are highly appreciated. It would indeed be a matter for regret if that form of adult education known as University Extension, which has been the parent of many other educational enterprises, were to be neglected.

Other developments have also their significance, and our purpose in surveying the whole field and envisaging the whole problem, in its outlines at least, is to see the various parts in their proper proportions and perspective. If we take stock of the whole number of the students who constitute the movement to-day we perceive that the vast

majority are not in Tutorial classes, and are not attempting the same kind of work. They have not been recruited by the same means, and they are not influenced to any great degree by the same ideals. It is true that many of these are prevented by various circumstances from entering upon the somewhat formidable task of a three years' course, in a subject of wide scope or demanding concentrated effort. For some of these students courses with somewhat similar purposes and approximating in general character have been devised. But we should mistake the obvious indication of the facts if we failed to recognise that one reason why the "balance" in adult education is now so heavily in favour of the less intensive kinds of classes is that different needs have made their appearance.

This change should not be confused with another question which undoubtedly has some bearing upon it, viz., the influence of the activities of the Local Education Authorities, especially in those areas in which they have made direct provision besides contributing to the work of the voluntary bodies. It is difficult to disentangle the two questions because the strongest evidence of the change in the educational character of the "demand" comes from those districts in which the provision by the Local Authorities has been on a larger scale and more diversified in its forms than elsewhere. The question is complicated also by the fact that the most striking instance is that of London, which may be thought by some to be so exceptional in its circumstances as to furnish no proper ground of comparison. Leaving these questions aside for a moment, the change we have in mind is one of which we have some evidence from almost every quarter.

New types of student.

Two large sections of the community have within very recent years been brought to an increasing extent within the scope of the general movement of adult education. By sections we do not mean people drawn from any particular sub-division of society or from particular occupations. The

irst is made up of people who have already developed literary tastes or other intellectual interests, and who seek opportunities for the employment of their leisure, sometimes in study, sometimes in desultory reading, sometimes in the drama. The last form of interest is now widespread. The predominant interest is literary in the widest sense rather than scientific. The influence of an elementary education, which is after all literary in its tendency, and of secondary education which is even more so, upon the mentality of the newer generation cannot be ignored. The literary and artistic influences of the time, which are far more active than the corresponding influences of the last century, provoke a ready response. It is not only in the great cities that people are anxious to read the latest novel or play, or to discuss the latest speculations about art, or morals, or psychology or politics. There is in fact a new society coming into prominence, dependent on daily work for its economic existence, but with considerable leisure, and rapidly acquiring the mental characteristics of the older leisured classes. It may be that they do not take their intellectual interests very seriously; but no leisured class ever did. Such maturity of mind as comes to them comes far less through any systematic intensive effort than through the cumulative effect of a long-continued but somewhat casual process. They are more likely to acquire good taste than a sound philosophy of aesthetic, and are perhaps more likely to attempt works of art than profound criticism. It would be impossible to classify all these students on a basis of temperament, character, outlook, capacity, previous education or conscious purpose. Nevertheless these factors do affect the nature of the demand and consequently also the nature of the supply side of the problem.

The people we have in mind in the brief description above are a different section of the public from that which was first attracted to Tutorial classes. They are different again from another section whose existence was known but whose needs were until very recently ignored. These are people who, in contrast to the others, whilst not illiterate in the

technical sense, have as yet acquired no literary tastes or interests. Many of them hardly read even the newspaper. They seldom go to the theatre or attend a concert, but they do visit the Cinema, and they may take some interest in "wireless" as a hobby. The younger men among them are fond of games and physical exercise and sometimes boxing. It is easy to perceive why this section of the public—and how large a section it is we do not yet know—were untouched by some of the earlier phases of the adult education movement. The remarkable experiment which resulted in the now established success of the London "Men's Institutes" proved that it was possible to devise new approaches to education for this section. And if there are those who doubt whether this aspect of adult education has any great significance outside the peculiar conditions of London, let them inquire what becomes of the thousands of boys who have passed through some of the well-known lads' clubs in the large industrial towns. The following brief description of the character of the institutions established by the London Education Authority, exclusively for adult education, illustrates the difference between two types of demand.

"The adult education movement has in London found particular expression in the literary and men's institutes. The literary institutes, established just after the War, provide facilities for the progressive study of a wide range of cultural and humanistic subjects. Their aim is not the acquirement of text-book knowledge but rather the pursuit of those enquiries which promise to make life fuller. The student is helped to acquire some of the graces of life and to develop his own personality through self-expression. The curriculum embraces such subjects as Literary History and Criticism, Elocution and Dramatic Art, Foreign Languages and Literatures, Appreciation of Art, Music and Architecture, History, Psychology, and Philosophy, and the instruction is kept, as far as possible, abreast of contemporary thought. In the study of social, economic and political science, the historical background is always prominent and modern phases are examined in the light of their evolution.

Physical recreation is found in Country Dancing and Eurythmics and there are "hobby" courses in Photography, Horticulture and Radio-science. The students comprise business and professional men, members of the Civil and Municipal services, teachers, and others of mature intelligence who are seeking to fit themselves, not for livelihood, but for life itself."

"In the Men's Institutes, on the other hand, the students differ, not only in the social environment from which they come, but still more in personal characteristics. The aim of these institutes is to help men to make good the lack of opportunity in earlier life, to give them a chance of discovering and developing unsuspected talent, to afford them an opportunity of keeping in touch with social and scientific developments and to offer guidance in the selection and pursuit of useful and absorbing hobbies. Subjects of an abstract kind do not find much place in the curriculum, but the study of the social sciences is pursued with a view to setting in their proper focus many of the problems of the present day. Literature is studied in the form of dramatic production, and Music is approached through practice and the institutes' own orchestras. Hobbies of a practical kind, some with a bearing upon livelihood, are eagerly taken up and domestic crafts, both useful and ornamental, attract many fathers of families. Physical Exercises and Games make a great appeal to the younger men. The institutes constitute a meeting place for men of all ages, where they find in a congenial and sociable atmosphere, companions with similar tastes and interests and where, after their day's work, men who, in the evenings, formerly found themselves 'at a loose end,' may make use of their spare time in a worthy manner and meet many men similar to themselves, to their mutual advantage."

It should be understood that these institutions, successful as they are, do not represent the whole either of the demand or of the supply of adult education in London. There is a large group of University Tutorial classes, and of other classes organised by the Workers' Educational Association,

a large group of University Extension courses, numerous classes conducted in the Polytechnics, in the Womens' Institutes of the Local Authority and in many other Evening Institutes, a small number of classes conducted by several voluntary bodies, and some thousands of students attending classes in the Working Men's College, Morley College and Toynbee Hall. It is therefore impossible to convey in any brief formula a clear analysis of the many kinds of demand, and if we turn to the country as a whole we are met by the same difficulty. Nevertheless, in the main, three broad divisions emerge, for which however no names have been found.

We place the demand for Tutorial classes first, because it can be definitely ascertained and because it represents a type of educational work with well-known characteristics which have remained substantially unaltered for over twenty years. And along with this demand we may add the demand, organised by very similar means by the same bodies and from similar social groups, for classes intended by their promoters to fulfil much the same purpose but to a less degree. It is unnecessary here to describe these in detail, but it is important to remember that they stand for a distinctive element in the adult education movement. In the pre-war period the efforts of the chief of the voluntary associations were directed towards discovering and formulating the educational demands of the few who at that time were alive to their own needs. Often in large towns only a solitary group could be found willing to make the adventure and to undertake the formidable task implied in a three years' programme of definite study. Nothing that we have already said and nothing that we intend to say should be taken to imply that this demand represents a temporary phase only. Its relative strength may fluctuate. We trust that it will become both more widespread and more intense, but we cannot ignore the fact that even those bodies which existed primarily to foster and provide for this type of demand have found themselves more and more in the presence of demands of other kinds resembling those

represented in the Literary Institutes. This second type of demand is destined, we believe, to prevail very widely for reasons we have already touched upon. Improved and extended elementary education and secondary education may have the effect of strengthening the demand for Tutorial classes, but there can be no doubt of its reaction upon those forms of adult education carried on outside the Tutorial class and most strikingly exemplified in Literary Institutes, Colleges for the People, Educational Settlements, Educational Broadcasting, and the like.

The third type of demand has been more fully explored in London than in the rest of the country, but it corresponds to conditions which are more or less permanent in all parts of the country. The circumstances of London may make it more easily possible to conduct experiments in meeting the demand, but neither in the other large towns nor in the villages can all the needs of adult education be met by courses of intensive study or by the cultivation of literary pursuits. An educational census attempted by a voluntary organisation in a typical large town a few years after the war furnished strong confirmation of this view and the experiments and developments of adult education in the rural areas have revealed the existence of interests in practical aspects of life, in hobbies and recreations, as well as in the more purely intellectual studies associated with the earlier phases of the movement.

Necessity for a new point of view.

What emerges from such a survey is the necessity for a new point of view. We must envisage the whole needs of an area or region, not merely those of a section, however important in itself that section may be. The provision made with admirable skill and wisdom for those who are able and willing to take advantage of such an institution as the Tutorial class leaves the large majority of the population untouched. But no voluntary society can be responsible for the provision of all the forms of adult education required in any large region. The question,

however, is not so much who shall do the work as what the work is which requires to be done. The point we have arrived at is that of considering the needs of the whole community interested in adult education. Those needs must be considered, not in the mass under the assumption that all adult students are more or less alike, and that consequently their needs can be reduced to very simple terms ; and not under the equally erroneous assumption that it is only one or two types of students whose demands need be taken into account ; but in the light of the experience of many phases through which adult education has passed and of the experiments among every section likely to be affected.

The demands within the region are of the most diverse kinds ; but the regions themselves are perhaps less different than is sometimes supposed. The whole population of one large industrial town in England bears a strong resemblance to the whole population of other large industrial towns. Differences there may be arising from the diversity of occupations or from general geographical, historical and social conditions ; but, making all allowance for these, the resemblances are fundamental, whilst the differences are comparatively superficial and are tending to diminish. The people are of the same mixed race, their social environment has many common features, they have had the same kind of schooling, they read the same newspapers and books, and resort to the same amusements. Between town and country the differences are more pronounced, but one region of town and country, such as is found in a large county or a group of smaller counties, is very like another region of town and country. It is within these similar communities that we must look for those differences which are relevant to our problem. An exhaustive survey of one region would furnish the key not only to its own problems but to those of others—although not to all others in equal degree. We have already found a striking similarity, for example, in the strength of the demand for Tutorial classes in relation to total population, where the organisation has been approximately the same. We do not find that Leeds

wants one kind of class, or subject, and Manchester or Birmingham a different kind. There are, it is well known, striking differences between the number of people actively engaged in some form of adult education in an area such as the West Riding, and the number similarly engaged in an area such as East Anglia. Or again, an area like that within twenty miles of Nottingham may have twice as many classes as the area within twenty miles of Stoke on Trent, a difference not due to density of population but to other circumstances. But, in so far as the demands have been explored, the same diversity makes its appearance. Hence we attach great importance to the evidence drawn from those areas in which the most complete facilities have been provided, and little importance to the evidence of those areas which are "backward." As we have already observed, it is not until people have been offered a choice and have acquired some experience, that they know what they want or what they like.

*Value of co-operation between public authorities and
voluntary bodies.*

The importance of understanding and rightly interpreting the mentality, and indeed the whole character, of the actual and potential students in adult education, can hardly be exaggerated. It has sometimes been alleged that only voluntary bodies can succeed in establishing contact with working class students and in securing their attachment. In the Report of 1919* it was stated that "the fact that Local Education Authorities are concerned chiefly with children and adolescents and in a less degree with older students, whose predominant interest is vocational instruction, has moulded the character of educational administration and given rise to a tradition which is far from favourable to the development of adult non-vocational education."

It is sometimes alleged that this difference in the point of view is largely responsible, when the success of a voluntary

* Final Report of the Ministry of Reconstruction Adult Education Committee 1919.

body is contrasted with the failure of a local authority, and in this there is an element of truth. But it should not be forgotten that both voluntary bodies and local authorities have each a record of success and failure. It has sometimes been found that after many years of work in a town of fifty or sixty thousand the voluntary body working alone has drawn to itself a mere handful of people. In certain areas, on the other hand, the local authorities adopting some of the methods of the voluntary bodies, have achieved a remarkable success. As a rule it is through some form of co-operation between the local authorities and the voluntary bodies that progress has been made. Such co-operation takes many forms. In some instances the local authorities have been content to aid the voluntary bodies financially, and have, in a sense, handed over to them certain kinds of work in which they have special experience. In other instances both bodies have carried on work side by side, each tending to specialise in different directions. Some of the largest local authorities have undertaken complete financial responsibility for classes promoted and organised by the voluntary bodies whilst developing classes and institutions of their own. In the last few years these various forms of co-operation have become much more common. Indeed there are now few authorities which do not co-operate in some form with the voluntary bodies, although there are still many which undertake very little work directly.

The conclusions we desire to stress are that the diversities in the students themselves, in their character and circumstances, their tastes and capacities, are far greater than was formerly supposed, that different agencies have succeeded in interpreting sectional demands, and that only by moving from the point of view of the sections to that of the whole region and the whole community can the right provision be made. It is not for us to discuss the means, or the organisation, by which effect can be given to the more

comprehensive policy which must be adopted if the newer point of view is grasped. Two things are however essential. Co-operation must be closer, and whatever is valuable in the contributions of the different parties to that co-operation must be preserved. Comprehensiveness does not mean uniformity. The granting of "facilities" for specific studies is an important part of the task, but experience has shown that many of those whom it is desired to reach can make little use of such facilities unless they are brought into close fellowship with other students. The "atmosphere," as it is sometimes called, of a particular body, indicates the existence of sentiments and attachments which it would be folly to ignore. But the very reasons which justify the plea for respecting such sentiments should warn us against assuming that the same atmosphere is congenial to all students. The principle of voluntary association has been of the greatest value in securing certain conditions which are vital to the progress of adult education, but unless there is a wide choice of such associations it may operate disastrously and introduce a new sectarianism.

We have said little about the content of the education which is demanded. That aspect of the problem will be dealt with in two subsequent chapters. Here it will be sufficient to say that it cannot be described merely in terms of subject or stage without giving rise to misleading implications. It must be viewed in close relation to the students. The range of subjects dealt with in adult education resembles the curricula of a modern University with the addition of a multitude of other subjects of the nature of practical hobbies. It is somewhat puzzling no doubt to those who have conceived of adult education as being intensely preoccupied with economics and advanced social philosophy, to find that the great majority of the students are engaged in the cultivation of some form of literature, or the drama, the study of languages, of psychology, dancing and music and physical training, the pursuit of some branch of natural science; that, in short, most of them are employing their leisure in ways that combine

education with intellectual enjoyment and social intercourse. But, if that is a true picture, why has it been necessary to strive so hard for the maintenance of the voluntary principle, for the preservation of an "atmosphere," for the recognition of those social attachments which have played such a part in the development of adult education for the last thirty years? The answer is to be found, partly in historical circumstances, and partly in the very nature of those phases of adult education in which it touches vital interests. Whatever else it may be, adult education is for many a school of citizenship, partly through the disciplined study of the social sciences, partly through the wide dissemination of those kinds of information which bear directly upon the problems of social and political life. If we speak of a content of education, if we say that such subjects as economics must be the same, no matter by whom they are studied, we must also speak of a process of education, and that process will differ for different minds. To some, education means a deliberate effort of study in which each step is planned to lead on to the next; but, for most, its value lies in the cumulative effects of a long continued process, moments of sudden enlightenment alternating with periods of gradual, almost imperceptible, growth in understanding. Some, again, learn only by doing. Everything must be translated into practice. One learns better alone. Another can learn only from people, not from books. One seeks to absorb everything; another must express himself. Such differences, however, are relative to the means and methods by which education is sought; our task is to adjust those means, whilst keeping the ends in sight; to make every allowance for circumstances, and for idiosyncrasies, without losing sight of the final purpose.

CHAPTER III.

ACADEMIC STUDIES.

Place of Academic Studies in Adult Education.

"In any field of intellectual activity nothing is more wholesome, or sometimes more disconcerting, than to look beneath the surface and to enquire whether the results are such as have been assumed. In formal education this attitude is peculiarly desirable. In no other field is it more easy to misjudge the truth or to rest content with forms and formulas and to miss the spirit and essence." These words are taken from the preface to a recent inquiry into the quality of the educational process in the United States and Europe.* The author also states that "it will be almost universally admitted that the Secondary school in the three countries (England, France and Germany) succeeds in imparting to its pupils a quality that American schools do not, and that, along with the intellectual quality which is developed by hard and constant work, the student acquires also a pleasure and a satisfaction in the intellectual life. This general result may be attributed to many causes—old and long developed social tendencies, the presence in the schools of a highly trained body of teachers, and the surroundings of European life that appeal to the imagination and the ambition of the intelligent boy or girl. But in no small measure this success of the European Secondary school is due to the curriculum, the methods of its application, and to the character of the tests that it requires for both admission and promotion. One . . . cannot but believe that the quality of the educational process itself must be a large factor in determining the sincerity and the vigour of the intellectual life to which its students attain."

* "The Quality of the Educational Process in the United States and in Europe," by William S. Learned. Bulletin No. 20 of the Carnegie Foundation for the Advancement of Teaching, 1927.

These remarks have a bearing upon one of the most important aspects of adult education in England. It may well be that those who sought to establish a close connexion between the adult education movement and the Universities overlooked the wide gaps in the mental experience of the large majority. It seems probable that for a long time to come a large part of the field of adult education will be occupied by studies and pursuits of the kinds referred to in the last chapter. They will be concerned with hobbies and recreations, with the acquisition of useful information and of practical skill, with studies of a limited scope, all of which, regarded from the right point of view, have an immense value.

But it was not for these objects that the aid of the Universities was so eagerly sought. It was in the belief that education had a bearing upon the deepest issues of life and the most complex problems of society; that nothing less than the fullest knowledge available would be adequate; and that those who desired such knowledge should be brought into contact with those who could help them to get it. This belief in the possibilities of a fruitful co-operation between the Universities and those outside them, of whatever class, who sought knowledge in its highest forms, for purposes other than professional gain or advantage, has from the first characterised the adult education movement in England. The idea underlying it may easily be misrepresented, but it is a factor of supreme importance. Without it a movement which depends so fully upon the demands of the students might easily be deflected into propaganda or dissipated in superficial dilettantism. Unless therefore a place can be found for academic studies, it is difficult to see how this co-operation can be effective. On the other hand, it is clear that what is desired is not merely facilities for entering upon the ordinary courses of University study, properly designed as these may be for other purposes. The adaptation of University studies to the needs of those who cannot, for many reasons, follow what are called degree courses is just one of those problems

which have led us to attempt a restatement of aims in adult education. Persons of all sorts may desire University degrees for worthy or unworthy purposes ; our concern is to discover why persons who do not want University degrees should nevertheless desire to profit by academic studies. It is irrelevant to point out that only a minority have such a desire. The true answer is, we believe, to be found in a fuller understanding of the nature of academic studies.

Definition of "Academic Studies."

By academic studies we mean the systematic application of the mind to the acquisition of some branch of knowledge recognised as suitable to form part of a liberal education ; systematic in contrast to the casual and incidental, or desultory and superficial, occupation with subjects, however great in themselves ; and liberal, in contrast to purely practical training, however useful. Such distinctions may seem at first artificial or unnecessary, except for the sake of logical classification. They are, however, neither artificial nor unnecessary, if confusion is to be avoided. They are distinctions which Newman had in mind in his essay on University education when he wrote, * ". . . Call things by their right names, and do not confuse together things which are essentially different. A thorough knowledge of one science, and a superficial acquaintance with many, are not the same thing ; a smattering of a hundred things, or a memory for detail, is not a philosophical or comprehensive view. Recreations are not education ; accomplishments are not education. Do not say the people must be educated when, after all, you only mean amused, refreshed, soothed, put into good spirits and good humour, or kept from vicious excesses. I do not say that such amusements are not a great gain, but they are not education. Education is a high word : it is the preparation for knowledge, and it is the imparting of knowledge in proportion to that preparation."

* The Scope and Nature of University Education, by John Henry Cardinal Newman. 1859.

From the very beginning adult education has concerned itself with what may be called liberal studies, as distinguished from the acquisition of what is commonly called "useful knowledge." Those who have most concerned themselves with adult education, whilst recognising the importance of vocational studies and vocational training, have asserted the claims of a liberal education, in the sense in which Newman used the term. "This process of training, by which the intellect, instead of being formed or sacrificed to some particular or accidental purpose, some specific trade or profession, or study or science, is disciplined for its own sake . . . and for its own highest culture, is called Liberal Education."

One of the features of adult education which has sometimes astonished, and sometimes puzzled, those who look at it from a distance, is its intense preoccupation with high matters, with subjects which have a bearing upon our political and social relations, or with others which may be expected to throw light upon those human problems which challenge all thoughtful minds. Those who seek professional or vocational knowledge or training seek it usually elsewhere. There is no need for either a Newman or a Matthew Arnold to warn the great mass of students in the adult education movement against any tendency to prefer 'Utility' to the things which have a value of another kind. In this respect we seem to have advanced a long way from the days when Arnold considered himself a voice crying in the wilderness. What we cannot be so sure about is the strength and quality of this interest in those aspects of knowledge and truth which are the object of liberal studies. It is possible to be interested in philosophy, or history, or art, and yet all the while to be content "to linger in the vestibule of knowledge."

Implications of Academic Studies.

It is claimed on behalf of those studies which, taken together, constitute a liberal education, that they fit us for life, not merely for livelihood. "The professional character

is not the only one which a person engaged in a profession has to support. He is not always upon duty. There are services he owes, which are neither parochial, nor forensic, nor military . . . As a friend, as a companion, as a citizen at large . . . he has a sphere of action . . . in which, if he can show none of the advantages of an improved understanding, whatever may be his skill or proficiency in the other, he is no more than an ill-educated man."

But unless such studies are prosecuted with the same degree of application and intensity as we apply to professional education, we cannot expect that the results will be much more than that superficial acquaintance which Newman contrasted with real knowledge. It is not only the selection of certain subjects or branches of learning which is implied in academic study, it is also the method by which they are pursued, and the degree to which they are carried. The choice of such subjects as the various branches of the social sciences, of philosophy, of natural science, or history, or literature or art, will not carry us very far. It is true that such subjects lead us almost at once into some of the deeper aspects of human life, but they require for their apprehension a method at once critical, scientific and philosophical. It is to enable the student to acquire this method and to provide him with the opportunities for its application that the University exists. The beginnings of such a method can be acquired in the school, but the art of thought must be practised, not in vacuo but in contact with the material of whatever subject is selected. We cannot acquire a knowledge of history by studying mathematics, or of philosophy by studying physics. The amount of direct teaching in a University is small in comparison with what usually goes on in a school. Time must be left for the student to do his part, to read, to think, to collect and collate his material, to make his own inferences and his own attempts at the formulation of principles. The great advantage of a University education, when it is worthy of the name, is that it combines a number of influences which may be had separately elsewhere but whose value is enhanced by such a

combination. There must be leisure—time for the student to learn for himself, not to be a mere recipient of ready made information. There must be the means at hand in the shape of the best libraries, laboratories, and all the other apparatus of study. There must be sufficient guidance in the prosecution of studies to prevent undue waste of effort. The inspiration of good teaching of a direct kind is another factor. Great and inspiring teachers from time to time make their appearance, but the more pervasive and effective influence is that of the critical spirit, and the standard of knowledge and thought, embodied in the whole society of which the teachers form one part and the students another. It is when all the conditions favourable for the prosecution of liberal studies are brought together that we have a University. To suppose that any particular subject acquires importance or value merely because it forms part of a University course is to misapprehend the meaning and purpose of academic study. Certain branches of knowledge are included in the curricula of a University because they have a value and because they can be studied more profitably in the conditions of a University than elsewhere.

Universities, which are our chief academies, were founded and exist for the advancement of all the higher branches of knowledge in letters, in science and in the arts. In the search after knowledge and truth the human mind has gradually created various departments of learning, and civilisation is bound to preserve them, to renew them and advance them, or sink to a lower level. This task it is which makes academic studies a matter of importance in adult education. In choosing the ideals of a liberal education, those who guided the movement were rightly inspired; and in establishing close relations with the Universities they selected the best means of attaining their ends. But if liberal education is to become a reality for those who accept the choice, the path entered upon must be followed. Academic studies are highly theoretic, but they are concerned with facts as well as with speculations. They demand the same strenuous application of the mind as

professional studies. They are something more than a course of mental gymnastic. "There is no true culture without acquirements," wrote Newman, and "Philosophy presupposes knowledge." "It requires a great deal of reading or a wide range of information to warrant us in putting forth our opinions on any serious subject; and without such learning the most original mind may be able indeed to dazzle, to amuse, to refute, to perplex, but not to come to any useful result or any trustworthy conclusion." Again, "in saying that Law or Medicine is not the end of a University course, I do not mean to imply that the University does not teach Law or Medicine. What indeed can it teach at all, if it does not teach something particular? It teaches all knowledge by teaching all branches of knowledge, and in no other way."

Main problem for the adult student—use of leisure to the best advantage.

The disparagement of academic studies, by those who contrast them with the solid and practical acquirements of the engineer or the doctor, is sometimes due to the low or superficial standards often accepted when dealing with the less tangible and more speculative aspects of thought. It is one thing to adopt an attitude of philosophical inquiry; it is quite another to prosecute that inquiry so as to arrive at any truth which is not obvious to common sense. Here we come upon one of the root problems of adult education, having regard to the fact that such education is usually pursued in conditions which permit only of the use of limited leisure as contrasted with the condition of full-time study. Compared with the University undergraduate the typical adult student has certain disadvantages and certain advantages. He has normally received a less prolonged and systematic discipline in the groundwork of study; but he has often a wider experience of life and sometimes a keener curiosity. But he cannot, any more than the average

undergraduate, accumulate those stores of knowledge which the professional scholar or scientist must acquire if he is to learn what others have discovered and if he is to advance knowledge by his own researches. Academic studies, as pursued by those who have not only received a long preparation in school and university, but are also able to devote the large part of a life-time to their special pursuits, are impossible to those who have neither the same equipment nor the leisure for long and arduous application. Disguise it as we may, this question of leisure must affect the problem of academic studies in a peculiar degree. It is all the more incumbent upon us to find out how this limited leisure can be employed in order to gain the fullest or highest kind of benefit. The vital importance of this question must be our excuse for dealing at some length with one or two principles familiar to all who have practised the acquisition of a science, or of any of those bodies of systematised knowledge, which, like History or Law, without being exact sciences are studied by like methods.

Vital importance of systematic, organised study as the foundation for emancipation of mind and character.

A man may observe birds and animals all his life, and yet, for want of a simple groundwork of some recognised branch of natural science, succeed only in collecting a mass of irrelevant facts. A man who has never studied the British Constitution, or Constitutional History, may read his newspapers for forty years without acquiring a knowledge of principles which a few weeks' concentrated effort would give him. One may read thousands of reports, on the state of commerce, on the markets, on the Banks, on wages and employment, and yet, for want of that systematised knowledge which gives the key to their meaning, still fall short of real understanding. The order in which facts are presented to the mind is not a matter of indifference. The processes by which the mind builds up a body of real knowledge may be complex, but they are not outside the region of law. A trained philologist will often acquire a new

language in a few weeks ; he knows exactly what to look for, and thus can fit new facts into a body of knowledge which is already systematised. Facts which are utterly meaningless to the general observer, however intelligent he may be, are significant to the mind that is prepared for them. It is not in the least true that the trained philologist will know what to make of some new fact observed about the habits of birds, or that the trained economist will understand the significance of some new discovery in physics ; but he will recognise the parallel between his own science and others, and will know how other sciences are created. He will appreciate, too, the difference between the knowledge which has become part of the structure of his mind, and the information which he accepts on trust from others. It is only when we have introduced some sort of order into the apparently separate facts present to our minds, only when we have created some sort of structure, however elementary and simple, that we add to it without waste of effort. The value of academic study, even in the elementary stages, is that it sets the mind to work upon a scheme or plan. Its efforts are, then, no longer aimless or casual : it follows a path which continually brings into view a wider field. Even when the plan is defective, as it must be because of the imperfections of the instrument of thought, it is better than no plan.

The most essential difference between the trained or professional scholar or scientist and the inexperienced student, whether a student in adult classes or an undergraduate in a University, is not only that the former has a larger fund of knowledge, but that the knowledge he has is organised and systematic. The former can constantly add to it, just as a linguist who has acquired the structure of a language can add to his vocabulary words and idioms that would be unmeaning to one who has no knowledge of the structure. There may be different ways of acquiring the foundations of knowledge, and the most suitable steps for a child will not necessarily be the most suitable for an adult. Genius may sometimes dispense with guidance, but

we cannot afford to ignore the almost universal experience gained in other departments of education. Without this power to organise within the mind what we receive from without, progress in real knowledge is impossible. "Everything stands by itself, and comes and goes in its turn, like the shifting scenes of a show, which leave the spectator where he was."

It is in some such principle as this that we find the justification for urging the necessity of academic studies upon all who seek in adult education a means either of self-development or of social service. The emancipation of mind and character, which it is one of the objects of education to make possible, is seldom attained by purely desultory efforts. The effort to understand life in a merely general way, to get knowledge without knowing anything in particular, to acquire a philosophy merely by becoming a receptacle for ideas, can result only in self-deception or disappointment. We appreciate the difficulties and obstacles of many kinds which stand in the way of the adult student; we realise that, if adult education is to be "universal and lifelong" strenuous application cannot be expected to extend over long periods. There will be many, too, for whom the discipline of real study cannot be prescribed at all. That is a part of our problem with which we deal elsewhere. We are convinced, however, that the possibilities of pursuing academic studies are far greater than have been hitherto realised, if the right measures are taken.

In the past, attention has been directed to that side of the problem in which the most important factor is seen to be the personality and the equipment of the teacher. There is a special reason why, in this branch of education, whatever may be the shortcomings of the students, the teachers themselves should be the best available. The very nature of the subjects studied—economics, political, social or moral philosophy, psychology, history, literature, and so forth—makes it obvious that it would be disastrous for the teacher to have a merely elementary knowledge,

or a superficial knowledge. The reason is not that he must seek to impose upon the students by a show of omniscience—on the contrary he will not attempt to conceal his own limitations and his need for correcting his own knowledge—but because, in these matters, it is not until much knowledge has been gained that even the simpler aspects can be properly presented, especially when the students are grown men and women, often with something to unlearn as well as to learn.

It is right that the selection and preparation of a teacher should have occupied the thoughts of those concerned with the organisation of adult education. But we are nearer to solving the problem of academic teaching than that of academic study. The right direction of the student's effort, so that he may himself become independent, has not, we fear, always been kept in mind, even in University Tutorial classes. Is it not the experience of many teachers and tutors, that, when students have lost that false confidence in their own mere opinions and that naive delight in expressing them which gives to a "first year class" the semblance of a debating club, there comes a period when the student feels himself dependent at every turn upon others, and especially upon his teachers, because he has no solid ground beneath his feet? It is to provide this solid ground that the method of academic study is devised.

Concrete applications of these principles.

Some observations upon the conduct of University Tutorial classes may not be out of place in this connexion, because it is in these and similar classes that many have found the opportunity for a continuous training in methods of study. It is well known that tutors have often succeeded in carrying their groups of students with them along paths which have led to real knowledge. Many students have shown themselves capable of acquiring that mastery of their materials which can come only through discipline of thought. In other cases, whilst deriving considerable benefit, no doubt, from contact with a more experienced and well stored mind,

from contact with their fellow students, and from a prolonged occupation of their minds with a subject calculated to stimulate thought, they have found themselves at the end, too conscious of their own weakness and dependence, and possibly with little desire to help themselves. One of the criticisms sometimes levelled against this form of adult education is that it aims too high ; that it wills the end but not the means ; that it involves too much teaching but not enough learning.

Some tutors with long experience of this kind of teaching are frequently saddened by the failure of students to acquire real independence of judgment based upon knowledge, even after years of attendance at classes. For this there is no sure and simple remedy. It is better to become conscious of ignorance than to indulge in false confidence, especially in matters which tax the powers of the most original and gifted minds. It is one of the penalties of education that it often reveals the complexity of human problems without providing any final solution of them. Nevertheless students should be encouraged to discover the solid ground where it exists : and this can sometimes be done by turning back to more elementary stages, making sure of the ground-work ; for in every branch of science the bases present problems worthy of occupying the attention of mature minds.

In emphasising the importance of more systematic study we are not unmindful of the progress already made, and of the great benefits which have been derived from the close relations established between the Universities and the students in the adult education movement. It has not been without some misgivings and misunderstanding that the present happy relations have been formed. The fear lest teachers, armed with the prestige of University honours and diplomas, should impose their authority in matters affecting the intellectual freedom of immature students, was not without some ground in reason or experience, although it may have been exaggerated by ignorance and sometimes exploited by prejudice. Fuller acquaintance with the

nature of academic studies, and closer co-operation between teachers and taught, have gone far to create an atmosphere of mutual confidence. So far from the Universities being seminaries for the propagation of particular doctrines or of preconceived views, it has usually been found that University teaching is the least dogmatic, because it seeks to inculcate the examination of evidence and the importance of a critical method. The debt is not all on one side; the change has been brought about by a process of mutual adjustment; and the Universities themselves have profited by contacts which have enlarged their conceptions of Humanism, and by the experience of new pedagogical problems.

· *The problem of students with strictly limited leisure.*

So far we have had in mind, chiefly, those students who, for a considerable time at any rate, are able to devote their whole leisure to academic studies in the sense we have applied to that term. Unless work of this kind is undertaken by some students, unless at some point adult education becomes identified with the studies pursued by students and scholars outside its own particular organisation, much of the value claimed for it cannot be substantiated. It has many purposes, but the purpose we have indicated is surely one of them, and not the least important. It is quite certain, however, that a large proportion of the actual and potential students who are interested in the same aspects of thought and knowledge as those which appeal to students in Tutorial classes cannot comply with the conditions implied in the conception of academic study we have suggested. It is almost entirely a question of leisure, of the amount of time which can be devoted to systematic study, and it is futile to attempt to evade this plain issue. Courses of study, planned on the assumption that students are able to read and think and write in the intervals between the actual sessions of the class, must be different from others which ought to be conducted on the assumption that little or nothing can be done outside the class hours.

How to make possible for people with strictly limited leisure, or again for people whose leisure is considerable but whose habits of life preclude the intensive study necessary for certain acquirements, to obtain nevertheless some of the benefits of a true liberal education is undoubtedly one of our main problems. It is sometimes taken for granted that adult education, as at present carried on, is already providing just that education for leisure and for life which people so situated require. But the magnitude and complexity of such a task, a task not attempted in any previous period of our history nor in any other country, are in our opinion not yet fully appreciated. The discussion of this large question would carry us far beyond that with which we have been concerned in the present chapter, but in a subsequent chapter we offer some suggestions regarding the main lines upon which we think adult education can be adapted to its various purposes.

CHAPTER IV.

DIFFERENTIATION.

The possibilities of a better differentiation.

The most difficult part of our task still remains. We have little doubt that the causes which have produced the present wide variety in adult education will continue to operate. No one now proposes to confine education within the limits it tended to assume when its students were few and its aims lofty but narrow. And everyone recognises, in theory at least, the importance of preserving high standards. But the principle of differentiation presents difficulties, for, besides the more obvious practical obstacles, there is an absence of agreement as to the kind of differentiation which is appropriate and desirable in adult education.

Compared with the state of things which existed no more than twenty years ago—and twenty years is a short time in the history of Education—the present conditions are expressive of an activity and a spirit of enterprise which promise well for the future. Few people are aware how great is the variety of effort put forth, for most are at work in their own particular sphere. But mere variety will not suffice to fulfil the purposes of a great educational movement. A confused heap of curious articles gathered from the ends of the earth does not constitute a museum; yet by an orderly arrangement the same objects may become in epitome of the history of human culture. We desire to see even greater variety in adult education than now exists. The various types we now have represent a crude kind of differentiation, and are evidence of the necessity for some application of the principle. Our main problem is to determine the lines upon which the different kinds of effort should be directed. For we cannot assume that in all cases the shape that these efforts have taken is the best for the

purpose. The whole history of Education is a record of experiment and revision, of new discovery and of finer adjustment of means to ends.

A great deal of adult education in its present forms consists of attempts to explore and test the nature of the demand. It is frankly experimental. Some of it is designed to meet a temporary need. In part, again, its form has been dictated by traditional practice. How much it has been influenced by the experience of schools and Universities it is difficult to estimate. But neither the adoption nor the rejection of School and University practice can be justified on merely a priori grounds.

In every other sphere of education, elementary, secondary, University, professional, technical, the principle of differentiation is applied elaborately. The separation of subjects is merely a part of the method by which study is organised. If we compare the organisation of professional education with that of adult education (in the sense in which we now use that term) we are struck by a remarkable difference. In professional education—and a large part of University Education must be included in this category—the curriculum is devised in accordance with the requirements of the profession. The student must follow certain courses, and must reach certain standards. From time to time the various curricula may have to be modified, but mainly to suit the requirements of the profession, not to suit the idiosyncrasies of the students.

In adult education we start from a different point of view. The needs of the students must be the paramount consideration. The fixed curriculum, which is the starting point in a professional education, can hardly be said to exist in adult education. Consequently the problem of differentiation assumes another shape: it cannot be solved by merely copying the divisions and grades of a professional education. It would be absurd to assume, however, that the particular degree or kind of differentiation which has arisen in adult education is the precise degree and kind which best answers all purposes.

The task of providing facilities for adult education corresponding to the needs of the public for which it is intended presents great difficulties. Our existing systems of professional education, in Engineering for example, are extremely complex, but they are made possible by the definite requirements of the various branches of the profession. In adult education the greatest difficulty arises from the conflict between the desire to preserve the spontaneous character of a "movement," fluid, adaptable, responsive to popular impulses, and the desire to obtain results which, in other branches of education at least, are obtainable only through a somewhat elaborate differentiation of studies. We recognise the dangers of systematisation, and especially of a systematisation borrowed from an organisation which exists for other and different purposes. At the same time a refusal to recognise the need for differentiation would stultify any movement professing to promote higher education. The real problem is to discover what kinds of differentiation are suitable for the objects in view under the conditions imposed not by external regulations but by the circumstances themselves.

The purposes of adult education are multifarious in a sense which was not true even twenty years ago. Then, it was thought of vaguely as a substitute for something else. People who had received a "real" education could have no use for it. In many quarters it was regarded as a particular kind of education, as a school of citizenship, or as a new Fabian Society. It is only recently that its larger proportions have begun to be perceived. The enlargement of its purposes, as well as the mere increase in the volume of its work, is already giving rise to a system. What we desire to see is a good system, one based upon the actual needs of the public, with room for the highest as well as the lowest forms of work. The purely administrative side of the problem lies outside the scope of the present report. The part we are immediately concerned with is the more strictly educational aspect, the organisation of studies upon which in large measure the whole fabric of adult education rests.

The present position described.

If we attempt to discover to what extent differentiation has been carried we are met by a serious difficulty. We find many different things called by the same name, and many similar things called by different names. What are frequently referred to as different types of classes sometimes turn out to be different only in administrative nomenclature and this gives rise to many misunderstandings. There is first of all the broad fact that no distinctive names have been given to the numerous classes conducted by the Local Authorities. Yet these classes in certain areas have a range far wider than those promoted by the voluntary bodies. The Local Authorities have no classes identical in character with the Tutorial classes, but with this exception almost every possible grade and type of work in almost every subject is included in the unlabelled classes of the local authorities. From Greek Dancing to Greek Literature, from Home Carpentry to Astronomy, from Boxing to Metaphysics, the range of subjects grows from year to year. Choice of subject, however, is not the only circumstance that determines the character or type of class. A class in Literature may be an experiment with a group of almost illiterate beginners or a critical and scholarly study of the highest forms of literary art. Informal talks on current events and a systematic course on ancient philosophy, practical advice on health and a scientific study of biology or psychology, are all treated in the same category from the administrative point of view. To this we do not raise any objection. Indeed there is reason to think that the absence of different administrative categories has enabled those who are engaged in educational work to effect a considerable degree of real differentiation.

When we turn to the classes of the voluntary bodies, or at least to those which are grant aided and which are administered under the Adult Education Regulations, the conditions are in many respects different. Every class so recognised must fall under one or other of the particular categories of the regulations. And, if we trace the steps

by which these classes came into existence and the conditions of their recognition, we shall see that they were meant to be differentiated not merely for administrative convenience but on the basis of their educational aims and character. It was on the ground that the Tutorial class was a new educational type with definite aims and standards that it was accorded exceptional treatment long before other classes were recognised. For a long time no recognition at all was accorded to University Extension courses, and even now it is the work of the class, as distinct from the public lecture to an audience, which is the basis of recognition. What may be called the Tutorial class type for a time dominated the theory and influenced the practice of adult education as organised by the voluntary bodies.

The Regulations, however, are concerned with administrative as well as educational distinctions, and in course of time some of the latter have become blurred. The subject, standard and method of a Terminal class may in some cases be identical with those of a University Extension course, or may be on a totally different plane. The One Year class was originally preparatory to the Tutorial class. But whilst in one important district at least this purpose and this tradition have been maintained, speaking generally these classes now fulfil a different function. In many cases it is only the conditions imposed by the official regulations which preserve their connexion with the type of work originally intended.

Particular types of Adult Education—(a) University Tutorial Classes.

In what direction, then, are we to look for the kind of differentiation which will correspond to the educational needs of the students, whether in the classes of the local authorities or in those of the voluntary bodies? We think the clearest light is to be found in a re-examination of those types of work which have come into existence in response to a particular kind of demand, and for a definite purpose.

The most distinctive of these is the University Tutorial class. But just because this is a separate type, it cannot serve all the other purposes of adult education. What these other needs are, and how they can be served by a better adjustment, we shall have to discuss at some length ; but the importance of the Tutorial class is so considerable, not only in itself, but in its influence upon other kinds of classes, that we must consider it first.

While there may be wide differences in quality and standard, as there are in the personal composition of such classes, nevertheless certain common conditions are applicable to all. The group remains in continuous existence for three years, usually with the same tutor, and is engaged in the progressive study of a definite subject. A University Committee must vouch for the academic qualifications of all teachers, whilst, in practice, their acceptability to their classes is tested by the co-operation of the Workers' Educational Association in their selection. The Tutorial class, like all other institutions may be looked at from many points of view. Its different features appeal with various shades of meaning to working men, to students, to teachers, to administrators, to politicians, and in each case for different reasons. It was the undertaking of a continuous period of consecutive study, under teachers of academic standing, which in the first instance secured the warm approval of the Board of Education. It was the element of co-operation and popular control which secured the loyalty of others to whom academic prestige meant little. In other quarters, again, it was the preoccupation with subjects of vital importance to the citizen, and the possibility of prosecuting such studies seriously and scientifically, which appealed most.

Considerable divergence of opinion has always existed regarding the exact purpose and scope of the work of Tutorial classes. Whilst some emphasize the importance of the academic aspects of study, others insist that the desires of the students should in all cases determine the content and character of the courses. In practice, however,

A certain general character has been maintained. The tradition created in the early days has been reinforced by many notable pronouncements. The Responsible Bodies—the Joint Committees of the several Universities—have striven to preserve high standards and to extend the scope of their work in new directions. The tutors, both individually and collectively, have contributed to the same end by giving thought to the peculiar problems of this type of education. The Workers' Educational Association itself, notwithstanding many other claims, has continued to regard the Tutorial class as the central point of its educational activity. We have to ask ourselves, then, what position does the Tutorial class occupy and what part should it play, in any large scheme of adult education? What is the measure or kind of differentiation which it embodies or illustrates?

There was a time when it was thought that in the Tutorial class there had been discovered an instrument universally applicable to all the main purposes of Adult Education; and undoubtedly the influence of what are thought to be Tutorial class methods has spread far beyond the classes bearing that name. We are now, it is hoped, better able to distinguish between what is essential and what is accidental, and to perceive that whilst some features may be common to many kinds of classes, the Tutorial class owes its peculiar importance to a combination of features and qualities. The prerequisites of a Tutorial class worthy of the name are as important as the formal constitution. A group of students with some previous acquaintance with one another, sufficient at any rate to enable them to pull together, willing to apply their minds diligently and make the most of the opportunity; a subject calculated to furnish an adequate medium for a broad intellectual training, a tutor who is master of his subject and able to adapt himself to the requirements and the idiosyncrasies of the group; these are the preliminary conditions. The tutor must have time, outside the class hours, for all those acts and duties of correction, suggestion, advice and consultation which

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by which these classes came into existence and the conditions of their recognition, we shall see that they were meant to be differentiated not merely for administrative convenience but on the basis of their educational aims and character. It was on the ground that the Tutorial class was a new educational type with definite aims and standards that it was accorded exceptional treatment long before other classes were recognised. For a long time no recognition at all was accorded to University Extension courses, and even now it is the work of the class, as distinct from the public lecture to an audience, which is the basis of recognition. What may be called the Tutorial class type for a time dominated the theory and influenced the practice of adult education as organised by the voluntary bodies.

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classes those who have not yet learnt to study effectively. The cohesion and esprit de corps of the group are factors which must be taken into account as a source of both strength and weakness.

It is one thing, however, to make allowances for weaknesses and defects in the execution of the design ; it is quite another to misconceive its purposes or to disregard plain obligations. There have been not a few instances in which people have been induced to join Tutorial classes without realising their serious purpose. The obligation of study has been regarded as the imposition of an external authority. The enjoyment of the lectures and the excitement of discussion have absorbed all their attention. Nevertheless, they have derived some benefit, and have formed attachments to their fellow students. They have even become habituated to membership of successive classes on such terms. But, in such instances, the special purpose of the Tutorial class has not been understood. Lecture and discussion may be prominent features of Tutorial classes, but they are common features of many other kinds of educational work.

Some of these weaknesses may have been due to the lack of provision for other less intensive kinds of study. It may have been expedient, for a time at any rate, to interpret rather loosely the scope and object of Tutorial class work. We are strongly of opinion, however, that the time has come when Tutorial classes should be established only where the aims are clearly conceived, and where there is a reasonable probability that the students will attain these aims. Alternatives can now more easily be provided, and considerations of cost alone should suggest recourse to these alternatives for students who are unable, or unwilling, to make a genuine and continuous effort to fulfil the obligations of Tutorial class study.

We have spoken of the far reaching influence of the Tutorial class upon adult education generally. In some respects this has been beneficial, but not in all. It has

been beneficial in creating standards both of teaching and of study. It has led also to the setting up of subsidiary groups of preparatory classes, some called by that name, some in the form of One Year or Terminal classes. And even apart from classes definitely intended to prepare students for the more ambitious courses, certain useful features of the Tutorial class have been adopted and adapted with considerable profit. It was almost inevitable that an institution so successful and so beneficial should be regarded as a universal type and should be adopted even in circumstances which were unfavourable and unsuitable. There was sometimes a failure to distinguish between the substance and the shadow. The Tutorial class which lives fully up to its opportunities may accomplish great things, but unless the students can devote a substantial part of their leisure to study the purpose of the class cannot be realised. Instead of recognising that, for those who could not fulfil the obligations of Tutorial class study, a different kind of class, with different aims and a different technique, was needed, many classes continued to borrow the forms of the Tutorial class and to drag out a feeble existence. The problem of meeting the needs of the students by new devices was to some extent hindered by the prestige which the Tutorial class had rightly earned. Many classes which did not assume the name of Tutorial class modelled themselves upon its external features. Within the last few years, however, new experiments have opened the way for several new types of class.

(b) *Literary, Women's and Men's Institutes.*

Next to the creation of Tutorial classes the most striking contribution to adult education which has been made in our time is, we believe, that of the London County Council in the shape of their Literary Institutes, Women's Institutes and Men's Institutes. And a considerable part of this success has been due to a complete departure from the traditions represented in the Tutorial class. We do not mean to imply that what has been accomplished by these

means has rendered Tutorial classes unnecessary. On the contrary we think that many students in these institutions would profit by just such a scheme of study as the best Tutorial classes provide, or by the development of the University Extension work already carried on in certain Institutes. Such a circumstance is an instance of the need for the better differentiation of studies we now advocate. But in the main the needs of the vast majority have been met by entirely different means. The complete freedom from the assumptions which had become part of the tradition of adult education helped towards a fresh diagnosis.

In the whole field of adult education it is possible now to perceive a number of different types, often indeed merging into one another, but nevertheless incapable of being treated as if they were identical. We have already pointed to the existence of different sections of the public and we have seen that, where the most ample facilities have been provided, the response takes the shape of a very great variety of pursuits. There is thus already not only an obvious differentiation of subject but also the beginnings of a differentiation of purpose or intention, of treatment and method, of stage and scope. For example, it would be absurd to regard all types of Literature as one kind of study, and all types of Social science as another, regardless of the circumstances in which they may be studied and the aspects of them which may be presented. The critical and scholarly examination of great masterpieces or of particular phases of literary art, the appreciation of subtle tendencies, and the relation of literature to other forms of art and to currents of thought and philosophy, are proper forms of study for those who can undertake them. On the other hand there is a place for simple and stimulating talks about books to people who as yet have hardly discovered in themselves any taste for reading. Hence we have more than divisions of subject, although these may furnish us with some indications of a differentiation such as we seek.

Examples of differentiation in particular subjects of study—
(a) *Economics.*

Some subjects are almost in themselves a basis of differentiation. Physical training, boxing, dancing, folk-dancing, domestic crafts, separate themselves from physical and natural science, and these again from philosophy and history. A list of the subjects studied in Tutorial classes would have little or nothing in common with a list of the pursuits carried on in a Men's Institute. These represent the extremes, which present little difficulty. Our chief problem is not the admission of this or that subject to a place in the curriculum of adult education, but the adaptation of subjects and of methods to the actual needs of the students.

Let us take as examples two of the most prominent subjects in the field of adult education—social science and literature. It is just as possible to acquire a groundwork of real knowledge in economic theory as it is in physiology. Such knowledge will not solve all the problems of the day any more than a knowledge of physiology will cure all diseases. But as far as it goes it is real knowledge and it can be acquired by appropriate methods. Those methods however involve systematic study. The number of people who are willing and able to prosecute such studies to the point at which they yield a solid foundation of knowledge and understanding, is not large. On the other hand many people are willing and even anxious to receive information, as authentic as possible, about the more practical aspects of economic matters. Many attempts have been made to combine the methods appropriate for these different objects in the same class or course. It is possible to show that many students in Tutorial classes have gained something from the lectures and discussions, even when they have not been able to undertake the full course of intensive study. But if the tutorial method is to be properly applied there must be a considerable amount of study outside the class hours. The division within the class between a group of real students and a group which is in effect an audience, is in the long run good for neither element. A group of

genuine students may be badly equipped to begin with and may have to go slowly. A group of the other kind may be highly intelligent. But the task upon which each is engaged is different.

In the one case the subject of study is to be made the medium for a training in methods of study. At the end of such a course the students' knowledge may not be very extensive but they will know how to add to it. In the other case what is aimed at is the dissemination of information of specific kinds. In the province of economic knowledge there are many departments, and there are large areas of fact which require to be made known. There is room here for teaching of another type. But whilst the technique of economic teaching in the Tutorial class has been developed to a point which reflects great credit upon all concerned, these other aspects of the problem have received too little notice. In fact some of the attempts made in Terminal classes and elsewhere have illustrated the need for a better differentiation such as we are now discussing. Such courses sometimes attempt what can only really be done in the conditions of a full Tutorial class course. They are neither genuinely introductory for real students, nor informative lectures on questions which may be made intelligible to general audiences. The One Year and the Terminal classes thus frequently become a kind of lower grade class, similar in purpose but inferior in quality, when they might be turned to account for different purposes. Many of the same observations might be made about classes conducted by the Local Authorities. The number of such classes in economics is however comparatively small and many are introductory in character. There is however the same lack of discrimination in the specific purpose of the class and this is accentuated by the fact that most of the classes make a fresh beginning each year.

(b) *Literature.*

If we turn to the subject of Literature we find that in practice, whilst there is great variety in the types of classes,

the different types have not been recognised in accordance with any rational principle. The different kinds have come into existence through the force of circumstances. It is conceivable that the study of some branch of science should be conducted wholly in the class room, but it is inconceivable that the study of literature should be. The study of literature is barren without the reading of books, for works of literary criticism are themselves literature. Stimulation and guidance are needed, and these can be provided in many different ways. The tutorial type of teaching is seldom necessary in the sense in which it is necessary in the social sciences, philosophy and many other subjects. It is not necessary for students who are only beginning to take an interest in literature; because there are many simpler ways in which they can get all they need until they have acquired a mental and indeed a literary experience such as will enable them to profit by a Tutorial course. The popularity of literature as a subject in adult education classes has proved that there is a demand for it and that there is wide scope for such teaching, but the demand is only to a slight extent for such studies as call for the services of a tutor. There is room for friendly talks about books to groups of people who want some guidance in amusing themselves. We do a great service to people when we can tell them where and how to find the kinds of books they like.

Courses of lectures, again, have proved their usefulness. But their usefulness depends upon their being adapted to particular kinds of need. Having regard to the differences of literary experience there is hardly any limit to the range of teaching from the lowest to the highest plane. From a simple initiation into the enjoyment of the most easily enjoyed forms of literature, to the discussion of the most difficult problems of scholarship and of aesthetic principles, the stages are many. Whilst there is room for a great variety of teaching methods we are strongly of opinion that the reaction against the Lecture has been carried too far and that class teaching has become almost a fetish.

We think that the Tutorial class in Literature should be reserved for those groups of students who are prepared to do serious work on a high plane, work comparable to that undertaken by students entering upon University courses, but not necessarily on identical lines. We are convinced that many of the best Tutorial classes already reach such a standard and that some go far beyond it. What is sometimes called Pioneer work should not be carried on by means of Tutorial classes at all, as there are many other means for initiating students into the earlier stages of literary study.

On the other hand we consider that University Extension courses are peculiarly appropriate for the treatment of Literature at many stages, especially when the services of teachers who combine sound scholarship with gifts of popular exposition can be obtained. Such teachers are comparatively rare, but when they are found it is wasteful to limit their activities to a few small classes.

In another direction too more enterprise might well be shown. Discussion groups for the interchange of views and experiences do not always require the presence of a teacher. The Literary Society is one of the most useful adjuncts to the organised teaching of literature. A discussion of the whole question of the organisation of this branch of adult education would occupy too much space, but sufficient has been said to indicate the need for some revision. One large department of Literature—the Drama—has been the subject of a previous report. Whilst class teaching and lecturing can, no doubt, be adapted to the study of dramatic art much is needed which cannot be confined within such limits.

It would be impossible in the space at our disposal to discuss very fully many other groups of subjects. What applies to economics and to literature applies in large measure to history, to natural science, to philosophy and to certain aspects of art. Few subjects lend themselves better to the Lecture method than History. The class is

for students ; but most people are not students of history. Yet they can receive much from gifted teachers. The appeal to the imagination and the moral sense is at least possible. In its broader aspects it is possible to convey a great deal of the historical tradition of our common civilisation. Similarly there is a vast field in the region of natural science. The scientist cannot be trained by attendance at lectures, but many of the results of scientific investigation are of interest to a wide public and can be made intelligible. The public is called upon frequently to exercise its practical judgment upon many questions which are closely related to the findings of the specialist. The public, which it is desirable to reach and affect through adult education, is not confined to any section, and just as some have shown a preference for one kind of class with its atmosphere of comradeship and its traditions, so others find their needs answered in other ways. What is needed is a finer discrimination between classes of different kinds and between lecture courses of different kinds.

The Problem of the single group.

One problem already touched upon, a problem familiar to many engaged in the organisation of adult education, is that of the single group, too small to be divided, yet heterogeneous in its composition. Such groups were at one time exceedingly common, and in spite of the gratifying increase in the number of persons interested in education, such groups are still numerous in the less populous districts. We have no ready solution of this problem, but we think it may be found in the direction indicated in our second chapter. As we pass from the point of view, adopted from necessity in the day of small beginnings, of considering the needs of particular sections, to considering the needs of whole regions, it becomes possible to make more ample provision. So long as the provision is limited to a single class in a village or small town through want of funds some compromise may be necessary. But it is not always for this reason that only one class is started. Some of the best

Tutorial classes have been formed in places apparently unable to support any other kind. In these cases the group was not too heterogeneous. Undoubtedly, however, for many villages, for some time to come, courses of the "pioneer" type will be necessary. What is to be deprecated is the prolongation and the multiplication of courses with very ill-defined objects when with a little more effort and co-operation the whole character and quality of such courses could be raised to a higher level.

There is another aspect of the problem. The need for differentiation has been perceived from three points of view. The writer of the article in the *Journal of Adult Education* already mentioned seized upon the "multifarious intention" as one of the main sources of difficulty, and suggested that "to remove the difficulty two things are necessary: first, appreciation that the intention is multifarious; and second, the provision of distinct courses designed to meet the different purposes of this multifarious intention." There is, again, the point of view of the students, who, as their interests develop seek satisfaction in a wider range of subjects. There is a third line of approach; the recognition of educational needs outside the beaten track of academic or intellectual pursuits. The bold experiment of the London County Council, when, shortly after the war, it inaugurated the Men's Institutes, opened a new chapter in adult education. No amount of missionary work would have induced the men who are now found in those institutes to enter upon courses of academic study, or even to listen to lectures or read books. In appealing to those who are outside any educational movement or organisation it is often difficult to discover whether a stronger stimulus to intellectual effort is needed, or a radical change in the type of work proposed. The reason for providing opportunities for the cultivation of hobbies, for example, is not that these will prepare the way for the study of literature or philosophy; they are both ends in themselves and means towards other ends. As we have already insisted, the mere multiplication of subjects is not all that is implied in the

principle of differentiation. There are purposes to be fulfilled by means of the hobbies and pursuits of a typical Men's Institute which are totally different from those of a course of intensive scientific study.

The significance of the experiment referred to is wider than its demonstration that a particular class of men, hitherto unresponsive to one sort of appeal are yet capable of responding when approached in another way. It suggests also that, for a much wider community, the possibilities of education through practical pursuits have been undervalued. One of the chief needs in adult education is more opportunity for the development of that side of life in which artistic impulses and the aesthetic emotions find fuller expression.

The advantages of differentiation.

If it be asked, what benefits or advantages are to be anticipated from applying this principle of differentiation, our answer is that a great deal is gained by knowing more precisely what we are doing, and attempting to do, in any form of work. Even where we have to acknowledge a "multifarious intention" it is worth something to be aware of it. Where the intention is simpler and clearer, a higher degree of relevance can be attained; and the cultivation of relevance is an important element in education. By recognising different types of study we can get rid of conventions which have no real value. Discussion, for example, is a method appropriate for some forms of study; but to regard it as an essential for all forms of adult education, is to turn it into a fetish. There is a place for the lecture pure and simple; there is a place for instruction, for practice, for recreation, for social intercourse. Distinctions between different kinds of activity are not lost sight of in those branches of education in which a longer experience has developed a more varied technique. Nor should they be in adult education. Nothing could be more calculated to reduce adult education to a dead level of mediocrity than the notion that it is one particular kind of

education, different from all other kinds but with no differences within itself. Adult education is the education of men and women, by all the ways and means that ingenuity can devise, for all the purposes of life. Only experience can determine what methods are most fruitful. We cannot afford to disregard traditions which are based upon experience, but neither can we afford to desist from further experiment.

The Value of Institutions.

In order to keep within the limits of our subject it has been necessary to refrain from discussing many questions of organisation which are, however, closely bound up with the development of adult education. But we cannot omit all reference to the question of institutions. As a factor in adult education we believe their importance is increasing, and we would welcome an enquiry into the whole question of their functions and the means whereby their number could be increased and their sphere of influence extended. Many of those developments which seem to us to be necessary, if adult education is to take its place in the system of national education, depend to a considerable extent upon the growth of such institutions. One of the greatest obstacles to a better differentiation of studies is the lack of institutions in which provision can be made for classes of many kinds, for social intercourse and corporate life. If the principles which were enunciated in our first chapter are valid they point to the necessity of creating more opportunity for a greater variety of educational experiment ; but many of these will be possible only in the conditions created by institutions.

In the history of every movement one stage of growth is followed by another ; each has its peculiar needs, and real progress depends upon a right interpretation of those needs. Enthusiasm and the spirit of self sacrifice for ideals are always needed, but the direction in which it is most profitable to apply them changes. We have endeavoured to indicate some of the guiding principles necessary to the

preservation and advancement of a movement which has already acquired sufficient strength and stability to be accounted a national influence. How to extend that influence, how to enhance its quality, how to adapt it to new circumstances, are parts of one problem. We have been more concerned with the spirit, the content and the process of education, than with questions of ways and means; not, however, because the latter are unimportant, but because we can more easily decide how to obtain what we want when we are sure that we want it and when we know what it is.

APPENDICES.

Explanatory Note.

The three agencies mainly responsible for the provision of Adult Education in England and Wales are the Universities, the Local Education Authorities and the Voluntary Bodies. The Universities, through their Extra-Mural Departments, organise Extension Courses of varying types, ranging from five meetings to twenty-five, the largest providers of this type of Course being the Universities of Cambridge, Oxford and London, and University College of Nottingham. They are also responsible, through their Joint Committees with the Workers' Educational Association, for University Tutorial classes, and they have in some instances undertaken the provision of One-Year and Terminal courses.

The Local Education Authorities contribute to the provision of Adult Education in three ways: (1) the direct provision of classes and courses; (2) co-operation with the Universities; (3) the support of voluntary enterprise within their localities. Most Local Authorities make some direct provision, but the most active experiments have been carried out by the London County Council and the Local Education Authorities for Yorkshire, Kent, Leicestershire, Derbyshire, Warwickshire, Durham, Lancashire and Gloucestershire.

Co-operation with Universities takes the form mainly of a direct contribution to the local University for purposes which include Extra-Mural education. In many instances also a further contribution is made specifically for the maintenance of Tutorial classes and for University Extension courses. Co-operation with Voluntary Bodies assumes many different forms according to local circumstances. A number of the larger county Authorities undertake financial responsibility for all classes organised locally by the Workers' Educational Association. Others make grants to this and other voluntary bodies for classes recognised by the Board of Education. During the last few years some Local Authorities have begun to aid "pioneer" work carried on by voluntary bodies even when such work is outside the scope of official Regulations. The supply of paid teachers to institutions organised on a voluntary basis is another mode of co-operation which seems likely to spread.

The Voluntary Bodies are divided into types—those which are recognised as responsible bodies under the Adult Education Regulations and provide classes which qualify for grant; and those which are not recognised as responsible bodies and do not therefore provide classes under the Regulations. Of the former type there are at present only five bodies, viz. the Workers' Educational Association, the Educational Settlements Association, the National Industrial Alliance, the National Council of Y.M.C.As. and the National Council of Music (University of Wales). All these bodies provide One-Year and Terminal classes recognised by the Board of Education, while the Workers' Educational Association, in co-operation with Universities, is responsible for organising University Tutorial classes, and in some cases University Extension courses.

Of the latter type of Voluntary Bodies there is a large number ranging from important national Associations, such as the Adult School Union, the Young Women's Christian Association of Great Britain, the Co-operative Union and the National Federation of Women's Institutes, to local literary and debating societies, and the instruction varies from formal courses similar to those recognised under the Adult Education Regulations to "Pioneer" lectures, fireside talks and country rambles.

The following is a brief description of the various classes and courses which may be provided under the Adult Education Regulations :—*

Preparatory Classes providing a course for students intending to proceed to Three Year Tutorial classes, and occupying not less than two hours a week for 24 weeks of the year, at least one half of each meeting being devoted to class work. The number of students must normally not exceed 32.

Three Year Tutorial Classes planned, if the nature of the subject permits, to reach the standard of University work in Honours. The course of study occupies not less than two hours a week for 24 weeks in each of the three years, at least one-half of the time being devoted to class work. The number of students must normally not exceed 24.

Advanced Tutorial Classes providing work of a distinctly more advanced standard than that of an ordinary Three Years course in the same subject, and entailing not less than 12 hours of class instruction by the tutor over a period of not less than 24 weeks. The number of students must not be less than 9 nor more than 24.

* The Regulations in force at the time of this Report are the Board of Education (Adult Education) Regulations, 1924. S.R. & C., 1925, No. 24.

It is a condition of Preparatory, Three Year Tutorial and Advanced Tutorial classes that the students shall have access to an adequate provision of books bearing on their studies, that proper arrangements are made for guiding their reading, and that reasonable demands shall be made in the matter of written work.

University Extension Courses providing not less than 18 hours of instruction in meetings of not less than 1½ and not more than 2 hours duration, which may be divided into lecture periods and class periods. The roll of students must not contain more than 32 names, all of whom must be prepared to attend for whole meetings and do written work. The lectures may however be attended by persons not registered as students.

Vacation Courses for selected students organised in connection with Tutorial classes may be recognised under the Regulations for grant.

One Year Courses, providing instruction of a standard comparable with that of a Preparatory class but not necessarily in preparation for a Three Year Tutorial class. One Year courses entail meetings of not less than 1½ hours each in not less than 20 weeks in the year. Half the meetings must be given to class work and the students must be prepared to do written work.

Terminal Courses entailing meetings generally of not less than 1½ hours each in not less than 12 weeks in the year. In all suitable subjects written work on the part of the students is to be encouraged.

A most important part in the Adult Education movement is played by Institutions of various kinds. Residential Colleges exist to enable students to receive teaching and prosecute study of a University standard. These may be recognised under the Adult Education Regulations for grant, and, up to the present, five Colleges have been so recognised—Ruskin College, The Catholic Workers' College, Fircroft College, Hillcroft College for Working Women and Coleg Harlech.

There also exist certain Institutions such as the London Working Men's College and Morley College for non-residential students; and the Educational Settlements Association has successfully developed some of its settlements on the lines of Peoples Colleges. Some of these Institutions receive grant either direct from the Board or through Local Education Authorities.

Finally, considerable support is given to the development of Adult Education by certain Trusts—in particular the Carnegie United Kingdom Trust and, in a less degree, the Gilchrist Trust, the Cassel Trust, the Joseph Rowntree Trust, and the Thomas Wall Trust

For statistical purposes, however, the provision of Adult Education falls into three classes according to the nature of its administrative control, and in presenting a concise account of the number of classes and students, the material has been classified in four Appendices as follows :—

APPENDIX I. WORK RECOGNISED UNDER THE ADULT EDUCATION REGULATIONS.

This includes Advanced, Three Year and Preparatory Tutorial classes ; University Extension courses ; One Year and Terminal courses ; Vacation courses, and Residential Colleges. All the work is generally of the academic type. It should be realised that the statistics for University Extension courses do not cover all the courses conducted by University Extra-Mural Departments, many of which are not submitted for recognition by the Board of Education and are included in Appendix III.

APPENDIX II. WORK RECOGNISED UNDER THE REGULATIONS FOR FURTHER EDUCATION.

This includes, first, all the classes and courses provided or aided by Local Educational Authorities ; and, secondly, classes and courses conducted in Institutions recognised for direct grant by the Board, but not suitable for recognition under the Adult Education Regulations. The work included under Headings 1-6 is Academic in type ; that included under Headings 7-10 is Practical in type ; that included under Headings 11-13 is Recreational in type.

APPENDIX III. WORK NOT RECOGNISED UNDER THE ADULT EDUCATION REGULATIONS OR THE REGULATIONS FOR FURTHER EDUCATION.

This includes all the miscellaneous volume of work of all kinds—Academic, Practical and Recreational—which does not qualify for grant from the Board of Education and is not under the educational or financial direction of Local Education Authorities.

APPENDIX IV. PROVISION OF PART-TIME INSTRUCTION FOR PERSONS OVER 18 IN THE COUNTY OF LONDON.

APPENDIX I.

Table A.

Number of Classes and Students in Classes Recognised under Chapter II, (1927-28).

Nature of Class.	Number of Classes.	Number of Students.
1. Advanced Tutorial Classes	7	82
2. Three Year Tutorial Classes	586	10,134
3. Preparatory Tutorial Classes	82	1,760
4. University Extension Courses	148	3,107
Total	823	15,083

Table B.

Number of Courses and Students in Courses Recognised under Chapter III, (1927-28).

Organising Body.	One Year Courses.		Terminal Courses.	
	Number of Courses.	Number of Students.	Number of Courses.	Number of Students.
1. University and University Colleges.	23	517	3	63
2. Workers' Educational Association.	190	3,690	366	7,741
3. Educational Settlements Association.	24	435	18	310
4. National Industrial Alliance.	14	312	1	32
5. Welsh National Council of Young Men's Christian Association.	5	108	6	124
6. Other Bodies	8	177	20	493
Total	264	5,239	414	8,763

Table C.

Statistics of Vacation Courses and Residential Colleges Recognised under Chapters III. and IV. (1927-28).

	Number of Courses of Colleges.	Number of Students.
1. Vacation Courses	12	1,033
2. Residential Colleges	3*	67

* Ruskin College, Fircroft College, Catholic Workers' College. In addition, Hillcroft College and Coleg Harlech have been recognised with effect from 1st August, 1929.

Table D.

Classification of Classes and Courses according to Subject.

Subject.	Preparatory, Three Year and Advanced Tutorial Classes.		University Extension Courses.		One Year and Terminal Courses.	
	Classes.	Students.	Classes.	Students.	Classes.	Students.
1. Economics	215	3,421	14	324	128	2,474
2. Philosophy, Psychology, and Sociology.	184	3,410	22	473	120	2,461
3. Appreciation of Music, Art and Architecture.	26	489	32	674	68	1,544
4. History and Geography.	65	1,174	21	416	86	1,971
5. Literature, Elocution and Languages.	165	3,134	48	1,019	235	4,739
6. Science ..	20	348	8	130	34	618
7. Miscellaneous	—	—	3	71	7	174
Total ..	675	11,976	148	3,107	678	14,008

APPENDIX II.

Table A.

Schools working under the educational direction of Local Education Authorities (1927-8).

Subject.	Evening Institutes (conducted by Local Education Authorities).						Literary Institutes.		Settlements.		Clubs.		Workers' Educational Association Classes.		Aided Institutions.*		Total.	
	Men's.		Women's.		Mixed.		Number of Courses.	Number of Students on Registers.	Number of Courses.	Number of Students on Registers.	Number of Courses.	Number of Students on Registers.	Number of Courses.	Number of Students on Registers.	Number of Courses.	Number of Students on Registers.	Number of Courses.	Number of Students on Registers.
	Number of Courses.	Number of Students on Registers.	Number of Courses.	Number of Students on Registers.	Number of Courses.	Number of Students on Registers.												
1. Economics	9	167	1	43	39	833	23	501	3	71	—	—	64	1,008	—	—	139	2,623
2. Philosophy, Psychology and Sociology.	11	259	9	235	19	398	41	1,036	4	65	1	44	35	938	2	57	122	3,032
3. Appreciation of Music, Art and Architecture.	3	70	10	224	6	126	72	1,824	1	20	—	—	18	411	6	137	116	2,812
4. History and Geography.	2	49	8	217	13	334	30	1,428	5	127	—	—	19	522	2	15	79	2,722
5. Literature, Elocution and Languages.	38	1,292	390	10,506	73	1,677	223	6,132	32	893	21	595	64	1,353	64	2,194	905	24,642
6. Science	63	1,943	6	188	15	199	36	687	2	21	—	—	4	76	7	115	133	3,229
7. Home Nursing, Ambulance and Hygiene.	89	2,265	336	7,339	80	2,035	2	157	7	166	4	79	—	—	41	1,237	559	13,278
8. Handicrafts† ..	162	5,617	485	9,674	29	488	3	50	14	379	16	378	—	—	—	—	709	16,592
9. Domestic Arts‡ ..	—	—	2,437	52,499	37	614	—	—	13	361	64	1,351	—	—	5	91	2,556	54,916
10. Art	15	418	86	2,164	17	266	—	—	6	192	7	176	—	—	—	—	131	3,216
11. Folk Dancing, etc. ..	—	—	111	2,831	4	87	22	644	7	196	11	263	1	29	16	648	172	4,098
12. Music	54	1,529	289	9,953	31	890	59	1,878	13	482	18	602	1	20	48	965	513	15,479
13. Physical Exercises ..	109	5,915	685	19,178	18	596	20	556	21	781	43	1,321	—	—	52	3,330	948	31,077
Totals	555	19,524	4,853	114,181	381	8,543	531	14,899	126	3,754	185	4,869	206	4,357	213	8,780	7,082	178,516

* e.g., Morley College, Lambeth, and the London Polytechnic Institutes.

† Woodwork, Metalwork, Basket-making, Raffia work, etc.

‡ Cookery, Dressmaking, Millinery, Upholstery, Laundrywork, etc.

Table C.

Statistics of Vacation Courses and Residential Colleges Recognised under Chapters III. and IV. (1927-28).

	Number of Courses of Colleges.	Number of Students.
1. Vacation Courses	12	1,033
2. Residential Colleges	3*	67

* Ruskin College, Fircroft College, Catholic Workers' College. In addition, Hillcroft College and Coleg Harlech have been recognised with effect from 1st August, 1929.

Table D.

Classification of Classes and Courses according to Subject.

Subject.	Preparatory, Three Year and Advanced Tutorial Classes.		University Extension Courses.		One Year and Terminal Courses.	
	Classes.	Students.	Classes.	Students.	Classes.	Students.
1. Economics	215	3,421	14	324	128	2,474
2. Philosophy, Psychology, and Sociology.	184	3,470	32	473	120	2,461
3. Appreciation of Music, Art and Architecture.	26	489	32	674	68	1,544
4. History and Geography.	65	1,174	21	416	86	1,971
5. Literature, Elocution and Languages.	165	2,134	48	1,019	235	4,739
6. Science ..	20	348	8	130	34	639
7. Miscellaneous	—	—	8	71	7	174
Total ..	675	11,076	148	3,107	678	14,002

APPENDIX II.

Table B.

Schools not working under the educational direction of the Local Education Authority (1927-8).

Subjects.	St. Pancras Working Men's College.		Leicester, The Vaughan Working Men's Coll.				Other Institutions.*		Total.	
	Number of Courses.	Number of Students on Registers.	Men's Institute.		Women's Institute.		Number of Courses.	Number of Students on Registers.	Number of Courses.	Number of Students on Registers.
			Number of Courses.	Number of Students on Registers.	Number of Courses.	Number of Students on Registers.				
1. Economics	2	32	1	16	—	—	6	131	9	179
2. Psychology, Philosophy and Sociology.	7	125	—	—	—	—	1	36	8	161
3. Appreciation of Music, Art and Architecture.	1	16	—	—	—	—	—	—	1	16
4. History and Geography	5	48	—	—	—	—	2	41	7	89
5. Literature, Elocution and Languages.	49	779	6	92	5	106	16	378	76	1,355
6. Science	21	202	3	60	—	—	2	20	26	282
7. Home Nursing, Ambulance and Hygiene.	2	41	1	32	2	114	9	353	14	540
8. Handicrafts†	—	—	—	—	2	36	12	248	14	284
9. Domestic Subjects‡	—	—	—	—	8	208	52	1,208	60	1,416
10. Art	3	126	1	22	2	51	—	—	6	199
11. Folk Dancing, etc. . .	—	—	—	—	1	20	11	344	12	364
12. Music	1	32	1	7	1	27	7	230	10	296
13. Physical Exercises ..	2	74	—	—	—	—	49	1,265	51	1,339
Totals ..	93	1,475	13	229	21	562	167	4,254	294	6,520

* e.g., Bristol Merchant Venturers' Technical College, Birmingham, Bournville Works Evening Institute; Hull, Messrs. Reckitts' Evening Institutes, etc.

† Woodwork, metalwork, basket-making, raffia work, etc.

‡ Cookery, dressmaking, millinery, upholstery, laundrywork, etc.

APPENDIX III.

1. Universities and University Colleges organise through their Extra-Mural Departments a large amount of work, chiefly consisting of University Extension Lecture Courses, which is not recognised under the Adult Education Regulations. The subjects of the lecture courses are entirely of the Academic type. The number of courses organised in 1928-29 is as follows :—

<i>Number of Lectures in Course.</i>					<i>Number of Courses.</i>	
1- 6 Lectures	182
7-12 Lectures	44
13-25 Lectures	21
Total					..	247

2. The *Workers' Educational Association* provides, in co-operation with Universities, University Colleges and Local Education Authorities, the greater part of the courses recognised under the Adult Education Regulations, but this provision forms only one part of its work. The Association is divided into 16 largely independent districts and much of the work of the districts is itself carried on from local branches. Official statistics of the classes, therefore, must necessarily omit much of the informal work organised by the local bodies. Moreover the influence of the Association is exercised largely through affiliated Societies—of which there were in 1927-28 as many as 2,359—or through the Workers' Educational Trade Union Committee which in 1927-28 had an affiliated membership of nearly 900,000 persons.

The classes directly organised by the Association were attended in 1927-28 by 35,730 students and may be roughly divided according to the principles of this Report into three categories—Academic, Pioneering and Recreational. The Academic work covers all classes recognised under the Adult Education Regulations; the Pioneering group includes public lectures and lectures by Workers' Educational Association representatives to outside organisations; one day and week-end schools and Short Courses or Study Circles. The Recreational work includes rambles, dramatic and broadcast groups and a large number of activities for which figures are not available. For all these activities the only figure which can be quoted for the present purpose is that for Short Courses and Study Circles which in 1927-28 numbered 234 with a membership of 4,140 students.

3. The *Educational Settlements Association* has for its object the development and extension of Adult Education by means of

Residential Colleges and Educational Settlements, and the encouragement of those forms of pioneer work which show promise of development to Educational Settlements. It has in affiliation 13 Educational Settlements and 6 Residential Colleges and is also in association with several Centres not yet ripe for affiliation. The range of work at an Educational Settlement may be divided into four main types—

- (a) Work recognised under the Adult Education Regulations.
- (b) Classes under the Regulations for Further Education.
- (c) Classes which may have consecutive courses of study but are not grant-earning.
- (d) Informal groups and classes.

The total membership of Settlements and Colleges is estimated at 5,102 and the number of persons in addition who, while not members, come under the influence of Settlements, is 1,709. A rough classification of the classes in 1928-29 indicates that 196 were the academic type, 49 the practical type, and 56 the informal type.

4. Before the War, the membership of the *Young Men's Christian Association* very largely consisted of young men in business and commercial life. In recent years, however, its constituency has considerably widened, and now includes boys and men of almost every class in the community, and, in a certain number of cases, women also. The Association in England, Wales and Ireland is organised in 19 Divisions, comprising some 620 Local Associations and Red Triangle Clubs, with a total membership of approximately 69,000 men and 27,000 boys. With few exceptions, the local centres are autonomous bodies, and the functions of the National Council are therefore mainly advisory and supervisory. The work is almost exclusively carried on in buildings either owned or rented by the Association, and in the larger centres it is the usual practice to reserve accommodation for educational purposes. In May 1925, the National Council and its Welsh National Executive were recognised as approved associations for the purposes of Chapter III of the Adult Education Regulations.

The most recent educational statistics include 6 Tutorial classes, 14 One Year courses, 3 University Extension courses, and 25 Terminal courses. They also indicate the organisation of Popular lectures in 310 centres; Study Circles, Discussion Groups, and Fireside Talks in 160 centres; Short courses and classes in 125 centres; and of numerous Societies, Dramatic Societies, Literary and Debating Societies, Photographic Societies, and Wireless Clubs. Libraries are included in the equipment of at least 500 centres.

As, however, these statistics only include activities of which a definite report has been received by the National Council, they must, with the exception of classes conducted under the Adult

Education Regulations, be regarded as typical and by no means exhaustive. Furthermore, they take no account of the considerable educational work for boys promoted by the Association, of its programme of physical education, of Training classes organised for Secretaries and Voluntary Leaders, nor of the classes and Study Circles comprised within the specifically religious work of the Movement. It is stated, however, that educational work of some kind is regularly promoted in the large majority of local centres, and that for the most part, this consists of activities of the less formal type. While no figure in regard to attendances are available, it is estimated that at least half of the membership of the Association takes part in one or other of these activities, in many of which members of the general public also participate. Educational work is also promoted in certain of H.M. Prisons, particularly Wormwood Scrubbs and Cardiff, both directly, and by correspondence in co-operation with the National Adult School Union.

5. The total membership of the *Young Women's Christian Association* of Great Britain is 33,500. In addition it is estimated that another 6,000 persons come directly and fairly continuously under the influence of the Association, while as many as 20,000 persons a year are brought in touch with the Association through the hostel visitors, holiday camps and other means. The Young Women's Christian Association serves a very wide constituency including girls and women of almost every class in the community. Generally speaking the local Centres carry on their activities in buildings either owned or rented by the Association and in the larger Centres, there are always classrooms set aside for definite educational purposes. The Centres have a large measure of autonomy, the functions of the National Council being mainly of an advisory and supervisory character. Much of the work of the Association particularly on the religious side is incapable of being reduced to a statistical form but the figures supplied to us indicate that the Association conducted in 1928, 271 classes of the Academic type, 140 of the Practical type, and 283 of the Recreational type. The number of persons enrolled totalled 5,430. In addition there are many isolated lectures or courses of three or four lectures on such subjects as Political questions, Citizenship, topics of the day, News of other Countries, Health, Personal Hygiene, Art, Musicians and their Music, Literary and Historical Subjects, Architecture, etc. Furthermore, a large and increasing amount of work is being done by the Association in training its members for leadership by means of short courses in local centres, summer schools and Members' Conferences.

6. The work of the *National Federation of Women's Institutes* is of such a character as not to admit of any but the barest statistical outline. There are at present in England and Wales 4,250 Institutes. Each of these, while it is pledged to meet once a month and have

roughly a standard type of programme set before it, is within wide limits free to arrange its own meetings on its own lines and need not necessarily report even to its own County Federation exactly what subjects it is discussing. Some Institutes meet once a week; some once a fortnight; many in addition to the monthly meeting have courses or classes on some practical subjects such as Dressmaking or Cookery or Hygiene, while many organise Choral or Dramatic Societies or lectures on Musical Appreciation, Literature and History. In such circumstances it is impossible to say more than that the total membership according to the last available figures is about 260,000 persons.

7. The *National Adult School Union* aims at promoting adult educational work. The Movement though religious is non-sectarian and is non-party, with voluntary membership, and democratic management and finance. It affiliates 1,404 Adult Schools (Men's 591, Women's 528, Mixed 164, and Young People's 121), through 31 County or District Unions, with a total registered membership (at June, 1928) of 48,152. Beyond this registered membership there is a large number of persons attached by membership of associated classes, clubs, societies, etc. The decentralised character of the Movement, in which the Adult Schools are self-governing units, means that it is impossible to obtain full and accurate information as to the work done. Many of the Schools own or occupy premises of which full use is made for adult educational, social, and recreational purposes.

Practically all the Schools meet in weekly sessions throughout the year and undertake the study of subjects set forth in the annual issues of the *Adult School Lesson Handbook*. They also arrange lectures, week-end lecture schools, non-residential courses, summer schools, study groups, wireless discussion groups, etc., as well as recreational and religious activities, and organise a good deal of social service work. As an example of the last-mentioned, it may be noted that Adult School classes are conducted in certain of H.M. Prisons, and that the N.A.S.U. Correspondence study scheme includes a considerable number of prison students. A School may be anything from a group of twenty members meeting only once a week on hired premises, to a large institution with its own buildings, several hundred members, and a programme of work ranging from grant-earning classes in adult education to social clubs, dramatic groups, sports clubs, etc.

The *National Adult School Union* has not so far sought to become a responsible body under the *Adult Education Regulations*. Its latest available information shows that Adult Schools are co-operating, for approved class-work, with the *Workers' Educational Association* in 20 cases, with *Local Education Authorities* in 28 cases, and with most of the *Educational Settlements*. The *National Adult*

School Union itself provides a panel of lectures, organises summer schools and non-residential courses, handicraft courses, international visits, a correspondence study scheme, publications such as study booklets and a monthly magazine, an international correspondence bureau, week-end lecture schools, bursaries for residential colleges, conferences, etc. Much of this work is done in co-operation with, or as supplementary to similar work done by, its County or District Unions. Music and dramatic festivals and arts and crafts exhibitions are organised on a fairly large scale in certain districts, and there are five permanent Guest Houses for educational and recreational purposes.

8. The *Co-operative Union* carries on, through its Education committees, a comprehensive system of educational work among children, adolescents and adults. The work among adults is carried on in three phases—

- (a) Classes of the nature of the One-Year class organised by the Workers' Education Association have been arranged for adults of both sexes in such subjects as Industrial History ; Economics and the Welfare of the Group. 650 students entered for the examination from these classes in 1928.
- (b) Classes without examination for women have been arranged, and were attended in 1928 by over 2,000 students. The courses of instruction undertaken at these meetings are intended in the first instance to help the woman to understand her relation to the Co-operative Movement and lead on to further courses of 12 lessons each on such subjects as Public Health, Local Government, Taxation, Women in Industry, etc.
- (c) A large field of educational work has been opened up by the Guilds—Members, Men's and Women's Guilds. The membership of these Guilds amounts to 61,000 in England and 27,000 in Scotland. Meetings are held weekly and a varied programme of lectures is arranged on such subjects as Poor Law Reform, the Care of the Mother, War Tendencies and how to combat them, Lunacy Reform, Social Services, Food Values, Business Methods.
- (d) A large number of one-day and week-end schools amounting to about 200 in all were held in 1928 for the study, in a more intensive way, of subjects similar to those described above.

9. The membership of the *National Industrial Alliance* consists of individuals enrolled as Associates, representative Bodies, such as Employers' Associations, Companies or Firms, and Trade Unions both national and local branches. No general figure of membership would, therefore, be possible. The educational work conducted

under the Alliance includes on the one hand 28 One-Year courses recognised by the Board of Education or otherwise, and on the other hand a large amount of comparatively informal work for which statistics are not available. Under the latter category are included Terminal courses, Short Public Lecture course to stimulate interest in education, Week-end Schools and Conferences, Works Meetings, Visits by Groups of Students to Industrial Establishments, Works Study Groups, Wireless Study Groups.

10. The *National Home Reading Union* exists to encourage serious readers, to guide them in the choice and use of books and to turn casual into regular readers and to attract them to the Public Libraries. It also encourages the formation of reading circles and discussion groups, and provides books and other material on loan. Lectures are also arranged at Public Libraries during winter months. The membership of the Union includes general readers and isolated students, Schools and Libraries. A fair number of the students are resident overseas and the Imperial aspect of the Union is regarded as being of considerable importance. The total membership of the Union at present is 2,820 but as will be seen from the following analysis this figure includes individuals and corporate bodies.

Overseas members	..	..	..	..	290
Members of circles	..	..	..	..	489
Libraries	..	..	..	..	236
Schools and Institutes	..	..	..	..	1,051

11. The classes organised by the *Church Tutorial Classes Association* are divided into three groups, viz. :—

- A. Classes meeting not less than 24 times in a year.
- B. Classes meeting not less than 20 times in a year.
- C. Classes meeting not less than 18 times in a year.

In 1928 there were 98 classes in Group A., 47 classes in Group B., and 14 classes in Group C. It is impossible to classify the classes accurately according to the type of work done, but it may be said that of the total of 159 classes almost all involve attendance at a lecture on religious subjects, discussion, reading and in some cases written work. The total number of students who attended regularly in 1928 was 2,322. Of these 1,308 belonged to classes in Group A., 688 to classes in Group B. and 236 to classes in Group C. In addition there are a large number of students in touch with the Association who do not, however, attend with sufficient regularity to be registered or who come for occasional lectures.

12. The *Catholic Social Guild* had in 1927-28 a membership of 2,589. The students were divided into 109 study circles with an estimated average attendance of 10 students in each circle. Study

circles usually commence work in September and hold weekly meetings, except for the holiday seasons, until the early summer. The subjects of study are almost invariably connected with social problems. In addition a Summer School of one week's duration is held annually at Oxford and several week-end Schools are also arranged.

13. The *National Council of Labour Colleges* is financed and controlled by 32 Trade Unions with a membership of about two millions, as well as by Labour parties, workmen's clubs, trades councils and branches of unions not included in the 32 previously referred to. The Council has 106 colleges, covering Scotland, England, Wales, and the North of Ireland. It employs 15 full-time area organisers and utilises the services of over 250 tutors. In the year ended March 31st, 1928, it organised 1,102 classes with 27,147 students. In addition it had 3,385 correspondence course students, 140 day and week-end schools with 7,370 students, and gave 1,018 special lectures to working-class organisations.

14. The *National Council of Social Service* work through Rural Community Councils in various ways in different parts of the country. In some areas the Community Councils promote co-operation between the University, Voluntary Organisations and the Local Education Authority for the appointment of a full-time Tutor-Organiser. In other areas the Secretary of the Rural Community Council acts as Organiser, and in some cases undertakes lecturing work himself. In both these instances the Rural Community Council, aided by the Local Education Authority, is responsible to some extent for financing the work; in certain other areas, however, its object is simply to promote activity by the Local Education Authority or co-operation between the various bodies concerned in the provision of classes.

15. The *British Association of Residential Settlements* is an advisory body representative of those Settlements which regard residence and participation in various forms of social service as essential to the discharge of their task. 43 Settlements—apart from the Educational Settlements described under paragraph 3—are affiliated to the Association. The Settlements vary in their aims and methods of work, but their organisation is similar. In each case a number of men and women live together in an industrial neighbourhood and thus create a centre of social and educational work of all kinds. The amount of purely educational work which is carried on varies considerably. At Toynbee Hall and the Mary Ward Settlement a very large amount of the work is educational in type and is financially aided by the London County Council; elsewhere the educational work consists mainly in the performance of good Music, Dramatic Productions, Folk Dancing, Eurhythmics and Arts and Crafts. The Elvington Settlement opened in 1928 has created a complete centre

of corporate life and social work in the villages of Elvington and Eythorne, near Dover, under a Village Council to which all the local organisations are affiliated.

16. The *British Drama League* was founded in 1919 with the object of promoting the art of the theatre and of securing a right relation between drama and the life of the community. It will be seen that these aims include some which may not appear to be definitely educational, such as the foundation of a National Theatre and assistance towards the development of the professional theatre. It is claimed, however, that from a wide point of view these aims are in a true sense educational, and in any case the League has in other respects done a great deal of work in helping drama of the definitely educative type. It has, for instance, affiliated over 1,500 amateur societies, many of which are groups attached to schools, both primary and secondary throughout the country. The League's Library of over 12,000 volumes includes plays and acting sets which are available to its members and to students of the drama. The League also offers advice in individual cases on the choice and presentation of plays. It is estimated that Societies affiliated to the League represent approximately 75,000 persons, who are either practising, studying or intelligently enjoying the art of the theatre.

17. The *British Broadcasting Corporation*, in accordance with the terms of its Charter, has for some years past included educational talks for adults in its daily Programmes. In 1928, however, it took the important step of constituting a Central Council for Broadcast Adult Education to promote and foster the development of formal Adult Education by means of Broadcasting. Local Area Councils, working under the supervision of the Central Council, have been established in different parts of the country to organise Listening-groups under trained Group leaders and to secure adequate preparation and study on the part of the students.

By 1930 as many as 185 organised Listening Groups were in existence. Each of these Groups meets regularly to listen to a course of lectures, every lecture being followed by a discussion under a qualified leader. Training courses for providing qualified group leaders have been arranged.

The British Broadcasting Corporation, working on the advice of the Central Council, also provides facilities for the work of preparation and following-up of lecture courses by means of "Aids to Study" Pamphlets and articles in "The Listener," a journal published weekly by the Corporation and intended to promote generally the educational and cultural sides of Broadcasting.

18. There remain certain national organisations which carry on important educational work but for which statistical information in the shape of classes and students would be inappropriate. The work

of the *British Music Society* and the *British Federation of Musical Competition Festivals* have been fully described in previous reports of the Adult Education Committee.* The *Seafarers' Education Service*, which endeavours to further the education of seamen in various ways, is responsible for the maintenance of efficient libraries for the use of the crews of 438 ships of all classes including passenger liners, cargo liners, oil tankers, and tramps owned by 36 shipping companies.

Finally there remain various organisations providing educational facilities with a special aim such as the *League of Nations Union*, for which statistics have not here been included.

* "The Drama in Adult Education," Paper No. 6. "British Music," Paper No. 5.

APPENDIX IV.

Administrative County of London.

Statement showing the number of part-time classes (and the number of students enrolled in the classes) for students over 18 years of age, held in the London Area during the period from September, 1926, to July, 1927, in the subjects included in the categories indicated.

	Commercial Subjects (excluding Languages).		Languages.		Scientific, Technical, and Domestic Subjects.		Literature, History, Geography, Economics, Sociology, Philosophy, Psychology, Apprecia- tion of the Arts, etc.		Dramatic Work, Elocution, Dictation, Music, Dancing, Folk Dancing, Physical Training, Swimming, etc.		Art, Painting, Photography, Craft Work, etc.		Totals.	
	(1)		(2)		(3)		(4)		(5)		(6)			
	No. of classes.	No. of students enrolled.	No. of classes.	No. of students enrolled.	No. of classes.	No. of students enrolled.	No. of classes.	No. of students enrolled.	No. of classes.	No. of students enrolled.	No. of classes.	No. of students enrolled.	No. of classes.	No. of students enrolled.
1. Work under the control and direction of a University or University College:—														
London University Joint Committee.	--	--	--	--	1	23	27	566	--	--	--	--	28	589
London University Extension Board.	--	--	--	--	2	69	80	4,427	4	30	--	--	86	4,526
Totals	--	--	--	--	3	92	107	4,993	4	30	--	--	114	5,115
2. Work under the control and directions of the Local Education Authority:—														
(i) Maintained Technical Institutes	26	785	31	662	566	7,734	11	355	23	419	473	3,263	1,130	13,218
(ii) Aided " " "	244	5,870	332	8,199	2,549	31,546	105	3,377	231	6,863	558	3,805	4,029	59,660
(iii) Evening Institutes:—														
(a) Commercial	1,417	27,185	649	13,280	50	541	206	3,699	30	626	17	300	2,399	45,631
(b) Literary*	--	--	54	1,236	26	581	205	5,495	185	5,226	7	115	477	12,653
(c) Men's	--	--	2	51	62	1,880	43	1,294	120	3,428	89	2,384	346	9,037
(d) Women's	--	--	26	595	411	9,116	54	946	420	8,409	86	1,849	1,027	20,825
(e) Other types†	69	768	34	963	342	5,244	35	650	352	6,241	236	2,211	1,068	16,077
(iv) " Club " Classes*	2	29	9	129	9	233	20	459	14	215	7	91	61	1,156
Totals	1,788	34,637	1,137	25,025	4,045	56,875	679	16,275	1,375	31,427	1,473	14,018	10,497	178,257
3. Work organised by other agencies:†														
Working Men's College	3	46	36	356	23	195	24	343	4	122	4	141	94	1,203
Co-operative Union	5	90	12	218	--	--	77	1,472	42	1,136	1	20	137	2,936
Church Tutorial Classes Association.	--	--	--	--	--	--	88	1,255	--	--	--	--	88	1,255
National Industrial Alliance	--	--	--	--	--	--	4	67	--	--	--	--	4	67
English Folk Dance Society	--	--	--	--	--	--	--	--	139	3,230	--	--	139	3,230
Frances Martin College	3	50	3	20	--	--	2	20	3	60	--	--	11	150
Educational Settlements Association.	--	--	3	67	--	--	--	--	5	72	1	12	9	151
National Council of Labour Colleges.	--	--	--	--	--	--	114	3,575	1	150	--	--	115	3,725
Totals	11	186	54	661	23	195	309	6,732	194	4,770	6	173	597	12,717
Grand Totals	1,799	34,823	1,191	25,686	4,071	57,162	1,095	28,000	1,573	36,227	1,479	14,191	11,208	196,089

* Literary Institutes and " Club Classes." Particulars of courses organised by the Workers' Educational Association for which the Local Education Authority provides teachers, are included under these headings.

† This sub-head comprises the following types of Evening Institute:—Generals; free men and mixed; duals.

‡ Statistics of the number of students in attendance could not be given by the following bodies:—National Adult School Union; Young Men's Christian Association; Young Women's Christian Association; Working Men's Clubs and Institutes Union; Mothers' Union; Church of England Men's Society. No educational work in London was undertaken by the National Federation of Women's Institute. No classes were held by the British Musical Society, the British Drama League, the Workers' Travel Association or by the three political parties. The League of Nations Union held only conferences and study circles, but no formal classes.

of the *British Music Society* and the *British Federation of Musical Competition Festivals* have been fully described in previous reports of the Adult Education Committee.* The *Seafarers' Education Service*, which endeavours to further the education of seamen in various ways, is responsible for the maintenance of efficient libraries for the use of the crews of 438 ships of all classes including passenger liners, cargo liners, oil tankers, and tramps owned by 36 shipping companies.

Finally there remain various organisations providing educational facilities with a special aim such as the *League of Nations Union*, for which statistics have not here been included.

* "The Drama in Adult Education," Paper No. 6. "British Music," Paper No. 5.

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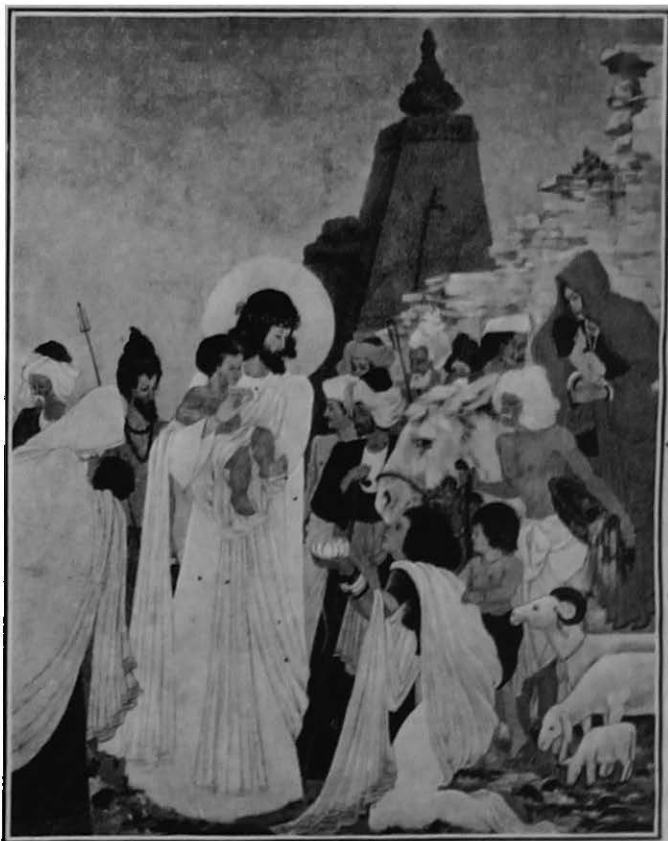
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The Christ of the Indian Road.

From the picture by A. D. Thomas.

(In the complete picture there are 26 figures.)

CHRISTIAN EDUCATION
IN THE
VILLAGES OF INDIA

BY

ALICE B. VAN DOREN, M.A.
SOMETIME EDUCATIONAL SECRETARY, NATIONAL CHRISTIAN COUNCIL
OF INDIA, BURMA AND CEYLON

WITH A FOREWORD BY

THE REV. W. PATON, M.A.
SECRETARY OF THE INTERNATIONAL MISSIONARY COUNCIL

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FOREWORD

I HAVE much pleasure in writing this note by way of foreword to Miss Van Doren's excellent book. The subject of which she treats is surely not less important than any other in the whole range of Christian endeavour in India. The two words "religion" and "education" between them cover most important human concerns. Moreover, religion, at least from one angle of vision, is largely a matter of education, while education, truly understood, embraces an attitude towards the human personality which is in essence religious. Miss Van Doren's effort to tell us how the great enterprise of Christian education, centred in the Christian revelation, can be most wisely and efficiently carried out in India, must therefore claim the attention of a large audience, especially of those engaged in any way with the teaching of children or the organization of church life.

It is not many years since the phrase "religious education" first began to be used in the somewhat technical sense now possessed by it. I well remember the prejudice with which it was met by many people like myself who have a certain distaste for the language of popular psychology. Deeper than such a trivial difficulty lay a wide difference of attitude between two schools of thought. If I may state them in an extreme form, there were on the one hand those who believed so whole-heartedly in the teaching of the

objective gospel contained in the Scriptures that they viewed with suspicion any attempts to relate that teaching to the mind of the child, and seemed almost to rejoice in the condemnation which the psychologist meted out to them! On the other hand it appeared that the modern school, in some at least of their representatives, believed that an adjustment of the environment of the child, the harmonization of its personality, and an efficient management of its external world, would of itself produce goodness, and that the content of the "message" was a matter of relatively small importance.

It may, I think, be claimed for the Religious Education portion of the Recommendations of the Jerusalem Meeting, 1928, that it effected a reconciliation between these two currents of thought. Miss Van Doren, as I understand her purpose, has sought to express those general convictions concerning religious education which were arrived at in the Jerusalem Meeting in terms of Indian life and work. She is seeking to do in India what has been done so admirably for African Christian Missions by Mr. J. W. C. Dougall's "Religious Education in Africa". No one could have been found better equipped to essay this task, for she has both the best technical equipment available, together with proved success in relating her educational ideas to India's conditions.

Some readers may miss in the beginning of the book a statement of the fundamental principles on the basis of which it proceeds, and may be tempted to think that this is a purely empirical treatment of a subject

FOREWORD

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on which the statement of principles is essential. Such readers I would advise to glance at the closing chapter, where their doubts will be removed. The author's plan has been to proceed through a description of the task in its different aspects to the inspiring spirit by which its performance is to be animated.

I venture to hope that this book may have a large circulation both in India and outside its borders.

London,
September, 1930.

W. PATON.

PREFACE

THE writer was asked to prepare this small book in response to the request of the Jerusalem Meeting of the International Missionary Council for manuals of religious education dealing with situations in various countries of the Orient. The original plan was that of preparing a manual including various phases of Christian education in India, such as those relating to the College, the Training School, the High School, and the Elementary School. Almost immediately it was realized that any such attempt would be far too ambitious to be of any practical use. First the College was eliminated, then the High School; and the scope of the book continued to contract, until it was finally reduced to that of the Elementary Village School, which is of course the foundation of all Indian Education. It is the writer's hope that the needs of religious education in Secondary Schools, Training Schools and Colleges will be dealt with later by others who have had experience in these lines of opportunity.

The author wishes to express her grateful appreciation to all those who have helped in the preparation of this manual. For constructive suggestions and continual encouragement and help, thanks are due to Prof. Mabel Carney and Dr. Adelaide Case of Teacher's College, Columbia University, and to Dr. D. J. Fleming of Union Theological Seminary, New York City.

For reading and critical consideration of the manuscript the author wishes to thank Dr. Siddalingayya of Mysore University, Mr. C. M. John of Kottayam, and Mr. James Anukulam of Madura, as well as other Indian students resident in New York, who helped by their suggestions and their sympathetic interest.

It is hoped that these chapters may prove to be of some help to persons, Indian or European, who have not had the opportunity to go into a detailed study of the principles and methods underlying the processes of religious education, but who are desirous of making practical applications of these principles in their own work. A rather extensive bibliography has been included, in the hope that the reading of this book may serve as a gateway to the study of the extensive literature pertaining to this fascinating subject. The writer also dares to hope that some educationists belonging to other faiths may be moved to take up the principles worked out in these chapters and to apply them to the teaching of religion in Non-Christian Schools.

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CHAPTER I. THE VILLAGE SETTING.

" *The life of India is in the villages.*"

" *The greatest danger to the future of the Indian Church lies in the fact that many missionaries and nearly all Indian Christians are town-minded.*"—Stephen Neill.

THE villages of India—so numerous and so neglected, so persistently present and so inconspicuous, so small and yet comprising one-sixth of the human race,¹ so weak and yet conditioning the life of the whole Indian nation—where can a study of religious education fitly begin, except in the village, the root of India's economic, cultural and religious life? Of these villages, official returns enumerate about 700,000, with an average population of about 400.² A new-comer to the country, travelling by train or motor, queries: "But *where* are they?"—while he scans the apparently uninhabited plain and fails to discover these perfect examples of Nature's protective colouring, tucked neatly away beneath the mango groves of the Gangetic Plain, among the bamboo thickets of Bengal, or under the cocoanuts and palmyras of the South. Those of longer experience follow with the eye the tell-tale line of blue wood-smoke, and pick out the walls of mud or sun-dried brick, red or brown or yellow according to the earth-colouring of the local soil; the roofs of palm-thatch or grass-thatch or sun-baked tile;—the whole fitting into the landscape as the weaver-bird's nest fits into the thorn-tree.

What of those who live thus close to the broad bosom of Mother India? While invasions and dynasties and races come and go, the villager, like Tennyson's brook, goes on for ever, ploughing, sowing, and reaping; watching uncomplainingly for the rains that often

¹ Orlott, *Village Schools in India*, p. 1.

² *Ibid.*, pp. 2-3.

fail to come ; providing tea for the tables of the West, and cotton for the mills of Lancashire, and wheat and rice for the 319,000,000 mouths of India ; being born, marrying, bearing children, dying. Here is the real destiny of India ; and no one who wishes India well can afford to neglect these village-roots of her national life, deep-grounded in her past and spreading wide into her present:

The modern student of education has achieved a new realization of the close connection between the school and the life of the community. In our thinking to-day an educational system is no longer a thing-in-itself, to be plucked up in New York or London and set down in the heart of India. It is an indigenous plant, a product of the soil, watered perhaps by a foreign gardener—at times over-watered, because of the gardener's well-meaning but unwise zeal—but emphatically a natural growth, dependent upon the soil, the rains and the winds of its own environment. Accordingly we who are interested in India's religious growth, be we Indians or Christians from the West, must make ourselves familiar with the problems and values of Indian life before we attempt to develop an educational programme that will fit the needs and aspirations of the folk of the Indian village. To give an adequate presentation of such problems and values would mean the writing of many books by persons who have given years to study and investigation. The aim followed in this study is merely to outline a few of the numberless problems that underlie rural life, with the hope that such a statement, however inadequate, may arouse in the reader a desire for further study—a study to be carried on not merely through books, but rather through personal research and investigation, and by means of friendly contacts with neighbouring villages and their schools, their parents and their children.

The familiar conditions of the Indian village, for all their apparent simplicity, strike deep into the subsoil of the Indian heritage,—into geographical conditions

of soil and climate, into pre-historic social customs and cleavages, into India's peculiar religious and philosophical genius. But that is not all. These roots draw nourishment also from the top-soil—from the new ideas and ways and habits that are even now beginning to overlay the ancient ways of the past. The fundamental problems of village life divide at once into two distinct classes—those derived from India's ancient life and custom, and those arising within the last few decades from the sudden impact of the West upon the East, of a dynamic upon a static civilization.

Among problems of this first order, not the least are the geographical. The Indian peasant is the slave of his natural environment.¹ Soil, climate and rainfall are his masters—the immemorial 'lords of the soil'. He has not learned to become the over-lord of natural conditions, and is still at their mercy. The results appear in poverty and passivity. The poverty of the village, with its resulting undernourishment and predisposition to disease, must be always in the foreground of the teacher's consciousness. Otherwise he may forget that economic uplift is a real part of his gospel, that the "life abundant" applies to things material as well as to things spiritual. An understanding of the causes that contribute to attitudes of passivity will breed a more sympathetic understanding. We need to know that what we call "laziness" is compounded of hunger, chronic disease, and the mental attitude that activity and experiment do not pay when their products are liable to be destroyed the first year by locusts, the second by drought, and the third by flood.

The villager suffers a second form of ancient servitude; he is the slave of fate and of an unfriendly universe. If he is a Hindu, it is *Karma*; if a Moslem, it is *Kismet*; and even if a Christian, his recent acquaintance with the new teaching has in many cases failed to lift him above the ancestral heritage of a fatalistic philosophy. Aside from these philosophical concepts

¹ Ruggs & Krueger, *Social Studies in the Elementary School*, p. 11.

which filter down even into the minds of the uneducated, there is always present a fear of the unfriendly aspects of the supernatural world—the godlings and goddesses and demons of the animist tradition that people the burning-ghat, the graveyard, the neem-tree, and the well. Fatalism and fear are powerful inhibitors of action. Do we give them sufficient consideration in our plans for the religious growth of the child?

The peasant is subject to a third form of servitude—that which arises from social groupings and social cleavages. He is in slavery not only to Nature and the supernatural, but also to his fellow-men. In the folkways of Indian society, the caste and the family are outstanding units; the individual is of little worth. In this viewpoint there is much to be commended and preserved, much that is needed to balance the exaggerated individualism of the West. The joint-family-system is good in so far as it leads to subordination of self to the welfare of the group; but on the other hand, it gives little chance for the development of initiative, and loses for society the distinctive gifts of many an individual. Because of this, religious education needs to offer opportunities for close personal contact between the teacher and the individual child, with much emphasis upon the development of initiative and the active virtues. The social weight of caste has of course borne most heavily upon the lowest layer—the Untouchables; and it is for them that Christian education brings its special message of release from the unavoidable inferiority-complex that results from milleniums of social servitude. It is a happy thing for the Christian educator that to-day in all his efforts for the Depressed Classes he is working not against but with the all highest idealism of Indian life, exemplified by Mahatma Gandhi and countless social reformers.

These and kindred problems, difficult as they are, do not exhaust the list.¹ It is lengthened by the

¹ Several of the more obvious problems are passed over for lack of space; e.g., insanitary conditions, illiteracy, etc.

emergence of a whole group of new conditions resulting from India's close connection with the West. India is now passing through the early phases of her industrial revolution. Though industrialized only to the extent of about ten per cent of her population, yet these new conditions are already reacting definitely upon the life even of distant and isolated village communities. The most marked effect is seen in the lessening of home-industries. In home spinning and weaving this decline has been given publicity through Mr. Gandhi's *khaddar* propaganda. The writer was interested to find similar conditions existing among the Karens of an isolated Delta village in Burma, where the one family that preserved the ancient handicrafts of spinning, weaving and embroidering lamented the fact that all the other houses of the village had gone after manufactured products. Nor is cloth the only home product that has declined; the iron bucket and the enamel plate begin to supersede the productions of the village potter and brass worker. With this decline of cottage industries comes a deplorable increase in seasonal unemployment, resulting not only in over-dependence upon agriculture, with a resulting increase in poverty, but also in the formation of habits of idleness, and the mischief that is proverbially ready for the idle hand and brain. The pressure of poverty leads naturally to the migration of the more adventurous from the village either to industrial towns, or to such distant centres as the tea estates of Assam and Ceylon or the rubber plantations of the Straits Settlements. Such migration contains elements of both good and evil. For the village its chief dangers are two:—the withdrawal from the village of its most promising members, and the lowering of its social and moral code through the return of those who have become infected with the vices of the industrial community. Again, the growth of industrial production complicates village-life by filling the bazaars and weekly markets patronized by the villager with new and attractive articles of Western manufacture, which increase his wants but not his income. As a result of

these various factors, not only Indians such as Mr. Gandhi, but Western students of social conditions such as Darling, Slater and Mann, believe that rural poverty and indebtedness are on the increase.¹

New social problems arising among the educated elements of towns and cities are sure to filter slowly into village life. Among these are the break-up of the patriarchal family, the relaxation of caste distinctions and the emancipation of women. The Sarda Act of 1929, raising the age of marriage, applies of course to country and city alike, though its enforcement may be slower and more difficult in the former. The outcaste section of many villages is already receiving education of a sort, and achieving a new attitude of independence and self-respect. As the interest in Elementary Education spreads, the Christian School for Christians and outcastes is in many places supplemented by schools initiated by local governing bodies.

Relations with Government are also changing, and new problems are arising because of the change. A new emphasis is being placed upon local self-government through the restoration of the old *panchayat* system, and the growth of co-operative societies sponsored by Government. On the other hand, anti-Government agitation inevitably spreads from city to village, partly through the return of village boys from city High Schools and Colleges where they come in contact with such agencies as the Youth Movement; partly through such political "extension work" as the tours of Mr. Gandhi and his followers through the rural districts.

The interaction of West and East is also producing new problems in religion. Some of these are still largely confined to cities and student centres; others are already influencing rural life. It is in the village that Christianity has been most widely spread, bringing, in contrast to the old cult of animistic fear, its teaching of a Fatherly God. It is in the villages too that the

¹ See Slater, "Some South Indian Villages," pp. 117, 137, 154, 177; Darling, "The Punjab Peasant in Debt and Prosperity," p. 19; Mann, "Land and Labour in a Deccan Village," pp. 146, 152.

apostles of the Arya Samaj are carrying their tenets of a reformed and purified Hinduism, which has within its ranks a place for the former Untouchable. Probably the new doctrines of secularism and irreligion will soon find their exponents in villages as well as cities. Yet the village is never likely to become the pioneer in religious change; it will rather be the conserving force that will eventually determine India's religious future.

The problems of rural life are not the only thing that we need to consider. If we are to approach their solution in a constructive spirit, we need to be familiar not only with difficulties and evils, but also with inherent values which Christian training should endeavour to conserve. Evils are obvious; no village worker needs to be handed a list of the undesirable aspects of village life, such as lack of cleanliness, insanitary habits, or the prevalence of under-nourishment and preventable disease. In fixing eager eyes upon these enemies of the village, we are apt to overlook valuable elements, often inconspicuous and elusive, that are none the less real. The preservation of values, no less than the removal of defects, is an integral part of the teacher's religious task.

Indian home life, even in its lower *strata*, embodies valuable habits and attitudes worthy of preservation. There is a simplicity, not necessarily bound up with poverty, and a freedom from dependence upon a multiplicity of *things*, that recalls the New Testament statement that "a man's life consisteth not in the abundance of the things that he possesseth". There are old customs in dress, which have grown through the centuries and are naturally adapted to climatic and social conditions. Aside from utility there is to be considered the artistic beauty of the *sari*—a beauty probably never equalled except by that of the classical Greek costume. Yet in parts of India we find Christian women and girls marked out by a poor and ugly imitation of Western dress, which at once sets them apart as a separate community. Among better-class Indians,

at least in parts where water is available, the daily bath is esteemed a religious duty, as well as the daily washing of clothes. Yet in some Christian boarding schools, infrequent bathing is the rule; in many such schools clothes are changed infrequently and sent to the *dhobi* for washing; and instead of the daily changes obtaining in Hindu homes, an attempt is made to insist upon different sets for day and night,—a habit quite foreign to Indian tradition. Such Westernization of Indian folkways is probably due to two causes: first the Western missionary's incomplete knowledge of Indian *mores* and the unconscious assumption that Western ways are right; and secondly, the revulsion of the outcaste Christian against all that savours of his past bondage under the Hindu system, and his turning not only to the Christian religion but to its Western concomitants as to a way of release. Both these factors may be overcome by wise methods of education—of the missionary on the one hand, and of the village Christian on the other. There are other elements of value on the psychological side of home life;—the emphasis placed upon hospitality, even at great cost; the high place ascribed to motherhood; the exceeding affection felt toward children; the respect and consideration given to old age.

Reference has already been made to the decline of cottage industries. Of these, aside from weaving and spinning, there is a variety differing according to locality. Among them are rope-making, mat-weaving, basketry, dyeing with vegetable colours, pottery, wood-carving, embroidery and brass work. Several among these have real artistic value. The preservation and improvement of these industries from the aesthetic as well as the economic standpoint should be found among the social aims of the school.

In the organization of the village we find certain social values which deserve to be transferred to school situations and to find their place in the new order of adult life. When acting in small accustomed groups, the Indian peasant has formed wonderfully effective

habits of co-operation. The writer has frequently travelled among the South Indian hills by means of a bamboo and canvas "chair" carried on the shoulders of four coolies. Five bearers are engaged, of whom only four function at any one time, while the fifth rests by walking unladen. In addition to this system of shifts, the fore and aft coolies exchange places at intervals. This rather complex method of shifting goes on for hours on end, not only without quarrelling but without any conversation as to turn or interval of time. A certain coolie moves forward, and at the signal all five automatically take their new position. Here is perfect co-operation, though on a small group basis. In the village the life of the joint family, the complex inter-relationships of many castes, and the maintenance of the integrated life of the village bespeak a high grade of organizing ability. Too often this ability breaks down in the unaccustomed situations of Western organization,—be it in governmental or industrial life, or in the Westernized structure of the Christian Church. Every school should lay special emphasis upon preserving and developing forms of co-operation, and should beware of casting aside old patterns for the new.

The artistic and recreational life of India should be used to the fullest possible extent. Much of Indian religious and social experience centres about the annual festivals, which give colour to the otherwise drab existence of the village. At such times the housewife expresses her artistic impulses by drawing designs on some part of the dwelling. In the north, bright coloured figures are painted upon the walls of the house. In the south, the hard-beaten red earth in front of the house door is ornamented with rice flour applied in complicated geometrical designs of real beauty. Flowers are made much of, in the hair of girls and women; in garlands presented to guests and persons of distinction; in offerings to the temples. During certain festivals, lights play an important part, both the little clay lamps of the bazaar and the great beacons lighted upon the hill-tops of the south. No one who has seen

the Light Festivals, either the *Diwali* of Northern and Western India, or the *Karthigai* of the South, can forget their beauty. Processions play a great part in weddings, in funerals, and during religious festivals. All these expressions of the emotional and artistic spirit of an ancient people hold values which the educator cannot afford to ignore.

A love of drama and music is inherent in the soul of India. The playing and singing of the *kirtan* or *bajanai*; the feeling for perfect rhythm, expressed even through the throb of the village tom-tom; the clapping and rhythmic swing of the circular folk-dances;—all contain artistic values of no small merit. The *kalakcheham* with its combination of descriptive monologue and lengthy solo and rhythmic accompaniment, might be called 'the Opera of India'; and if at all well done, it holds its audience spellbound into the small hours of the morning. Dramatic expression is easy and natural, and should have a large place in the activities of the school.

In educational method, the school may well preserve certain indigenous customs. In handwork it will make all possible use of inexpensive local materials—the sanded floor for early exercises in writing; clay from the tank or river-bed for brick-making and modelling; the use of local fibres—bamboo or reed or grass or hemp or aloe—for basketry and mat-weaving; local vegetable dyes; cotton grown in the school garden. The ability for easy memorization, while it needs to be subordinated to thinking and problem-solving, is yet too valuable a gift to be cast aside. The use of the Indian classics, both Epic and Drama, and their preservation through story-telling and dramatic presentation as forms of oral tradition, should be encouraged by the school. The old *guru-chela* system may be preserved in the form of close personal affection between teacher and pupil.

Here one can mention only briefly certain values of the religious heritage of India. Perhaps the foremost is the idea of religion as an element permeating the

whole of life, so that eating and drinking and bathing, birth and marriage, child-bearing and death have their sacramental meanings. Does not this agree perfectly with the all-inclusive aim of Christian education? Among Hindus, the home as well as the temple is a centre of religious life and worship, and the mother is the priestess of the home. Of the applicability of this principle to Christian living it is unnecessary to speak. The principle of *Ahimsa*, while somewhat negative and passive, forms an ideal approach to the more positive and active practice of love as shown in the Gospel. The use of silence and meditation as a part of worship is applicable to the religious life of every school.

This superficial sketch of the problems and values hidden beneath the surface of the apparently simple life of the Indian village may, it is hoped, lead the reader to make for himself a thorough investigation in his own locality. Through the study of books and the survey of villages near by, there is a chance to uncover untold treasures to be used as the social background of our religious curriculum. Of the new schools of Russia, Dewey has written as follows: "The subject-matter, the methods of teaching, and the spirit of school administration and discipline, are all treated as ways of producing harmony of operation between concrete social conditions—taking into account their local diversity—and school procedures. . . . In order to accomplish this end, the teachers must, in the first place, know with great detail and accuracy just what the conditions are to which pupils are subject in the home, and thus be able to interpret the habits and acts of the pupil in the school in the light of his environment—conditions—and this not just in some general way, but as definitely as a skilled physician diagnoses in the light of their causes the diseased conditions with which he is dealing."¹ This from Russia;—and shall the children of the Soviet be wiser in their generation than the disciples of the Great Teacher?

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CHAPTER II.

THE CHILD.

"Modern psychology bears out the conclusions of experience that in these years [of childhood] the foundations of character are laid so securely as to be almost unalterable later."—Canon Raven.

"Education would have been saved from untold waste and confusion if educators could have kept in mind that it is perfectly respectable to be ten years old."—Theodore Gerald Soares.

"THE streets of the city shall be full of boys and girls playing in the streets thereof." The old Hebrew seer expounding his vision of a child-centred city finds a successor in the new educational prophet with his gospel of the "child-centred school". With what amazing rapidity the change has come! A few years ago a student entered a training college to study subject-matter, method, class-management. Now in all progressive institutions the emphasis has shifted to such subjects as child-psychology and the learning process—a change which is really the outward sign of an inward grace, for it means that educators are now approaching their task with something of the insight of Jesus himself, who "called unto Him a little child and set him in the midst".

Before we begin our consideration of ways to teach religion, we need to look carefully at the child himself and at the manner in which he learns.¹ How much do we know of the child of the Indian village? With what gifts and what limitations does he come into the world? How does his education proceed during the many hours when he is not in school? How far is he disabled by the physical handicaps of disease and malnutrition? What degree of mental ability does he bring to the tasks of life? What is he interested in;

¹ For a study of the learning process, the reader is referred to Wm. H. Kilpatrick, *How we Learn* (Association Press, Calcutta, 1928).

what sort of things does he want to do ? What are his likes and dislikes ; of what is he afraid ? What are his attitudes towards other human beings—the members of his family, the children of the village, his teacher, the members of his church or of his caste ? No teacher is ready to undertake the guidance of children until he is able to answer with intelligence these and many similar questions.

Let us imagine a First Standard teacher looking at a group of ten six-year-old children newly admitted to his class. All are from the same village, of the same age, and alike in being newly admitted to the school ; in all other ways they are different. There are differences of height, of weight, of complexion, of straight or curly hair, of feature ; there are differences of mental ability, just as pronounced as those of appearance—Rama will soon lead the class, and Govind will be ever at the foot ; differences too of temperament—the quick and vivacious, the stolid, the unstable and hysterical ; variations also in moral attitude and spiritual response—you have the tricky child and the trustworthy, the boy who is always in a fight, the girl who holds a grudge, the child who meets each new day with a smile.

Each baby comes into the world with undeveloped differences mysteriously wrapped up in his little bundle of life. Some of them are connected with sex, for boys and girls are different, as every parent and teacher can testify ; some are marks of race—the Aryan, the Dravidian, the Mongolian, and the Aboriginal strains, all carry with them subtle variations. Probably most of these inherited characteristics are to be traced to the child's individual ancestry ; to understand him one needs to know his parents and grandparents "for from these six people come about three-fourths of all a given child's original make-up."¹

One question frequently asked by students of child nature has not yet been satisfactorily answered. It is, How much of the child's nature is inherited, and

¹ M. T. Whitley : *A Study of the Little Child*, p. 11.

how much is formed by *nurture* ?—that is, by home-life, the school surroundings, the tasks of the boy who pastures the cattle, or the girl who draws water from the well, the weekly visits to the Christian Church, the cycle of Hindu festivals, the occasional pilgrimage to a distant shrine, or the Christmas celebrations. The psychologist is apt to emphasize the part played by inheritance, while the social worker stresses life experience. As one writer points out,¹ we might as well inquire which is more important, the seed or the soil. Every gardener knows that each is useless apart from the other. Or we may compare the child's inherited nature to a sum of money received as a legacy. The recipient cannot change the original amount, but wealth or poverty will result from the use to which he puts it. As Kirkpatrick says, "Heredity should neither be ignored as of no importance, nor yielded to as inevitably fixing one's destiny."

Whatever theory we may hold as to the part played in life by the child's inheritance, there is no disagreement as to the fact that it is profoundly modified by the social experiences of his earliest years; by his contacts in home and street and neighbourhood. In common speech we allude to a child's education as beginning with his first day of schooling, whereas nothing could be further from the truth. Education begins at the latest with the day of the baby's birth, and achieves so much during the years of infancy and the pre-school age, that when child comes to the beginning of his school years, the teacher's task is less education than re-education. The importance of these early years was realized by Froebel when he said, "Give me the first seven years of a child's life, and I care not who has the rest." Writers of the psycho-analyst school are even more emphatic in their conviction that not only habits of conduct but also the emotional attitudes that determine adult character date back to the very early years of childhood.

¹ D. A. Thom: *Everyday Problems of Children*, p. 2.

Not only is the young child "educated" before he enters school, but a parallel (or too often, counter-) education continues during all the years that he is enrolled as a pupil. How few are the hours of the day, how few the days of the year, during which the pupil is under the care of the teacher! Meanwhile, his education, in the deepest and most fundamental sense, is continuing during every waking hour. All too frequently the school in its few hours and days of opportunity must *undo* the work of the home and the street;—must set truthfulness against habits of deceit, cleanliness against insanitary practices, religion against superstition. Do we realize the mental conflict that such contradictions arouse in the soul of the child, the "split" in thinking and in behaviour that results from spending parts of each day in two opposite and contradictory worlds?

What is the teacher to do about these two baffling forces of heredity and environment? He can do nothing to change the first; the second he can modify but slightly. One thing he can do, and that is to know them. The child's parents and grandparents, with all that they imply—racial and personal inheritance; the child's home with all its relations, habits, and attitudes toward life, with all its ideas of God or gods—these are the "Book of revelation" through which the teacher is to gain his insight into child life and child problems. The home reveals *why* the child is *what* he is. The child's home is the teacher's first field of study, investigation and friendship. Co-operation between home and school determines a large part of the teacher's failure or success.

After some such general inquiry into the inheritance and home-life of his children, the teacher should begin to ask certain more definite questions. What is the physical condition of his pupils? Are they undernourished? Do they come to school in the morning unfed, and work through the session on empty stomachs? Have they preventable diseases, such as hook-worm and malaria? Are they suffering from adenoids,



Cleanliness is next to Godliness

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infected tonsils, and sore eyes? Have they sufficient energy to wish to play, or when an interval is given do they merely *sit*? How much apparent laziness and lack of initiative can be traced to purely physical causes? Both the village teacher and the supervising pastor and missionary need to realize the importance of the physical basis of life. To try to build a superstructure of mental training and spiritual development upon a foundation of malnutrition and disease is indeed building a house upon the sand.

As to what can be done, only those knowing the definite local situation can answer. One school in Mid-India solved the problem of 'no breakfast' by utilizing the grain raised in the school garden for the feeding of its hungriest children. There was thereafter no lack of "motivation" for that project! One method that can be followed in many areas is to encourage increased co-operation between the mission hospital and the rural schools. Here the medical staff can find an unlimited field for the practice of preventive medicine. Through visits of the touring medical missionary and through short courses arranged for village teachers, simple remedies may be brought within the reach of village school children. Here again the teacher's first duty is to know the physical handicaps from which his pupils are suffering, and then to devise means for their relief. Expense is usually the great obstacle, and in some cases it may be necessary to close some schools in order to concentrate on others. It is better to educate a few children whose physical fitness permits of alertness of mind, than to make a futile attempt with a large number who are unable to respond.

Not only does the physical health of the children demand the attention of the teacher; their mental ability also requires his careful investigation. The intelligence of a child is now believed to be one of the factors determined by his inheritance. All children are not created equal. Intelligence is working capital, whose initial amount the child can neither increase-

nor diminish, but which he can invest poorly or wisely. To make the very best possible use of this given amount of intelligence is an important part of the teacher's job. The first step is to remove the physical obstacles which prevent the child from using such intelligence as he possesses—obstacles such as adenoids, hook-worm, or a state of malnutrition. The next step is to learn as much as possible about the grade of mental ability which the child possesses. Every training school should give its students instruction on the subject of mental tests, and should make available to them the investigations which have been made in India by the Rev. David Herrick of Bangalore Theological College,¹ Dr. Mason Olcott of Vellore, Dr. Rice of Forman Christian College, Lahore, and Miss Corrie Gordon of Saidu-pet Teachers' College, Madras. The village teacher may not be able himself to give mental tests to his pupils, but the study of them should have several results. In the first place, he should understand that differences in mental ability show as wide a variation as (let us say) differences in height. Let us arrange in a row one hundred children all ten years of age. At one end we shall have a few very tall children; at the opposite end, a few very short; in the middle a large number of medium height. If a hundred children ten years old be tested for mental ability, we shall find a similar distribution—a few highly gifted children, a few hopelessly dull, and the main part of the line filled up with children of average ability. Just as is the case with height, so with intelligence, there will be no hard and fast line between brilliant, average and dull children; the three classes shade into one another very gradually.

This understanding should affect the teacher's conduct in two ways. It should give him sympathy with the dull child and patience in dealing with him. The very backward child should be allowed to proceed at a slower rate, should have less book-work required of him, and should be given increased chances for hand

¹See an article by Mr. Herrick in the *Journal of Applied Psychology*, September, 1921.

work, gardening and other manual occupations. He should not be scolded, punished, and bullied into unhappiness and a sense of inferiority. "He thrives best in an atmosphere of happiness, and wonders can be accomplished through the liberal use of encouragement and praise.....Scolding has a very small amount of value even when skilfully done."¹

In the second place, the teacher should search diligently for the child of superior gifts, who has in him the making of a future leader. Every such child should have the opportunity for education, more education, all the education of which he or she is capable. To discover such children among the poor, to offer them educational facilities, and to make their gifts available to the nation, is one of the greatest opportunities of the teacher's profession. Such children arise from most unlikely sources, and no one can calculate what unused abilities are to-day buried among children toiling in the fields and factories of India. The disabilities of the caste system make all the more imperative the teacher's activity in this matter.

An important characteristic of young children is their fondness for *doing* things. Modern educators recognize this impulse and make use of it; the "activity school" holds an important place in the present theory of education. The old-fashioned Indian teacher, on the contrary, considers all the child's natural active impulses as devices of the devil, and proceeds at once to their repression. To him the ideal school is one in which children sit in motionless lines, their only activity the monotonous chant of the endless alphabet-combinations that adorn the blackboard.

How different is the Indian *kindergarten* or *Montessori* class, or the First Standard of an experimental school such as Moga! Here the traditional distinguishing marks of a *school* are few. All the children are busy doing things,—building a house, singing a song, playing with a doll, making a bridge with blocks, cutting

¹ The Children's Foundation (Valparaiso, Indiana, U.S.A.): *The Child, His Nature and Needs*, p. 270.

bricks out of clay, dramatizing a story. They are *doing* the various things which they want to do.

Let us think of some of the active impulses which village children show, and of the ways in which the school can make use of these impulses, thus changing the attitude of dull passivity and repression to one of wisely guided activity. The first thing that all normal and healthy children wish to do is to move about and make use of their muscles, especially the larger muscles of the arms, legs and trunks. Closely connected with this is the impulse to use the muscles of throat and tongue; in other words to make a noise. These two impulses are nature's methods of education—of muscle-growth, the strengthening of throat and lungs, and the development of speech. The teacher who requires motionless silence may be a good "disciplinarian", but he is working contrary to nature's plan. Bodily activity, song, and conversation, with frequent changes of occupation should enter into every school program.

The child also desires *things*. He wants to handle them, to move them, to play with them, to destroy some of them and to construct or create others. The village school cannot provide the child with expensive foreign apparatus—and it *should* not do so, even if it could. What it can do is to bring into the school-house and playground the products of the village, the jungle, and the river;—sand, clay, stones, seeds, flowers, leaves, shells, grain, baskets, farm-implements, fibres for weaving, brooms, clay pots, bazaar-weights and measures, tom-toms and cymbals. In these indigenous materials lie the means for the education of hand, eye, ear and brain. The older children of the school are at the age when the collecting impulse is at its height; by making collections of such familiar and inexpensive objects they will give satisfaction to their own instincts, and at the same time provide the material needed by the younger children.

One other impulse must not be passed over—the turning not toward something material, but toward knowledge; in other words, the instinct of curiosity.

The unschooled child is full of questions; he wants to know *why* the sky is blue, *why* he can talk and the cow cannot; *why* the dog has four legs when he has only two. This urge toward questioning is the child's one gateway to knowledge; unfortunately it is the parent and the teacher who close that gate. "Be still; don't talk!", is the atmosphere of the average school, and so the eager spontaneous child of five changes into the passive lifeless blockhead of ten. When will a teacher's ability be rated in his Teaching Test according to the number of questions his pupils can ask in ten minutes?

The emotional life of the child is another field for observation and study. Students of psychology are coming to realize more and more the large part played in life by the emotions. It is not so much what the child knows as what he likes and dislikes, what he hopes for and what he fears, that determines conduct. Comprehension of this principle helps us to understand with new clearness why Jesus gave to love the first place in the laws of His Kingdom.

Among the emotions natural to the child, we can mention only a very few. Every normal child is born with a vast capacity for loving and being loved. To the teacher is given a limitless opportunity for vicarious parenthood. The strength of the mother-urge in women is probably the reason why they are more successful than men as teachers of young children. For the unmarried woman the teaching profession offers the supreme opportunity for the sublimation of her maternal instincts. However, this does not shut out the man-teacher from the highest ideals of his profession; it rather urges him to lay greater emphasis upon them. The teacher, man or woman, who can look with awe upon the hidden possibilities stored within the unkempt, unwashed, unclad village child and can then by love awaken those possibilities into life, he or she is the creative teacher. To such a one the child's affections will respond and his whole nature will blossom as the plant reaches up to meet the warm

rays of the sun. "Though I have the gift of psychology and understand all the mysteries of modern pedagogy, and have not love, I am nothing."

Among the harmful emotions natural to the child is that of fear. Reasonable fears have of course a useful place in the life of the individual and of the race. The child who has no fear of the scorpion, the cobra, the speeding motor car that invades even rural India, of the uncovered fireplace, of deep water in the rushing rivers of the monsoon, such a child will have little chance for prolonged life. What harms the child is the mass of irrational fears implanted in his mind from babyhood and dogging his footsteps all the way to the burning-ghat or the grave. Fear of the dark, fear of demons, fear of charms and magic spells, fear of death—these are some of the terrors that haunt the child brought up in an atmosphere of animism. Many of these fears are purposely planted in his mind by parents in order to secure obedience. In this unfortunate practice India is not peculiar—it is common to the uneducated of all lands. However, the extreme harmfulness of this habit should be realized by the teacher, and in all efforts at adult education and the training of parents he should try to show the evil effects of fear, both as the inhibitor of action and as the cause of needless suffering to the child. In relation to children, the teacher's aim should be two-fold: first, in regard to disease he should try to replace irrational fears of the cholera and smallpox goddesses and their like with intelligent dread of insanitary habits and infections; and then in regard to fears of ghosts and evil spirits and darkness, he should aim not directly at disproving the existence of such spirits, but rather at a positive creation of courage, faith and confidence due to a childlike trust in the Father God. As positive faith grows, haunting fear will gradually drop away, as the darkness of night yields to the sunrise. There is also a danger that the "fear of God", which should connote reverence and awe, may be degraded into the superstitious terror of the old

animistic worship; or, if this is escaped, that to the Indian child, as to so many in the West, the thought of God may be only the concept of a task-master or judge. To some children "Thou God seest me" brings up the picture of a gigantic terrible Eye that pursues relentlessly in order to punish. There is place for the fear that is reverence, but not for the fear that produces terror and servility.

Many children suffer from a sense of inferiority and a resulting emotional attitude of self-distrust. One of the causes for this attitude is repeated failure in school work; another is scolding and nagging by parents and teachers. A child who is told that he is stupid and bad is likely to become both. Parents discuss the faults of children in their presence, apparently supposing that the child in question has been smitten with sudden deafness. A child who is very forward and continually striving to attract attention is often trying in this way to "compensate" for the sense of inferiority which has been engendered in some such way. We should impress upon parents and teachers the fact that they should never in the presence of children discuss their faults or even their virtues. The teacher needs also to remember that repeated failure is exceedingly bad for a child and produces an attitude of self-distrust that leads him to expect failure and to form the habit of failing in whatever he undertakes. It is for this reason that children of inferior mental ability should have less required of them. Every child should be put into a situation where he *can* succeed, and should understand that such success, be it in a great or small degree, is expected of him.

The village child comes to school not as an individual but as the member of a group. It is commonly considered that he is sent to school in order to learn from books; as a matter of fact he is there largely to learn how to live with people. The average teacher treats the child as a solitary individual, and in the interests of school discipline tries to keep him as isolated as the narrow space of the schoolroom will permit. Talking

is disorder; helping a classmate is cheating; and so it will always be so long as the school is book-centred rather than child-centred.

In truth, the child's social nature and his relations with other children and with adults should be the teacher's first concern. From the hour of birth until the day of death the human being is living in social relationships. He must find his place in various groups, first small, then gradually growing in size. Beginning with the family, he goes on to the play group, the school, the church, the village, and should be able to find his place as a useful and happy member of each of these. To help in these successive adjustments is the work of the school, which, if it is socially-minded, will help even the rural child to gain some realization of his relations to the nation and to the life of the world. These results cannot be gained from books alone, though such studies as simple geography and history will be of use; social attitudes can be attained only through social living. Co-operative study, work, and play; a share in the life of the Church; responsibility for the cleanliness, health, and beauty of the home and village, will be real steps in the social training of the child.

A study of the child need not be confined to classes in the training school. Let us launch our village teachers upon a scheme of simple non-technical observation of their own school children. The monthly Teachers' Meeting, usually given over to model and criticism lessons, may well turn for a time from method and subject-matter to the little human beings for whose sake the school exists. "Come, let us live for our children."

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CHAPTER III.

THE EXPERIENCE OF WORSHIP.

"Whatever else a man's religion is, it is his most first-hand and intimate adventure."—Williard L. Sperry.

"Worship is an attitude of the whole life. It is not something apart from other activities, but the spirit of which every activity should be the expression. It is the experience through which the soul can be made, as it holds communion with the ultimate source of truth, beauty and goodness."—Jerusalem Report, Vol. III.

"The centre of school life should be in common worship; this, rather than instruction, ought to be the essential religious activity. Children need and appreciate worship, even if other aspects of religion perplex or repel them."—Canon Raven.

"Bang, bang, clang, bang!" The small village urchin is pounding vigorously upon the length of iron rail suspended from a neem tree, that does duty as a school bell. He is summoning his schoolmates to prayer; and the observer wishes that some degree of the enthusiasm of his rail-pounding could be seen reflected in their response! After five or ten minutes, a dozen unwashed boys and one girl straggle into the school-room, and sit down in the midst of a litter of cracked slates and torn books. After another five minutes, the teacher strolls in, takes his place in the front of the room, and announces a lyric or *bhajan*. It is started on too high a pitch, and while the boys are singing it shrilly in several discordant keys the teacher rapidly turns over the leaves of a torn Bible, and when the discords of the singing have died away, proceeds to read the Sixty-Eighth Psalm. The "high words" of the vernacular translation have no connection with the children's vocabulary, and they make no pretence of paying attention. The reading is punctuated by several loud demands for *'Silence!'*; but at last all the thirty-five verses are finished. Prayer is then announced. The boys kneel unsupported in the middle of the rough floor, which bruises their bare

knees. The leader prays for fully ten minutes, using a conventional vocabulary and many high-sounding phrases. After the first two minutes, because of increasing discomfort, the boys begin to wriggle and whisper and pinch their neighbours. They join heartily in the final *Amen*!—their only chance for participation since the opening song. But all is not over yet; the teacher now spends five minutes in lecturing them on their sins of inattention and irreverence.

But before deciding that worship is too fine a flower to bloom in the rough village soil, let us visit a second school. Beside the building is a spreading tamarind tree that has been converted into an outdoor chapel. A rectangular space has been walled in with stones carried by the children from a near-by hillside. The stones have been alternately whitened and red-washed. In the sunny space beside the well a little garden has been enclosed with a thorn fence, and within it are masses of marigolds, while convolvulus creepers fill the branches of the *babul* tree with bells of blue and white. The teacher is sitting on a date-palm mat in front of the garden. He plays an Indian air on his old violin, while the boys and girls enter noiselessly, each carrying his palm-mat made in the school. Each child sits cross-legged upon his mat, and raises his hands, placed palm-to-palm in the Indian posture of prayer. When all have gathered, the service proceeds. Each part has been thoughtfully planned by the teacher with the help of the "Worship Committee" of older children. The lyrics or *bhajans* have been well learned in school. The teacher plays them on his violin, while two boys are awarded the privilege of marking the rhythm with a pair of brass cymbals and a small drum. For the long reading from the Bible is substituted a recitation by the Second Standard of the Beatitudes which they have just learned in their Scripture class. With the teacher's help the Third Class have composed a prayer, making it in simple village language, as an expression of children's adoration with simple thanks and petitions. It is repeated by two of the class members.

Twice, at the beginning and end, there is a minute of silence, when the teacher plays softly and the children are asked to think of God, the loving Father who is with them. The whole service lasts but ten minutes.

What are the underlying differences between the first and the second attempts? What is worship, and what is its place in the School? Why in this book should it be given first consideration? Is worship a more vital part of religious education than instruction? These are only a few of the questions that come before us for consideration. Let us turn for a little from the concrete to the abstract, and try to gain a clearer understanding of the great principles underlying that mysterious approach to God which we call worship. The philosophy of worship may seem far removed from a ten-minute service in a little Indian school-house; yet the spiritual laws governing the ritual of a great cathedral are the same as those that operate in the humblest and most remote village prayer-chamber.

What is worship? Definitions are as numerous as the students of the subject. It has been termed "the celebration of life"¹, the dedication to God of the drama of human experience with its success and failure, struggle and aspiration. Another writer characterizes it as "the consciousness of doing things with God"², or "the realization of fellowship with God".³ Again, it has been defined as a desire that seeks for a response from the Great Spirit of the Universe.⁴ There is something revealing in each of these definitions; yet they all leave us with a sense of incompleteness. Perhaps the source of their inadequacy is suggested by an incident related in Von Hugel's letters. "And yet," he said, "it wasn't religion. There was no religion in the hard work and sacrifice." "What is religion, then?" I asked. "*Religion is adoration!*" was the

¹ Vogt, Van Ouden, *Modern Worship*, Chapter I.

² Coe, George A., *What is Christian Education*, p. 123.

³ *Ibid.*, p. 122.

⁴ Soares, *Religious Education*, p. 276.

reply.¹ Worship is not worship unless it can lift us out of our petty selves into a consciousness of the *otherness* of God, into a sense of reverence and awe in the presence of mystery. This consciousness is not far from the child-mind; it is natural to the Indian boy and girl; it needs not to be created, but fostered, in our services of Christian worship.

One other theoretical question should be faced before we pass on to practical details. What is the aim of worship? Is it an end in itself, or only a means to better human living? The wise person will respond that it is both. It is a means, and as such must justify its existence. For this view, we find authority no less weighty than that of the social prophets of the Old Testament. Amos and Micah speak with scorn of rituals of worship that serve as an escape from social duties; while the latter would even focus religion upon the moral requirement to "do justly and love mercy and walk humbly". In our own times there are modern prophets who fear lest the general turning toward ritual, even in the services of the Free Churches, may degenerate into a substitution of dignified worship for social duty, an escape from life's demands for straight thinking and difficult action. This fear is well-grounded. Worship should be not a sedative but a stimulus, "an urge and goad for social duty." We do well to remember how the Dutch mystic, Tersteegen, "who spent his life in beautiful charities but whose soul was set upon the beatific vision, explained naively, 'I wanted to be with the Father, but He sent me to be with His children.'"² In connection with the training of children, this attitude cannot be too much emphasized. The sincerity and genuineness of worship is measured by its effects upon the child's conduct—upon growth in honesty and peaceableness, in industry and loving service.

Yet this is only one aspect. While worship is a means to better living, it is also an end, a vital and

¹ Von Hugel's *Letters*, quoted in the *Jerusalem Report* (1928), Vol. II.

² Soares, *Religious Education*, p. 292.

joyous experience, without which life will be impoverished. For that reason, in this study, worship is placed before teaching. Through instruction the pupil learns facts about God; in worship the child comes into God's immediate presence. Human friendship is an end in itself, and though a friend may be a means of giving help in times of trouble, we do not value him primarily for that.¹ So worship is an experience of the presence and friendship of the Great Companion, the Heavenly Father; as such it is an experience of exceeding joy. The child who day by day in simple natural ways enters into that friendship is receiving a life-value which cannot be supplied by any amount of instruction *about* God. Such must have been the experience of the boy Jesus in the temple, and on the lonely hilltops above Nazareth when he began to be "In the things of his Father". It is these beginnings of worship in childhood that lead in later life to the "Practice of the Presence of God".

Can these two views of worship be integrated? Von Hugel claims to effect a reconciliation through his principle of alternation. "As the body can live only by inhalation and exhalation, . . . so the soul can live . . . only by a double process; occupation with the concrete, and then abstraction from it, and this alternation, on and on."² Activity drives us to devotion, and devotion stimulates to greater activity. Worship looks backward through picture and music, through silence and psalm, as through symbols connecting us with the historic origin of our faith; it also looks forward to the new heaven and new earth, wherein dwelleth righteousness. Only by means of this forward look can worship become creative. In the call of Isaiah, the majestic imagery of the temple is followed by the commonplace command, "Go thou!". Such alternation of devotion and service, each valuable for itself and of supreme worth, must be the aim of our

¹ Sperry, W. L., *Reality in Worship*, pp. 87-89.

² Von Hugel, *Selected Letters*, p. 72.

school periods of worship. "It cannot be said to be truly Christian worship unless the natural result at the end of any period of school prayers or church worship is "Forth in thy name, O Lord, we go",—into the classes of the day, the work outside, the herding of cattle, the task of brain or hand, all of which have taken on fresh warmth and colour, because children and parents have been face to face with God."¹

The spirit of worship is neither entirely created nor entirely destroyed by the physical surroundings. One person will be worldly-minded in the beauty and silence of a cathedral; another finds God in the crowded street, the lonely jungle, or the noisy school-room. Yet environment is an element that either hinders or helps. Especially is this the case with children, whose powers of attention are easily distracted and who have not learned habits of concentration. Because of this, careful attention should be paid to the place of worship. Wherever possible a separate room should be provided. For the village school, this will seem a counsel of perfection; yet with ingenious planning, much can be accomplished. Where there are separate buildings for school and church, the latter may be used for the daily worship period. Where this is not the case, with the children's help, an outdoor space may be cleaned and beautified, as suggested in a previous paragraph of this chapter. For protection, a simple shed or *pandal* may be erected. In most parts of India such outdoor worship will be possible for from half to three-quarters of the year. In preparing a garden or shed for such use, the children should share in the planning and labour as a school project. Their interest and sense of ownership will be proportionate to the amount of purposing, planning and work that they put into this activity. It is surprising to see how habits of inattention and irreverence lessen when the worship period is removed to a separate place that is not associated with noisy play and work. On the

¹ Dougall, J. W. C., *Manual of Religious Education for Africa*, p. 27.

other hand, it is well to have brief periods of prayer and occasional services in the school-room, so that children may feel the continuity of worship with common life and may not think of God as apart from ordinary occupations. During the cold weather and the rains it may often be necessary to hold all the services in the school-room.

If no such separate arrangement can be made, the teacher must be led to feel the importance of absolute cleanliness and order in the place of worship. The blackboard should be cleaned, the room swept, books and slates neatly placed at one side, and religious pictures, not torn and frayed at the edges, hung upon the walls. Certain accompaniments of Hindu devotion have real value, and may be used indoors or out to produce an atmosphere of worship familiar to the Indian child, and to serve as a "bridge" to help the non-Christian pupil to cross the chasm between the old and the new. Among these worship-customs is the use of flowers, so essential to the Indian temple-service. Every village school that has access to a well can cultivate a school garden during a portion of the year. This garden work can be motivated by the use of flowers, whether from tree, creeper, shrub, or plant, for the decoration of the church and the school worship-room. Another attractive Hindu tradition is the use of lights. The Hindu festival of lights, be it *Diwali* in the North or *Karthigai* in the South, has much to offer in the way of beauty and religious symbolism. The village celebration of the joyous festivals of the Christian year can be made attractive to children and adults by the illumination of church and school-house and home by means of the little clay lamps of the bazaar. Christianity in Europe embodied old cultural traditions in its Christmas and Easter celebrations; why then should it fear to accept similar enrichment from India's pageantry?

Indian posture in prayer should also be encouraged. In some places children will sit cross-legged on the floor; in others the attitude will be kneeling; in still

others prostration. Each locality should choose the posture which is familiar and natural, and which suggests a reverent sense of the presence of God. The *namaskar*—the hands placed palm to palm and uplifted—is a posture so suggestive of worship that it can be almost universally employed. Care should be taken that no attitude involving discomfort or strain should be maintained long enough to become wearisome or distracting.

The time for worship is a matter for careful consideration. It should be decided entirely by local conditions. It may be morning, noon, or evening; it may come at the beginning or end of the school session, or during an interval in the middle. The one important thing is that all should be present, and to this one condition all other questions may yield. This period, when chosen, should be kept free from all distractions; it is not the time for giving out notices; emphatically it is not the time for scolding, punishment, or discipline of any sort. It should be brief, usually not above ten or at most fifteen minutes, although longer periods will be needed for special occasions; and it should contain sufficient variety to provide for the inability of children to pay attention to one thing for more than a very few minutes at a time.

The grading of worship will depend upon the school variation in age. Where little children and adolescents are found in the same school, it will be well to separate them at least during certain days in the week. In a one-teacher school, the teacher, instead of conducting a twenty-minute service for all the school, can take two groups for ten minutes each. On the other hand, assembling the whole school occasionally gives a sense of unity and a group-mind which is lacking in the small groups. Group prayers on Monday, Wednesday and Friday, with united worship on Tuesday and Thursday, would be a possible arrangement for securing the benefits of both.

Of all the factors involved in worship, the most important is that of leadership. No teacher can lead

children to God unless he has first found the way, and has himself travelled it many times. Unless he has the sense of God's presence, he cannot help to create it in children. No dependence upon ritual, no outward seemliness of behaviour will take the place of the inward vision or make up for the lack of spiritual reality. Yet with all this there is a need for definite and painstaking preparation. A good teacher, however well he knows his subject-matter, will yet make fresh and definite preparation for the day's lessons in reading or number-work; and shall he give less time and care to the period in which he will attempt to lead his children into the very presence of God?

In school worship there is a large place for child-participation, and even for child-leadership. "We learn by doing"; and children learn to worship by worshipping, not by having an older person do it for them. Music is of course one of the most natural ways for children to participate, and more and better music should be the aim of every school. Bible portions and responsive services may be learned in the classroom and used in the worship period; this is an excellent motivation for memory work. The older children may co-operate in writing out prayers which express their thanks and petitions. This seems much better than urging children to make extempore prayers. The Indian child's powers of memory are so great that with the latter method he is apt to quote verbatim long excerpts from the prayers of the teacher or pastor. The longer the quotations the better, and the greater the admiration he receives from his classmates for his "much speaking"! In all prayers composed or used in school, care must be taken to keep the vocabulary simple and within reach of the child's understanding. At times a child may be chosen either to lead the whole service, or to take the responsibility for some part of it, such as reading chosen verses from the Bible, or memorizing and repeating the prayer.

What is to be the content of the worship period? What forms of activity or of wisely guided passivity

are to fill these precious moments of the day ? What will the leader do and what will he refrain from doing ? Under this head we may generally approve the opinion of J. W. C. Dougall's *African Manual* that "Bible lessons should be quite separate from worship and no exhortation should be introduced into the worship period."¹ This advice if followed will constitute a self-denying ordinance for the village teacher, who dearly loves to "preach" to his pupils. The usefulness of such exhortation for children under any circumstances is doubtful ; but a story, well and briefly told, may be included now and then in the worship hour. The brief period should consist chiefly of songs, of selections from the Bible and other devotional writings, of prayer, and of very brief moments of directed silence. There should be a general movement or progression in every such service, beginning with a "call to worship" which leads the child to become silent and to realize that he is in the presence of God ; proceeding to hymns or sentences of adoration, praise and thanksgiving ; then to confession of sin, and petitions for help for himself, his family, school, village and nation ; and ending with self-dedication to God's service. All these elements can be expressed in the simplest of words and worship materials. There is a great variety of Indian lyrics of praise. Thanks may be given for the concrete things that village children do receive—food, such as it is ; shelter ; family life, including the coming of a new baby ; timely rains ; the chance for education ; the joys of festival and marriage celebrations. Confession should be made of just those sins that children do commit ; petition for things they really need and want : dedication to the Christian life in that very school and in their own home situations. In the Scripture class, children may themselves name the gifts received, the sins into which they most often fall, the ways in which help is needed, and the right things which they want to do that very day. Let us avoid

¹ Dougall, *op. cit.*, p. 34.

abstractions, and remember that only the concrete is intelligible.

One interesting problem in India is the use of Hindu or Mohammedan material in Christian worship. Concerning this we read in the *Jerusalem Report*, "Christians ought to have an open mind regarding non-Christian forms of worship with a view to adapting them to Christianity and expressing through them Oriental instincts and ideals."¹ This is a field as yet little explored. Experiments can be recommended but at present no conclusion can be given. One apparent difficulty is found in the fact that a great deal of such material is too abstract and philosophical to be intelligible to the rural child. One hint that may be carried over is the emphasis placed upon festivals and special seasons. For two or three weeks preceding Christmas, Passion Week and Easter, we may well centre all our worship material about these great themes. Anglican schools naturally follow the cycle of the Christian year; and Free Church schools also may well observe this custom. The content of worship may also be enriched by taking note of the seasons, of special climatic changes and rural activities, such as the coming of the rains, the time of the falling and budding of leaves, the seasons of ploughing, sowing, transplanting and harvest. By making such subjects central, we shall go far to insure variety and freshness of interest.

What use should we make of the old Indian custom of silence and meditation as a part of worship? In Tagore's school at Santi-niketan in Bengal, all the pupils gather out of doors for ten minutes at sunrise and sunset. Their thoughts are not guided, they are merely "exposed" to the influence of silence and beauty. This method is probably too difficult for the children with whom we are dealing. With them a beginning may be made by introducing a minute, or even less, of silence at the beginning or end of the service, or both. Its purpose should be introduced by the repetition of

¹ *Jerusalem Report*, Vol. II, p. 137.

a suitable sentence, such as "The Lord is in His holy temple; let all the earth keep silence before Him"; or of dedication at the end, through such words as "Whatsoever thy hand findeth to do, do it with thy might."

We shall need to decide our attitude with regard to freedom *versus* compulsion. The *Jerusalem Report* stresses the idea of freedom.¹ The Report of the Bombay Conference attempts to bring out the difference between *compelling* and *inducing* children to attend. "If worship is not merely formal but made attractive and intelligible, it should so appeal to the religious sense, which is natural to Indian boys and girls, that they will partake in it willingly."²

Public devotion should lead to habits of family and private prayer. Here the teacher can co-operate with the catechist or pastor in adult religious education. The children should be helped to form the habit of prayer in the morning and at night, and should be assisted to frame simple prayers that they can use at these times. The worship room or prayer-garden of the school should be available for the private use of those children whose crowded homes give no chance for privacy. Attendance at school services of worship will be only of temporary use unless it leads on to devotional habits that will find their place in the life of the home.

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CHAPTER IV.

THE CONTENT OF THE CURRICULUM.

"Our ideal village school then will base its curriculum on village interests, and the children will learn by doing. The vocational work will not be separated from the literary work, and the aim of both will be the betterment of village conditions. It is a truism to say that we learn by doing, and yet in how many schools in India to-day is the curriculum built up on this principle?—Ethel A. Gordon.

"The new school is a child's world in a child's size environment. Here he lives in a democracy of youth. His needs, his interests, as well as adult insight concerning his future life, determine what goes on in this school."—Rugg and Shumaker.

WE come now to the problem of the informational side of Christian education—a question which should be prefaced with an inquiry as to what is already being done under the present system. In many cases, 'religious education' is felt to be synonymous with the teaching of the Bible during certain fixed periods of the week. In the ordinary village school this instruction is carried on almost entirely by means of memorization—of isolated verses, of connected portions such as psalms, of the Catechism, of selected hymns, of *bhajans* or lyrics. In some schools the story-method is employed, but even here the story is usually memorized and repeated in turn by each member of the class. Every one at all familiar with primary schools in India can visualize children rising one after another, and with rigidly folded arms, swaying bodies, and fixed eyes, intoning word for word the teacher's rendering of "Joseph sold into Egypt".

What should be the informational side of religious education? Of what shall the curriculum consist? According to the older conception, it is a fixed mass of predetermined material which the teacher implants within the pupil's mind. The child is passive, the teacher active; the child is the patient, the teacher the good physician who administers the healing medicine; the child is the empty bottle, the teacher the

hand that pours the water to fill it. The new conception is just the opposite: in it the child is the doer, the teacher the helper and guide; the curriculum is a series of guided activities, among which learning in the sense of acquiring knowledge holds an important but restricted place. According to this newer concept, the curriculum of religious education has in it a place for instruction, but includes also all experiences of worship and all social character-forming activities of the school, the home, the Church, and the village. In short, this curriculum aims to pervade and influence the whole of the child's life.

In such a curriculum, information, though cast down from its former high estate, still holds a necessary and honored place. Instruction has its dangers but also its uses. Among its dangers, not the least is its reliance upon *words*, which at times fail to correspond to any reality in the life of the child. Does the repetition of the Ten Commandments make any difference in the behaviour of the pupil? Another danger, perhaps the greatest, is that so frequently information is accounted an end, instead of a means, and as such usurps the whole curriculum. The teacher feels that when he has imparted the prescribed facts, and when the child has reproduced them word for word, his duty is done. What he fails to realize is that knowledge by itself is a cold inert thing; that only as it is reinforced by repeated acts that form habits, and is warmed and coloured by emotional attitudes, has it the power to change conduct, and form that desired but elusive thing called character. Nevertheless, safeguarded by these restrictions, we may go on to say that informational teaching, resulting in knowledge, feeling, and action, is a necessary part of Christian education. The basis of our religion is historic. It is a long, complicated, fascinating story of the progressive revelation of God to men. Children need to know first of all its consummation in the life, teachings, and death of Jesus Christ; then the steps leading up to that consummation, considered always in close connection:

with the child's own need of God's revelation in the world of here and now. The "given-ness" of our religion is ever to be remembered and emphasized; it means not only men and women and little children reaching up to God, but God reaching down to us. Concerning all this we need knowledge, but "it resembles the knowledge of persons. . . . It is to know God, to live in company with Christ, as a man knows his father or walks with his friend in mutual intimacy and understanding."¹ For such knowledge, information is not enough. We must know personally and directly, to know *about* is not sufficient.

If the curriculum is to include an informational side, how shall its content be chosen? In a later chapter we shall give some time to a consideration of the aims of our education; here we must mention them tentatively as a guide to our choice of subject-matter. On two such aims all may agree—a knowledge of God which is based on vital experience, and the effect of this knowledge in the growth of Christ-like character. It is with these aims in mind that we shall proceed to choose our subject-matter. To help us with a wise selection, we shall need to recognize the criteria set forth in our first two chapters; we must choose material that fits the Indian economic and cultural heritage, the problems and values of the village home, Church, and school; we must also select subject-matter suited to the psychological development and age interests of the particular children in question. Not historic sequence, not "the custom of the Mission", nor appearing for some unfortunate examination that carries with it a prize; none of these, but rather society and the child must be the double pivot determining the swing of the curriculum.

With these aims and these guiding interests before us, we may proceed to consider our subject-matter. For the formation of Christ-like character, there must be a knowledge of Christ, and for that we shall turn naturally to the stories of His life as given in the Gospel

¹ J. W. C. Douglass, *Religious Education in Africa*, p. 40.

narratives. To say that the curriculum should be Christ-centred would seem unnecessary, were it not for the known fact that there are still schools where the course of study begins with Genesis and postpones the New Testament until it is reached in the historical sequence, forgetting that such sequence means nothing to little children. Such schools, we hope, are few. But there are many, which concentrate all their New Testament teaching into certain years, failing to realize that in every school there are children present only for one year or for a few months who have during that brief time their only opportunity for contact with Jesus' life and teaching. What is the use of spending a year on the Garden of Eden, the Flood, and the Kings of Israel, with the supreme Story left out? It is true that to introduce into each year's work something of the Gospels is not easy. To avoid mere repetition, to make the presentation fresh, progressive, and of cumulative interest, will not be a simple task. It should lead from scattered incidents to a continuous narrative; from outward acts to the inner life; from objective understanding to a spiritual experience.

The place of the Old Testament is less easy to define. Parts of it we want; but these parts need careful selection. They will be chosen partly for their spiritual values in holding up ideals worthy of a place in Christian character; partly for their use as help to the understanding of the Gospels; partly for their connection with village situations, and their dramatic appeal to children. Their selection will depend also upon the religious antecedents of the children in question. For Hindu children they are probably of minor importance. For Mohammedans they form a useful bridge between Islamic tradition and the New Testament. For Christians they have a more important place. Care must always be taken to see that every character and event is judged in the light of Jesus' teaching; for instance, that Jacob's deceit, Joshua's cruelty, and Ezra's intolerance are not held up as models of behaviour merely "because they are in the Bible".

Material from outside the Bible will have a place. For little children, many stories will be used, some from Nature, and others from family life and folk-lore. For older children, we shall make use of biographical tales, among them stories of the great men and women of India, both non-Christian and Christian. With the older children, place will be given for the things now happening in India, all the way from Mahatma Gandhi's programme of non-violence to the latest decision of the village panchayat concerning the admission of untouchables to the caste-well. The need for the teaching of moral hygiene should be considered in forming this curriculum. Through nature-lessons on plants and animals the great principles of reproduction should be grasped, and the idea of sex rescued from its all too frequent associations with evil. The place of the parent *versus* the teacher in regard to this subject will be considered later.

After determining the general character of the materials to be employed in our teaching of religion, we next meet the problem of the particular selections to be made, and of the grading and arrangement of such materials. It is at this point that we feel the need of the trained specialist in curriculum-making. In regard to the use of such assistance, there are two extreme attitudes, opposed to each other, but almost equally unfortunate in their results. At one end of the scale is the school principal or supervisor who uses no outside guidance, but either makes his syllabus by his own unaided efforts, or allows each teacher to teach what he wishes; at the other end is the person who blindly follows an external course, accepting it root and branch with no adaptation to the conditions and needs of the children in question. Somewhere between these two lies the sensible attitude toward the curriculum.

On the one hand we need to remember that curriculum-making is not a simple task to be undertaken cavalierly by the unskilled.¹ At the present time no

¹ See E. L. King, *The Charterhouse Course*, Preface, p. 4.

other phase of educational development is commanding more of the time and attention of students of education, at least in the United States. The curriculum-maker needs thorough acquaintance with the philosophy of education, the thinking processes of children, the cultural heritage of India, the practical problems of village-life and the subject-matter of the Bible, as well as with current experiments in the making of secular courses of study. On the other hand, the best curriculum in the world is to be regarded as a servant rather than a master. No two leaves on a tree are identical; no two children are entirely alike in temperament or ability; and no two schools exist that do not differ in their atmosphere, in their problems and in their needs. The usefulness of any course of study depends upon the skill of the users in adapting it to particular local situations. The author of the newest religious curriculum for Indian schools wisely says: "The syllabus is not intended as a ready-made plan warranted to fit every case. Rather it is offered as a general guide, comprehending a large amount of material from which selections should be made.... It can be used profitably only by those teachers who are willing to adapt it to the special needs of their own schools. It is not a dated graded outline, which can be followed in detail. It is rather a compendium of guiding suggestions. The staff of each school must make out its own plan, selecting from the syllabus those sections best suited to the conditions of the school."

It is necessary, therefore, for the person planning a curriculum to have an intimate acquaintance with the best courses of study available. At the risk of repeating a truism, let us emphasize the self-evident fact that a curriculum for India must grow up in India. It is well to be conversant with all the newer courses that are developing in the West; but growing familiarity with them will only add strength to the conviction that no such course can possibly serve the

¹ Harper, Irene M., *Bible Courses for Indian Schools*, pp. 9, 73.

needs of an Indian school. We may rejoice in the fact that an increasing number of courses prepared in India are now available. Every Christian educator should have a close and intimate acquaintance with Clayton's *Graded Bible Lessons*, Mrs. Pelly's *Graded Course*, Annett and Parker's *Sunday School Courses*, King's *Charterhouse Course*, and *Christian Craftsmanship Series*, and, lastly, Mrs. Harper's *Bible Courses for Indian Schools*, prepared at the request of the Punjab Christian Council. Besides these English helps, each person needs to learn from the Christian Literature Society of his province exactly what aids are available in the local vernacular.

An excellent principle for the arrangement of material, especially for younger children, is to forget for the time the matter of historical or logical sequence, and to collect it around a central core of interest or purpose. Such an arrangement is known as a *unit of work* or a *project*. As examples of the former, we may refer to "Thanking God the Father," "How to Worship God", and "How Should We Treat Animals?",—all units suggested in Mrs. Harper's course; or for older persons, "The Leading of Worship", "Understanding the Lord's Supper", and "Putting Fresh Meaning into the Words 'Indian Christian'",—found in the *Christian Craftsmanship Series*. The *Project*, with its emphasis upon child-purposing and resultant activity, will be discussed in the following chapter.

A question which naturally arises at this point is that of the relation between teacher and pupil in the planning of the course. Shall we follow the time-honoured idea that the teacher makes the course and the child accepts it passively; or shall we move to the opposite pole and subordinate the teacher's judgment to the emerging interest—or, it may be, the passing whim—of the class? For instance, when the teacher has planned a lesson on the Resurrection, shall he change it because his pupils begin to talk about the village-child that was gored yesterday by the sacred bull in the Saivite temple? The former attitude

produces a rigid formal style of teaching, unlikely to grip and hold the children's interest; the latter leads to unpreparedness, vagueness, and a sense of failure to arrive at any definite goal.

Here again, it is a middle way that must be sought. There is need for definite curriculum-planning and for a choice by the teacher of a well-thought-out list of minimum essentials, to be covered not only during the year but also during the month and the immediate week. There will also be, both in the course and in the teacher's mind, a much larger body of optional work. Such plan and content cannot be left to children, for it is beyond their experience. The proposed course, while carefully planned, will however be flexible. The optional material will leave room for development along the line of the children's interests. It will also have place for the occasional teaching so prominent in the method which Jesus used. We can see how His teachings were determined by the activities going on under the eyes of the disciples, by the passing of a caravan, the appeal of a beggar, or the pageantry of a temple festival. So the teacher will make use of the changing seasons with their occupations, of the coming of Christmas and Easter, of a national crisis, or of any significant event in home or village life. The outbreak of an epidemic, the illness or death of a pupil, the birth of a baby, the return of an emigrant from Ceylon or Assam, may be of sufficient significance to determine the religious "unit" for the week,—in some cases replacing the subject previously chosen.

Here we may well consider the value of what Soares¹ terms "moral crises" in school life. A case of discipline, such as cheating, stealing, or quarrelling may be the occasion for a fruitful study of the fault in question and of the positive ideal by which it should be replaced. Let us suppose a violent quarrel between two factions within the school: perhaps their punishment has been

¹ Soares, Gerald, *Religious Education*.



A well-told story never fails to grip village children.

determined by a committee of older pupils in co-operation with the teacher; the mind of the school is centred upon this particular problem, and the way in which the cause of difficulty was settled. The children are eager to talk about quarrels, the way they start, the vile language used, the anger, the results in "not speaking", the way whole families may be involved. This is the time for assembling a group of Bible stories regarding quarrelling and anger and peacemaking—the stories of Cain and Abel; of Saul and David; of Jacob and Esau; the quarrels among the disciples; the 'beatitudes' of the peacemakers; Jesus' teachings about anger, compared with their modern development in Mahatma Gandhi's principles of non-violence. All this may be carried on in a way sufficiently simple to be within the grasp of village children who are being gradually trained not to learn by rote but to think for themselves.

After our teaching material has been selected and arranged, there is still the problem of the way in which pupils shall experience it—in other words, the question of method. Subject-matter is the *what* of our teaching; method is the *how*. The distinct lines between the two have largely broken down, for where the curriculum is regarded as a series of activities, matter and method become parts of one whole. In this chapter, however, we are dealing with the informational content of Christian education, and we shall need to consider how under present limitations it can best be taught.

Indian children, like all others throughout the world, love stories; and the story-method finds itself at home in the Indian village. Generations of children brought up on Hindu oral tradition, sung to sleep on the tales of Rama's wanderings and Sita's devotion, of the sufferings of Harischandra, and the heroism of Savitri, have in them the making of effective story-tellers and appreciative listeners. Christian stories are too often spoiled by the emphasis upon the didactic element. The teacher fails to realize that a story well told points its own moral, and he spoils the effect by adding a

dull lecture at the end. Mr. and Mrs. Annett of the India Sunday School Union have done much to promote the practice of skilful story-telling; and through their institutes and writings it is possible to make a detailed study of the best way to select Bible stories and how to use them most effectively.¹

The child who learns to read gains a new means of approaching the story. He is no longer dependent upon the teacher, but by means of "eye-gate" as well as "ear-gate" may enter into new and fascinating experience. The habit of reading for pleasure and of reading with appreciation is one that has been scarcely touched in village education. The greatest hindrance to its formation is the lack of books suitable for children. Such books are as yet few, and even where they exist the village school has no money to buy. For children who remain in school long enough to read the Bible, a determined effort should be made to lead them to an appreciative reading of the simpler Bible stories, both silently and aloud. In Mrs. Harper's course, there are special selections for appreciative reading, beginning however only with the fifth year of school.² Teachers may well experiment with this method for younger children, and it may be hoped that the C. L. S. will soon provide cheap story leaflets suited to the practice of silent reading for young children. Another method of producing such material will be suggested in the following chapter.

The use of song and dramatization is a method well adapted to the artistic spirit of India. The children of India are born actors and welcome eagerly any opportunity to dramatize a story. The combination of song *recitative* with dramatic action in prose is familiar to everyone who has seen Indian drama. There are

¹ See Annett, E. A., *The Sunday Schools of To-day*, C. L. S., Madras; Annett, E. M., *The I. N. S. U. Primary Course: the I. N. S. U. Junior Course*;

Annett, E. M., *International Miss. Review*, Apr. 1925; 'Story Telling a Factor in Missionary Work.'

² Harper, *Bible Courses for Indian Schools*, pp. 47, 52, 58, 63.

certain dangers to be guarded against, such as irreverence in the handling of sacred stories, and undue emphasis upon the interlude in which the buffoon figures—the very tendency that caused the downfall of the miracle and mystery plays in the Middle Ages. In general, it is unwise to choose scenes in which it is necessary for a child to take the part of our Lord. However, in spite of its dangers, this method is so valuable, and so natural to India, that it should be given a large place in village education.¹ Aside from dramatization, the lyric or *bhajan* is a natural vehicle for teaching religion and for giving expression to emotion. Indian music belongs to the village, and far greater efforts should be made to improve its quality. Too often it is only a “joyful noise”. Even where a violin or *sithar* is not obtainable, cymbals and a drum can be got, and the natural feeling for rhythm can be expressed. In some places a definite effort has been made to produce the story of the Bible in metrical form. In the Wesleyan Mission at Medak, Nizam’s Dominions, the parables and miracles are presented in a series of Telugu action-songs, which are learned in the schools and carried throughout the entire district.

Simple handwork is another method of making situations real and vivid to the eye. By this is not meant the use of expensive foreign materials, which the school cannot afford, and should not use even if it could. The “sand-table” can be used—*minus* the table. River-sand and clay can be utilized on a corner of the floor, or out-of-doors under a tree. Tiles and bricks and stones, twigs and leaves and seeds, wisps of cotton and fragments of sheep’s wool, coloured with bazaar dyes, will serve to visualize many a Bible scene. It is to be remembered that such work is to be done *by* the children with the teacher’s help; never *for* them.

¹ See Miller, E. E., *Dramatization of Bible Stories*, University of Chicago Press;

Petty, Mrs. Constance E., *Six Bible Scenes for Junior Classes*, C. I. S., Madras.

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¹ See Miller, E. E., *Dramatization of Bible Stories*, University of Chicago Press;

Petty, Mrs. Constance E., *Six Bible Scenes for Junior Classes*, C. I. S., Madras.

Clay and a sheltered spot will give opportunity for relief-maps showing Abraham's wanderings or the route of the Israelites in the wilderness, or Christ's last journey to Jerusalem.

So far, memory-work has been mentioned only in the way of depreciation; yet it also has its uses. The Indian child's gift of memory, developed and trained through countless generations, should not be minimized, especially under economic conditions that prohibit the possession of books. Memorizing will always hold its place in the school, though subordinated to more important forms of learning. The selections chosen should be those of the greatest value; while not entirely within the child's vocabulary or experience, they must not be too far removed from it; and they must be explained clearly¹ but not tediously. Whether a catechism should be taught at all is a moot question. Certainly such teaching should be minimized, and memory-work centred around the acquiring of beautiful hymns and selections from the great passages of the Bible. The parts selected should be grouped around the stories or problems which the class is studying at the time.¹

Finally, the teacher will make greatly increased use of the method of conversation and discussion. Whether the subject is the behaviour of characters in a story from Genesis or the actions of children in the Infant Class, pupils need to be encouraged to talk about the right and wrong of the situation, to approve or disapprove, to question and decide. Let no one decry this as impossible, until he has given it a fair trial. Indian children are commonly supposed to be unable to ask questions, to make intelligent choices, or to do original thinking. The writer, after years of experiment and experience with children largely of village origin, is persuaded that such inability comes only from a false system of education. When the new way is

¹ Harper, I. M., *Bible Courses for Indian Schools*, especially all *C* sections and appendix.

attempted, success will not result the first day nor the first month. As time goes on, the desired changes do appear; and new alertness, responsiveness and initiative take the place of the old lethargy. The power to question, to judge, to choose and decide is an intrinsic part of moral and religious training.

The curriculum, both its content and its method, is a matter of continuous creation. It is one of the things that is never completed. It is a co-operative job, calling for continued study and experimentation, in which every school may have a share. One modern writer on the subject announces that the purpose of his book is to "reveal the importance, the extent, and the complexity of the curriculum problem, so that an intelligent, comprehensive attack may be made by a large number of workers."

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CHAPTER V.

LEARNING THROUGH LIFE ACTIVITIES.

"The newer education regards the active child as the truly growing child."—Rugg and Shumaker.

"The curriculum should give more opportunity for pupil activity for training in Christian service and for the motivation of instruction by the problems and purposes of the pupil in connection with this activity, as well as for the expression in this activity of ideas imparted in instruction."
—C. A. Bowen.

IN our study of the curriculum of Christian Education, we have given consideration first to the daily experience of worship, through which the child's emotional attitudes are trained and the impulse to Christian living is stimulated; and secondly to the subject-matter of the lesson-period, which supplies the intellectual content. We need now to think of the active life of the pupil, the situations through which he strengthens emotion and re-inforces knowledge. In this very distinction, which seems necessary for convenience in presentation, there is danger. All such divisions are artificial, for the child's life is not divided into three separate compartments of feeling, learning, and doing; we should rather conceive of each situation as a unit, in which the three processes are included. Every complete experience of life should include elements of worship, of learning, and of work.

That 'we learn by doing' has become almost a platitude in the educational world. Let us go farther and say that learning is real only so far as it has its source in doing, and affects further doing. If we agree with Kilpatrick that education is the continuous remaking of experience, then any form of education that fails to achieve such reconstruction is unworthy of the name. Especially is this true of that education of the spirit which we term religion. Religious knowledge, to become effective, must enter into my very self, must be built into me through action and feeling until those elusive entities called character and personality are

evoked. It is only as knowledge is used that such building can take place. Here the reader may object by saying that the formation of Christian character is a supernatural process, a "new-birth"; that still "the wind bloweth where it listeth", and that the life of the spirit cannot be conditioned by scientific educational procedure. While the objection is valid, and is one that the teacher may never minimize, yet just as it is the teacher's task to assist this mysterious process by the provision of right *knowledge*, so it is his duty to provide occasion for, and make use of, every opportunity for right *action*. For furthering such action, the most worthwhile situations are those that arise naturally in the every-day life of the school, the home and the village.

Such opportunities are often termed 'Projects', and the continuous studied use of such activities as a basis for learning is known as the Project Principle in education. A Project is defined as "a unit of whole-hearted purposeful activity, carried on preferably in its natural setting."¹ This principle is not a new thing in education; it has always been utilized by the 'born-teacher'. But the present emphasis upon it is of great service in developing and expanding the idea of purposeful learning, and in making it available to the ordinary teacher. In this chapter it is impossible to go into a detailed exposition of the Project Principle; for such discussion the reader is referred to other available books.² Here we shall merely consider the way in which this principle guides us in the wise selection of activities through which the child's religious nature may expand, remembering always that "the zest of life is at the growing edge."

There is a necessary distinction to be drawn between the forms of activity described in the last chapter, and those which are to be considered in this. Among the former we find various "expressional" occupations, such as the reconstruction of a Bible-scene in sand,

¹ Kilpatrick, W. H., *How We Learn*, p. 67.

² Amongst others, *Projects in Indian Education*, in the 'Education of India' Series of Books; Association Press, Calcutta, 1920

the making of a clay relief-map, the dramatization of an incident, or the presentation of a parable by means of an action-song. All such occupations, if the child has a part in their purposing, planning, and execution, may rightly be regarded as Projects. The difference between these and the forms of activity we are now to consider lies in the aim; the purpose of the former is knowledge—we construct Abraham's tent or dramatize the adventures of Joseph in Pharaoh's palace in order to make clear and lasting the apprehension of the story in question. All too often the expressional side of religious learning fails because the teacher is content to stop with the achievement of this informational aim. In the present chapter we are dealing with activity not as a method of acquiring or deepening the knowledge of the intellect, but as a means of influencing conduct and transforming behaviour. There are, of course, numerous situations in which the first type of activity may be carried over into the second. When a child makes a drawing of the Wise Men's Camels and the Christmas Star, it is done with the informational purpose of helping him to remember the story of the Wise Men; when he carries the drawing to a sick play-mate, the purpose of the activity is lifted to that of a project in Christian living. Some Fourth Class children dramatize the parable of the Prodigal Son as an aid to the memorization of the story, and here again the aim is informational; but if they invite the village to witness its performance, the motive becomes social and therefore character-forming. Another distinction is found in the fact that the informational project is frequently artificial, and in some cases "tacked on" to the lesson, while the character-building project arises naturally out of the ordinary processes of living. There is no rigid line of demarcation between the two; but for practical convenience we may discriminate between 'expressional work' whose aim is knowledge, and 'activities' whose purpose is character-formation.¹

¹ For an example of a project which consistently combines the two aims, see Bonser, E. M., *The Golden Rule City*.

As a basis for this life of activity, the teacher needs to place an increased emphasis upon opportunities for making choices. Indian children need practice in choosing. In a certain Sunday School for Hindu girls in a small Indian town, the missionary one Sunday suggested that the older girls might choose the song they liked best. The request was met with blank silence. But that this passivity is not due to any intrinsic defect in the nature of the Indian child is proved by the fact that in schools where practice in voluntary choice is a part of the daily routine of life, children respond to all such opportunities with the greatest enthusiasm. The backwardness shown in the ordinary school is due to two causes: first, the formal nature of instruction, which regards education as a process in which the learner is the passive recipient of knowledge; and secondly, the emphasis upon unquestioning obedience as the fundamental virtue of school life. Perhaps the simplest and most necessary activity that religious education can provide is that of daily, even hourly, choice between alternatives. Beginning with the choice of songs and games, the class will gradually advance with the formation of this habit, until its members are able to choose opportunities for service in the school or church, and to make wise choices between right and wrong forms of conduct.

Closely associated with choice is the habit of judgment, for which opportunities abound in every class situation. In the ordinary school, judgment is the teacher's prerogative, acceptance is the role of the pupil. Yet ability to discriminate between values is of far greater importance in the life of the individual than ability to perform any one of the usual literary tasks of the school. This ability can be gained only by its continued practice. Here is a class in reading. Which children are good readers and which are poor? Why should the teacher be the only one to judge and decide? Let the children themselves choose the best reader in the class, and rank themselves in reading ability. The same can be done with writing, drawing,

handwork, and any school activity. "Sigamoni, look at all the clay ducks that have been made this morning. Which do you think looks most like the real duck in the paddy field?" "Lakshmi, which of these four letters shall we select to send to the pastor? Which will he be able to read most easily?" These suggestions are not mere counsels of perfection. Indian children of village extraction are doing these things to-day. Where they are not done, the fault lies not in the children but in the teacher and the form of education.

Moral judgments, too, can be formed by young children. Here, too, continued practice and guidance are needed. Teacher and children through conversation and discussion can together form such evaluations. Every story read or learned, whether from the Bible or from the *Ramayana* or *Panchatantra*, brings up a moral situation. Why do people dislike and distrust the jackal? Did you ever see a boy who was like the jackal? Why do you admire Sita so much? Is there any woman in this village who has done as much for her husband as Sita did for Rama? What was the matter with Jacob's treatment of his old father? Where the answers to such questions come not from the teacher but from the children's own thought and conversation, the habit of moral judgment is being formed. As shown in the preceding chapter, every case of discipline, every "moral crisis" in the life of the school and the village, gives opportunity for practice in the discernment of moral and spiritual values. The need for such ability is accentuated by the changing character of life in India to-day. Even in the villages the static character of the old civilization is threatened. The invasion of the village by urban customs; the political unrest; the probable increase of democratic forms of self-government; the lure of industrial life in the city; the break-up of caste distinctions—all these call for ability in judgment, choice, and self-direction, and for the substitution of inner for outward compulsion.

Let us now turn to some of the situations offered by the village school for definite Projects in Christian living. Just because the needs of the village are so many and so various, it offers a boundless field for the religious activities of its children. In the school, in the church, in the individual home, and in the village at large, there is scope for teacher and children through joint planning and shared activity to put into practice the teachings of the Scripture Class and to translate into action the emotions of the service of worship.

THE SCHOOL.

The life of the school offers many opportunities for expressing religion through doing. The daily service of worship can be made the special responsibility of the older children. As suggested in the Third Chapter, where space is available, a "worship-garden" can be made by the joint labours of the teacher and the pupils. A "worship-committee" of older children takes charge of the cleanliness and order of the place of worship, whether it is such a garden or is the school room itself. The making of small individual mats upon which the children sit and kneel during the time of worship forms a Project in the handwork period. All the memory-work of the Scripture periods is "motivated" by the aim of using it at the daily service of worship. It is in class that Scripture portions are learned and hymns and *bhajans* practised for use at school prayers. The boy or girl who can read clearly and with expression is chosen by the class to read to the whole school the Christmas or Easter story. Teacher and older children together plan a worship-service, choosing the hymns and verses, composing the prayer, and selecting those who take the various parts.

School discipline is another laboratory in which Christian living is learned through experiment. Chapter IV suggested the use of moral crises as opportunities for discussion and for the recognition of moral values. In some schools children are elected to a school *panchayat*, and share with the teacher the

responsibility of the decisions made regarding matters of discipline. The extent to which this plan can be carried out depends largely upon the age and training of the children in question. At what age it can be done satisfactorily is a matter upon which opinions differ. The writer knows a boarding-school containing a large proportion of village children in the first five classes, where such a panchayat did useful and satisfactory work under the guidance of a teacher, and where the elected members looked upon their office with great seriousness. Along with this responsibility for school behaviour there may be connected a definite effort to build up attitudes and habits of trustworthiness in class work and in games. The development of such an "honour system" from the First Standard up is a Project that will need time and incessant effort, but is worth the cost. Plans for such a Project have been worked out in detail by other writers.¹

Every school offers opportunities for service within its own group—things the older can share with the younger, the stronger with the weaker. Mention has already been made of a school in which the land belonging to the school was used for the raising of food-grains which furnished breakfast for the poorest of the group. In schools where books are insufficient or altogether lacking, the older classes may serve the younger by copying sentences and simple stories on paper and sewing the pages into booklet form. In a rural school in the Delta region of Burma, the missionary teacher and the pupils spend their Saturday mornings in such service for the school—making note-books, small story-readers, and simple articles of furniture and equipment. The pupils can be led to see that these acts of service by the school are definite expressions of the teachings of the Scripture Class and the aspirations of the worship period.

¹ McGavran, D. A., *How to Teach Religion in Mission Schools*, pp. 46-49.

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THE CHURCH.

Christian children need to realize their relation to the Church and their responsibility toward it. There are many little activities suited to their powers which can be of real use. While these may be initiated by the school, they belong rather to our discussion of the child's place in the life of the Church, and will be postponed for fuller discussion in Chapter VI.

THE HOME.

Life in the home is the best test of the reality of religious growth in the school. Is the home a cleaner, healthier, happier, holier place because its children are pupils in the Christian school? In spite of its limitations of poverty, is its life being reconstructed just as far as those limitations will permit? The routine of home life is full of opportunities for service, which need to be talked over and given definite form in conversation between the teacher and the class. "Here will be included the ordinary duties of cutting wood, drawing water, gathering cow-dung for fuel, reading to the father or mother, amusing the younger children, taking care of the sick, teaching hygiene to parents or neighbours, helping with the cooking or sewing, assisting the father with his daily labour, running errands, carrying supplies from the bazaar, sweeping, plastering the floor with cow-dung, washing clothes, milking the cow or goats, and so on. Only the teacher who is in close contact with the home life of the pupils can really guide a programme of this sort; but all teachers can do something, all can constantly hold before the pupils the idea of helping in the home."¹

To this list of home activities may be added practice in regulating the family budget. Children should be taught the evil effects of debt; should use much of their Arithmetic course in making household budgets and carrying on bazaar transactions; should learn the

¹ McGavran, D. A., *How to Teach Religion in Mission Schools*, pp. 42, 43.

use of the Postal Savings Bank, and of the benefits of belonging to the village Co-operative Society. Through co-operation between teacher and parents they may be given the opportunity to accompany father or teacher to the weekly market in the town near by, so as to learn the principles of barter, of payment in kind and in money, of how and when to market local produce, and of the times of year when it is best to buy. They should compare methods of the local money-lender with those of the Co-operative Society, and should know how to avoid the payment of extortionate interest. Expenditures on weddings and funerals should be discussed. These questions are not far removed from the children; they are at the basis of village-life and are a common subject of conversation in every village home.

THE VILLAGE.

Activity in the home must be largely individual, though the form of such activity may be discussed and planned in the class. Service for the whole village lends itself easily to class projects. Among such group activities the following are suggested:—

In connection with Christmas, a village Primary School planned and carried out a feast for the entire Christian community. The children made the budget and kept all accounts, collected money from each family, bought the needed grains and vegetables, brought mothers to do the cooking, helped with the serving and 'rounded up' the guests. At Christmas and Easter and other special occasions the school is the natural centre for village festivities, and the dramatic efforts of the preceding weeks will centre round the production of an appropriate play, to which the whole village, Christian and non-Christian, will be invited.

The health and sanitation and general cleanliness of the village is a never-ending Project, with countless ramifications. "Clean-up week"—or better, a clean-up day in every week,—offers opportunity for humble

Christian service. The participation of the teacher in these efforts always increases the willingness of the pupils to share in work which they naturally consider degrading. Destruction of the breeding-places of flies and mosquitoes is a step toward village health. When typhoid or cholera or plague comes near, the pupils are the ones who can understand the reason for inoculations and other preventive measures, and who can help to remove fear and prejudice from the ignorant. Guarding the water-supply from contamination is another continuous project.

Aside from health, there are other forms of village improvement to be undertaken. Among such are road-building, the planting of shade and fruit-trees and their protection from cattle; the planting of waste-ground with rapidly growing trees, such as *babul* and *castuerina* to provide fuel in place of cow-dung; the running of a village library of easy adult books, such as are published by the C. L. S. and by the Rev. J. M. Baker of Ongole. Such "secular" activities are truly religious when they are carried on in a spirit of Christian service. In such service it is important that help should be rendered without distinction of creed or caste.

There are many individual deeds of kindness to be done in a village,—helping a sick person to go to the nearest hospital; persuading lepers to take the new treatment; writing letters for the uneducated; protecting the illiterate borrower from fraud at the hands of the money-lender; teaching unlettered adults to sign their names. Kindness to the animals of the village offers a whole new field for learning and activity.

Before leaving this subject, several practical questions need to be raised. What is to be the relation between informational teaching and activity? Which is to be the point of departure? Ideally we should begin with the activity, and let appropriate information centre about it. But in practice, if working through unqualified teachers, this method may be impossible, and it may be necessary to begin with a flexible syllabus,

such as Mrs. Harper's in which the informational course is used as the foundation. In any case it is important to keep the information and the activity in close connection, that the learning process may be a unit.

Shall the activities be initiated by the teacher or the pupils? This depends upon the stage of the children's advancement. In many cases the children's experience is so limited that they have no knowledge of the projects that they might undertake. Here comes in the need for the teacher's guidance; but even though the children are unable to suggest the activity, it is essential that they accept it whole-heartedly and that they help in planning its details. "Frequently it will happen that the teacher will have to arrange the situation so as to suggest purposes to the children. I should say that the teacher must sometimes express his opinion about the purpose, but the more nearly it is formed by the children themselves, the better it is."¹

It may be asked, How rapidly shall the programme of activities be introduced, and How many Projects shall be undertaken at once? By all means, one and one only; and that one, not too large or formidable. A rash attempt to revolutionize a school programme will bewilder children, antagonize parents, and upset the whole village. Let us begin with one small activity, carry it to a successful conclusion, and then attempt a second. Our work is to be constructive, not destructive, and we must proceed with moderation and common sense.

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CHAPTER VI.

THE CHILD'S PLACE IN THE CHURCH AND SUNDAY SCHOOL.

"Is not something like the Church a definite human need? If there were no Church, religion would straightway create one.

"We sometimes belittle what can be done by the Church which has the children for only a single hour on Sunday. Even in that hour a type of group life can be developed which will be so interesting and satisfying that the children will seek it as their own."—Theodore Gerald Soares.

IF we look upon the school as the centre of religious training for the child, we must consider the Church as his spiritual home. The Church-experiences of the Indian Christian child (unlike those of the majority of Western children) begin in early infancy, and extend in unbroken succession through childhood and adolescence. The presence of a dozen babies, who cry at frequent intervals, and are periodically removed by their mothers, and again duly restored to the congregation, does not make for an ordered Church service; but in spite of its disturbing elements, this custom has one compensating advantage: the Indian child from his earliest years is unconsciously influenced by the experience of worship, and takes his place in the Church as naturally as in the home. A delightful factor in the life of India is the presence in every Church service, whether in city, town, or rural village, of large numbers of children of all ages. This ready attendance at religious services may indicate nothing more than a craving for social experience which has no other outlet. In a certain Christian boarding-school, a new missionary teacher diagnosed the girls' fondness for frequent prayer-meetings as signifying not an excess of religious zeal, but a dearth of social activities, which she immediately set about to supply. The result has been fewer

“prayers”, but a more normal and social religious life. So in the village, the transformation of this facile willingness to attend Church into a vital experience of God is a real problem.

One method of making Church life real to the child is that of the use of activities, linking him to the Church through the willing performance of many little services and duties. In some villages the School and the Church have separate buildings; in others one structure serves both purposes. In either case let us gather the children on Saturday evening to prepare the place for the Sunday morning service. However simple and primitive the building, there can be absolute cleanliness and order, both within and without. The children learn of the boy Samuel, who had the responsibility for sweeping the tabernacle, opening and closing its doors and tending its lamps. There is a place too for beauty—the beauty that comes from the artistic use of the simplest materials. The writer, when spending a Sunday at Dornakal, was impressed by the skill that had been shown in creating out of thatch and bamboo a church with an atmosphere of worship and of real beauty. One of the motives for the cultivation of a school flower-garden is the weekly adornment of the church, not only with cut flowers, but with garlands and festoons. Children's writing and drawing will find motive and satisfaction in the production of mottoes and texts for the church walls. On all festival occasions, not only the school-garden but the wealth of the jungle will be requisitioned for the beautifying of the house of the Lord. At such times the older children will learn with interest of the building of the tabernacle and of the eager search for all varieties of beautiful things that would add to its loveliness. Another Project deals with the ground surrounding the church. Successful tree planting is often difficult because of water-scarcity and on account of the depredations of the marauding cow and goat. The growth of even a single tree means the building of a protecting fence or wall, and the daily carrying of water. On the other hand,

it will result not only in beautifying the Church-surroundings, but also in giving the children a sense of interest and ownership in the building.

Another Project which adds to a child's sense of 'belonging' is that of contributing to the support of Church. The poverty of village children rules out at once any scheme for the collection of money. The scarcity of food and the frequency of mal-nutrition make one look with grave misgiving upon the common Indian practice according to which each member of the family lays aside "for the Lord" a small portion of the grain allotted for the day's food. It is a far sounder Project to interest children in a productive enterprise, such as the growing of vegetables or the raising of chickens or the rearing of a kid. The presentation of offerings 'in kind', both in the weekly Church-service and at the annual Harvest Festival, is a distinctive Indian custom, in which the co-operation of children is well made use of. Just as the ancient Hebrews appeared at an annual festival with their offering of firstfruits, so Indian boys and girls "go up" to the *mela* or Harvest Festival, bearing a great golden pumpkin, or a sheaf of wheat or rice, or leading a young calf. At Medak, in the Nizam's Dominions, the Cathedral-like Wesleyan Church fills a place in the villager's life similar to that of the temple at Jerusalem, "whither the tribes go up". Sunday after Sunday whole families arrive from distant villages, bearing their thank-offerings and vows; coarse gunny sacks of millet and *ragi* are carried the length of the Gothic aisle, and sheep and goats are led up the marble steps to the altar. In such cases children are apt to be merely passive participants, giving what the parents provide. But when they bring the first *brinjals* from their *own* garden, or the eggs laid by *their* pet hen, then this project of giving becomes for them an act of worshipful love.

There are many openings for children's co-operation in the Sunday Service. A number of years ago, the pastor of a large Church in a South India village, though no mention of the "Project Method" had at

that time reached his ears, himself devised the plan of using the children of his congregation in lieu of a church bell. Just before the time for the morning service they marched through every street of the village, beating the tom-tom and singing lustily, and continued their efforts until the entire congregation had been assembled. Children, when well-trained in music in the school, add much to the congregational singing. The *Bombay Report* advocates "the taking of special parts in the congregational service by the older boys of the school, such as the reading of the Scripture passage."

Lest these suggestions should seem impractical, let us see what one girls' school has already done. The instance quoted comes from a High School, but nearly all the things done would be equally possible in a village school. The writer says: "Did I tell you that our Sunday School has been doing things to help the church this last term? We all got 'bored with Church,' but since we took it up as a 'Project', things have improved a little;—anyway the children feel that they're responsible. One class each week goes down on Saturday and cleans the church. A class of big girls takes the little ones out and tells them stories during the sermon." Another class goes to a Christian village, and collects the children and gets them to church by 8-30. Some take crying babies out, some bring flowers for the pulpit. The best thing is the 'female' *bajanai*. We gave up waiting for the men to do it, and we have a fine *bajanai*. Mr. X. and one of his boys do the drum and cymbals, M. and N. (two of the young women teachers) the violin and harmonium, and all the good singers sing, led by D. She has put new tunes to the old lyrics and taught new lyrics, till now the singing is quite alive and joyful."

But it is not sufficient that children help the Church; the church has also a real responsibility for the children. In all its services children are a part of the worshipping congregation, and deserve as much consideration as adults in the planning of them. Because of the failure

of older people to realize this fact, immense opportunities are often lost. In a certain educational centre where the Christian community is exceptionally large, the church building is unable to accommodate the children of the Elementary and High School age, who therefore worship in a separate building. When a visitor asked permission to visit this "Children's Church", she was told: "Of course you *may* go if you wish, but it is hardly worth your time. The service is exactly like that in the adult congregation." What a wasted opportunity! On a smaller scale the same loss takes place in every little Church that fails to consider its child-members. The village pastor or catechist needs to be trained in the habit of choosing some of the hymns with reference to the children's participation; of preparing a story-sermon for their enjoyment; and of carrying on at intervals a special Children's Service. The preparation of adolescents for full membership is another function of the church. Such preparation usually needs increased emphasis in the Free Churches, which should, like the Anglican, precede the acceptance of new members by a long and careful study of the meaning of the Christian faith. Church bodies which feel the need for the study of Creeds and Catechisms may find a place for them here, rather than in the regular School Course; with the understanding that such study, to be of use, must be not verbal memorization, but must consist of discussion and explanation. If it has been preceded by wise teaching in the school, children at the age of adolescence will be full of questions as to the meaning of the sacraments and the obligations and privileges which membership in the Church implies.

All this leads up to the practical problem of the relationship between the village Church and School. In the activities, the child participation, and the Church-responsibility which we have been discussing in this chapter, are we dealing with the pastor or the school teacher? In many small villages the answer is provided by the fact that both functions are performed by

the same person, the ordinary teacher-catechist. In larger villages and small towns, the question of division of labour and of whole-hearted co-operation between the two is a problem needing careful deliberation. Its solution will vary with each particular situation. In some cases the pastor will himself wish to plan and supervise the children's activities, and to teach the preparation-class. In other cases, especially where he has not had a course in teacher-training, he will hand over these duties to the school teacher. In each case there is need for careful consideration and frank discussion, and for a definite allocation of duties. In all such divided labour, countless sources of friction and misunderstanding arise from the lack of a clear and definite assignment of certain duties and functions to each person concerned. Upon such definiteness will depend the orderly carrying out of the programme in good will and with a spirit not of rivalry but of co-operation.

We come now to a consideration of that important vehicle of religious education—the village Sunday School. That generic term includes many variations. There are schools in large Christian villages where two or three teachers are available, and grading is made use of; there are others—and their name is legion—where the teacher-catechist gathers his group together without reference to age or school advancement. There are Sunday Schools whose membership is practically identical with that of the Day School; there are those which gather in non-descript children from the village by-ways. Attendance may be somewhat regular, or may differ completely from Sunday to Sunday. The majority of children may be Christian, making the school a centre of training for the Church; or predominately non-Christian, giving an opportunity for evangelism.

To-day, in view of the changing character of the rural educational situation, we may cross-cut these differences into two inclusive divisions—the Sunday School that supplements the Christian Day School, and the Sunday School that is the only means of giving

Christian teaching to the children of the village. There are two factors in the situation which point to a rapid increase of villages of the second type; first, the increase of village Primary Schools maintained by local bodies, such as District Educational Boards and Panchayats; and second, the inability of Mission bodies to provide educational facilities for the growing Christian community, especially in Mass-movement areas. To the second factor should be added the tendency of many Missions and Churches to turn from extensive to intensive educational work, and to concentrate upon a few good central village schools which may serve as models of rural education, rather than to pursue the old aim of a school for every Christian village. As the *Bombay Report* observes, "Low-caste children are being admitted to Board Schools, and it is the policy of at least one Mission not to continue a Christian School where a Board School has been established."

The effect of this new policy upon the place of the Sunday School is evident. Where the Christian Day School educates the children of the Church during five days of the week, the Sunday School needs only to supplement the week-day work. In this case, a pressing problem is to arrange the work of the two in such a way as to prevent overlapping and tiresome repetition. The Sunday period may well be spent largely in services of worship,—a plan advocated in publications of the India Sunday School Union.¹ A discussion of such activities in connection with the Church as are outlined in the earlier part of the chapter also finds place in a Sunday School of this type. Every effort must be made to prevent the Sunday School hour from becoming a mere re-hashing of the Day School course.

But in the case of Sunday Schools of the second type, we find ourselves confronted with a different and challenging situation. Here it is the Sunday School or nothing; and the problem is not how to

¹ Annett, E. A., *The Village Sunday School*, C. L. S., Madras.

- avoid overlapping, but how to crowd into a brief portion of one day in seven the entire moral and religious training of the children. The extension of time is the first requisite; and the Indian village will do well to follow the practice of certain great City Churches in the West, such as the Riverside Church of New York City, where the Sunday School session includes a diversified programme of many types, and lasts for three hours. Such a programme would make use of the elements of worship, informational teaching, including hand-work, and drama, and of the planning for projects in Christian living.¹

The great problem in working out such a programme for the Sunday School is that of the teacher. When the Christian Day School ceases to exist in a given village, the trained Christian teacher also disappears. The pastor or catechist is too often innocent of any knowledge of educational methods, or experience in their use. Who then will undertake this enlarged programme of the Sunday School? Three possible solutions are here suggested.

1. The Indian Church must make a determined effort to train the best available men—and their wives—and to encourage them to enter the service of the Local Board Schools. Such teachers, if they are convinced Christians, will be able to create a Christian atmosphere in the Day Schools and through the teaching of so-called secular subjects to develop a Christian attitude toward life among their pupils. Such teachers can also be called upon by the Church to take charge of the prolonged and enlarged Sunday School.

2. The *Daily Vacation Bible School* has reached India. Its methods are as follows:—Every year, in countless Indian villages, educated boys and girls return to their rural homes at Michaelmas, for the Puja holidays, at Christmas and for the long Hot-Weather Vacation. These weeks spent at home are

¹ For an excellent discussion of the function of the Sunday School, see Annett, E. A., *Sunday Schools of To-day*.

often times of idleness and resulting deterioration of character. In some places, Boarding Schools and Colleges interest their students in the aims of the D. V. B. S., train them for service, provide them with simple materials, and send them home to teach village children. Not only the religious development of the Christian children, but the teaching of non-Christians is the aim of this organization. Especially during the prolonged hot-weather holiday, when village children and young people are free from agricultural labour, these student-teachers may give such an intensive course in religion as will prove a stimulus to Christian living throughout the entire year. This can be accomplished only through the convinced co-operation of the Town Schools—(Elementary and Secondary)—Colleges and Theological Seminaries, which must train students and older pupils for the carrying out of these vacation activities. Here there is a very large field for experimentation and achievement.

3. A third method of attack upon this problem depends upon the policy of the Theological Seminaries and Colleges. With the disappearance of the distinctively Christian school and its teacher from certain areas, a whole new range of duties lies before the catechist and pastor. Up to the present, both these types of workers have been trained with the definite object of producing *preachers*. Under these new conditions, while preaching and ordinary pastoral work will still have their place, the need for skill in *teaching* religion will require much more serious consideration than it has received in the past. Certain theological institutions in India and Burma are already beginning to meet this demand by introducing into their curriculum a course in Religious Education. There are others that still need to be awakened to this need—a need for not merely theoretical instruction but for supervised practice in the teaching of children.

We have spoken of the Church as the spiritual home of the child. We think of the boy Jesus so at home in His Father's house that he forgot the time set for his

return to Nazareth. How can we create in our children such a sense of possession, or 'at-one-ness' with the symbol of the divine life upon earth? Toward the achievement of that end, no labour is too wearisome, no effort too great, so that we may make the Church worthy of the children.

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CHAPTER VII.

EXTENDING THE SCHOOL'S INFLUENCE.

"Children do not grow up primarily in schools but in families and communities. From birth to death we live, move, and have our being in communities. The community is perhaps more extended and persistent in its influence upon the individual than the family; it is usually more formative and pervasive than the school; it is the one social medium from which he never escapes and in which he is always immersed. We cannot isolate ourselves or our children from communities, and education viewed in the large is but a phase of this community process."—Jerusalem Report, Vol. II.

WHAT do we mean by school "extension"? Is it not the school's business just to teach the boys and girls who are enrolled in its membership? Is not that sufficient work for any teacher, especially if he fulfils his responsibility for the religious development of his pupils, and guides them in their expression of religion through social activities? We may reply to this question that such activities are an important form of 'extension service'; for under that term is included every effort to connect the life of the school with the needs of the whole village. That the children should serve as this medium, that they themselves should form the human bridge across which new ideas and attitudes and habits pass from the school to home and community, is an ideal method of procedure. Looking at the problem from this point of view we find that every active school is essentially its own "extension" agency, and that all that has been written in previous pages concerning School Projects that deal with the home, the church and the village is really a part of this chapter.

But there are other methods beyond the scope of children's abilities, through which the teacher himself comes into direct contact with the adults of the village, and becomes not only the traditional school master, but, as Mr. Brayne has well phrased the new vocation, "the

village guide". Examples of such service may now be found in many villages. In the semi-arid country of the Central Provinces, on the great plain that gives birth to the Mahanadi River, you may find the small primitive town of Dhamtari. The fields belonging to its adjacent villages lie on the very frontier of cultivation, where arable land shades off into indeterminate jungle and this into the untracked wastes of the tableland above the Eastern Ghats. Much of the land is infertile, and agriculture is precarious. The schoolmaster of a neighbouring village became distressed over the poverty of his adopted community—a poverty forced upon his attention by the fact that many of his pupils came breakfast-less to school. He found as one reason for this poverty the fact that a cultivator who needed to obtain seed for his fields could do so only by the payment of interest at the rate of 35 per cent. He discovered also that the lack of storage-space caused great financial loss by forcing the cultivator to sell his rice at the time of harvest when prices were lowest. Through the help of a missionary, the teacher became familiar with co-operative methods; he then won the confidence of the community, formed a share company, and guided its members in the building of a suitable storehouse or grain bank. Here at harvest-time the farmer deposits, free of charge, the produce of his fields, knowing that it will be kept in safety, protected from thieves, both two- and four-legged, until such time as he shall wish to withdraw it for food, or sale, or seed. Here, too, in periods of necessity he can borrow grain at a much less extortionate rate than that offered by the money-lenders. Through this form of Christian service, which helps community-members irrespective of creed or caste, this Dhamtari teacher has extended the influence of his school.

What is the relation of the school to the life of the whole community? What is the circumference of its influence? Who is to decide its "terms of reference?" What proportion of the teacher's time and energy is to be directed to the needs of the village population

outside the school ? To this query the easy but superficial answer is that the teacher's one responsibility is the children of the school ; that they require his individual attention ; and that if he fulfils his responsibility to them he will have no time left for other duties. Children, too, offer a more 'fruitful soil' than adults ; children are plastic, adults are built of stubborn unyielding stuff ; children are passing through the very process of habit and attitude-formation, but with adults these processes are finished and the human material has "set" and hardened ; children have many years to live, and adults but few. At first sight this conclusion seems sound ; the objection to it is that when taken off paper and applied to life, it does not work. This theory overlooks the fact that every child is born in a family, spends many more hours per day in the home than in the school, and receives through the former a large proportion of his education, an education which, though unplanned and unconscious, wields an influence vastly more potent than that received in the few hours of the brief schoolday and briefer year. If the school is to educate children successfully, it must also educate the parents, as a part of the same process. Too often the school and the home exemplify a tug-of-war ; the school pulls to the right and the home to the left, while the unfortunate child holds the position of the rope, dragged first this way and then that, and apt finally to be rent in two—with two sets of emotional attitudes toward life, and two codes of morals, one for the school, the other for the home. The school-girl learns how to bathe a baby and tries to pass on suggestions to the mother ; but the mother replies, "Who has brought up more children, you or I ?" The boy suggests saving cattle-manure for the fields, and searching for a substitute fuel in the thorn bushes that grow on the waste land of the village ; but the father and older brothers mock the suggestion. The young bridegroom suggests a simple wedding-celebration and the avoidance of debt ; but the parents refuse to face the social obloquy that would follow. If community-life is to be

transformed, it can be done only by the simultaneous and parallel education of the children and adults, whose lives are so interwoven that they cannot be torn apart without rending the whole fabric. Concerning this necessity, Mr. K. T. Paul says, "The population is so immense, the rate of its progress is on such a scale, the number of things to be learnt is so infinite, the necessity of learning them is so tremendously urgent, the cost of education even in the simplest and humblest style is of such enormous proportions; that the education of India can never be brought within manageable grasp unless we have a scheme of education which is indispensably inclusive of attention to the adult.¹

The first need is that those who are responsible for the policy of the school shall clearly envisage the various and infinite needs of the out-of-school population; after that realization comes the necessity for decision as to how many and which of these needs it will endeavour to meet. How much can the village teacher be expected to do? What are the limits of his time, his energy, his knowledge? In addition to teaching school, in many cases he must also guide the religious life of the Christian group. Can he also become the general mental practitioner, the legal adviser, the economic expert, the recreational leader, and the co-operative organizer of his village? This is an impossible burden to lay upon the shoulders of one who is himself only a short distance removed from the estate of the villager. There is a real danger that the teacher's vocation may become so overloaded that he will become thoroughly discouraged and achieve nothing.

In making plans with the teachers of a given area three points should be kept in mind. First, what other social agencies are already at work? We can afford no overlapping, no rivalry. There are too many places where nothing is being done, for us to waste time in competitive effort. In some places there are various co-ordinated Christian agencies, and we trust the happy

¹ *Fourteen Experiments in Rural Education*, p. 6

day is at hand wherein we shall see the scheme advocated by Dr. Butterfield actually at work—a group of ten to fifteen villages organized as a 'reconstruction unit,' where the School, the Church, the Co-operative Society, the Health Unit, the Agricultural Centre, and the Recreational Programme all form part of one integrated effort. That day is not yet ; but meantime we shall search for any piece of social service, Christian or non-Christian, which is available, in the village ; and whatever form it may take, whether an adjacent Y.M.C.A. centre, a Government Co-operative, a Servants of India Society Night School, an Arya Samaj Mission, a Boy Scout Troop, or a *Mahila Samiti*, we shall try to work *with* it, not in rivalry to it. If co-operation does fail, let it be evident to all that *we* have made every effort to achieve it ; if it succeeds, it means not only economy of labour, but also a proof of the possibility of further co-operation. What others are doing, the schoolmaster need not attempt ; it is in the many areas where nothing has been undertaken that we face the problem of how much the school should take upon itself.

The second step in the solution is to find out the teacher's interests and abilities. It seems unnecessary to say that without his hearty co-operation it is useless to undertake anything. In the next chapter we shall consider the training of the teachers of the future ; in this we are considering those already in service. Over against the needs of the individual villager we shall set the interests of the particular teacher. He cannot do everything, but there is generally some one thing that he can do ; it may be dramatics, it may be health demonstrations,—it may be 'village clean-ups', it may be the organization of a Grain Bank. As with the introduction of the Project Principle, we will start with one small adventure ; and when it has succeeded, move on to a second.

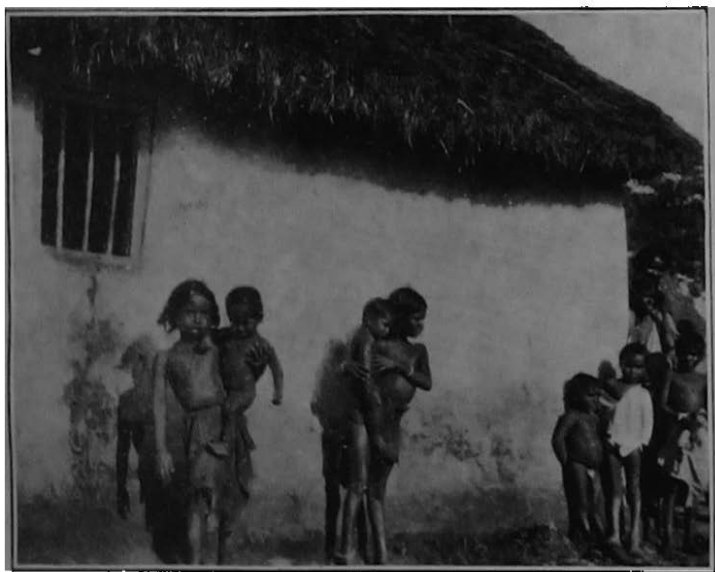
In the third place, this question is a matter of attitude and spirit as well as of technical skill. "The key-note is service. The village teacher's problem should be

not 'How can I make a living out of this village ?' but 'What can I do for this village ?' . . . Without that Christian way of looking at life and at his job, the teacher will be a failure. This means that he must share the life of the villagers, their agricultural interests, and their leisure-tasks, and, if possible, help them to work to more advantage. . . . It is clear of course that the village teacher can hardly expect to be an expert in all this work that a villager has to do. But he can share the villager's life, and it is not too much to expect that, if he is properly taught, even in one line of work or kind of crop, he will be able to demonstrate better methods on a small scale, and give some lead and demonstration towards improvement."¹

In this emphasis upon doing one thing at a time, we are not closing our eyes to the need for a more comprehensive programme. Mr. K. T. Paul is right when he says that the Indian villager needs to be helped "simultaneously in every phase of his life and in every relationship that he bears to others. The service must be comprehensive to get anywhere, and it must be simultaneously comprehensive." Yet while accepting this as an ideal, it is still true that 'half a loaf is better than none', and that it is wise for the school to begin with the offer of a small fraction of a very small loaf rather than to be content with doing nothing.

In the village there are various classes of adults toward whom the school bears a special responsibility. Foremost among these are the parents of the pupils. Upon their interest and co-operation everything depends. An interested parent means regular attendance, prolonged school life, and the opportunity for the child to carry out in the home the lessons of the school. It is rare to find an entirely uneducated parent who values education ; on the other hand, the Indian parent who has had even a little experience in a good school is pathetically eager to give his child advantages greater

¹ G. P. Cranswick, in *Fourteen Experiments in Rural Education* (2nd Edition), p. 82.



Where a Nursery School is needed.

than those he has himself enjoyed. Simultaneous education of parents and children is our aim. The school needs to adopt the principle, though not necessarily the organization, of the Parent-Teachers Association. We teachers in any grade of work are all too apt to look upon the parent as our natural enemy, when instead we should turn him into our greatest ally. To get parents and school together is our first job in extending the school's influence.

Among the school's various responsibilities towards parents, not the least is that of teaching them the principles of Social Hygiene. The place where boys and girls should be taught the meaning of the sex instinct and the means for its regulation and control is not the school but the home; yet can one think of a less likely place for such teaching than the average Christian home in the Indian village? Parents cannot impart the things of which they are themselves ignorant. As a part of Adult Education and school extension work, we should provide for instruction to parents and practical discussion with them concerning the whole matter of sex relationships in the home, and ways in which children may be taught to look upon sex not as an unclean thing, but as a sacred principle of life. But what village teacher is prepared to give such teaching to parents? Rather, he is in dire need of such enlightenment himself. Just as the problem moves backward from children to parents, so it moves a second time from parent to teacher, catechist, and pastor. To help the teachers to attain right knowledge and wholesome attitudes in these vital matters is the task of the Training School and Theological Seminary—a task too often unaccomplished and in many cases unattempted.

A second group much needing help from the school is that of the village women. It is a need which can be met only by the aid of women, and for that aid we turn from the village teacher to the teacher's wife. "She can teach hygiene and cleanliness, sewing, simple household economy and cooking to the women of the village.

For these activities she needs training." What can be done for Indian women by one of themselves is shown by the founding of the Bengal *Mahila Samitis* by Mrs. Saroj Nalini Dutt.² The work of these Women's Institutes was, however, more successful in the small up-country towns of Bengal than in purely rural areas. To see what can be accomplished in the latter, we may turn to the work of the National Missionary Society at Puram, a small isolated village four miles from the Ashram at Tirupattur, in the North Arcot District of the Madras Presidency. There two Indian women, lately assisted by a European, have through a period of years developed the social and religious life of the women of that village. What they have accomplished in village cleanliness, in aid to the sick, and in forming a co-operative spirit shows what can be done in a smaller way by a teacher's wife who has had sufficient education and training and who has, above all, the will to serve.

The third village group that needs the help of the school is that of the young people of the village. This group includes not only the young men and women who as children attended the school, but also those who are quite illiterate. Such a group needs not only suitable opportunities for religious expression, but also the chance for simple practical education of head and hand, and leadership in wholesome recreation. The "4-H Club" activities in America, which are found all the way from the rural areas of New York State to the pine forests of Alabama, are suggestive of possible experiments in India. In the U.F.C. Mission at Bethel, near Jalna, in the Nizam's Dominions, a similar club programme has been worked out with marked success among the boys and girls of the Christian village. Boy Scouts and Girl Guides have proved successful in towns; while at Dr. Tagore's School at Santiniketan.

¹ Kilpatrick and Olcott, Report of Vellore Educational Conference, in *How We Learn*, p. 89.

² G. S. Dutt, *A Woman of India*, pp. 82-119.

Bolpur, an Indianized form of scout troop, called the *Seva Sedak*, takes up various forms of service, such as aiding pilgrims at festivals, and helping in times of famine, flood or epidemics.

There are various agencies and methods which will aid in the school's service to the village. Foremost among these is the Night School. This agency is already widely used, but is often too formal and inefficient to hold the interest of boys and men who come to it weary from a day's work in the fields. If one is to be kept awake on a hot evening inside a stifling room, lighted only by a dim and smoky kerosene lantern, the programme must be made attractive. The function of the Night School is two-fold: to teach the unschooled and illiterate, and to continue the education of those once in school, who are likely to relapse into illiteracy. For the former, the teaching of reading needs to be based upon two important principles—first, the use of the quickest and most efficient method of learning the mechanics of reading, such as the McKee method developed at Moga, or the Daniel method, which has been successful in the Tamil areas of the South; and secondly, the use of Readers which contain material interesting to the adult. As examples of the latter we may mention the two-pice publications of the C.L.S. in Madras, and the leaflets prepared by Rev. J. M. Baker of the American Baptist Mission, Ongole. For both literates and illiterates, a part of the session should be devoted to a discussion of subjects of interest, local, national, and world-wide. The difficulty in such work lies in the narrow horizon of the teacher himself; and because of this limitation it may be necessary to make use of visiting supervisors, students, or missionaries. What can be done when the right person is on the spot is shown by the programme used by Rev. T. Narasimham, of Atur, near Salem. It consists of talks on the people of other lands, of village folk-lore, 'Civics' (ranging from village administration to the League of Nations), great men and women, hygiene, co-operation, lines of communication, and the Sermon on the Mount;

with "no demarcation line" between secular and religious.¹

In some villages, the Christian group is gathered every evening for a brief period of worship. This gives a valuable opportunity for an extension of Christian education. The fact that the literate have here a daily opportunity for reading the Bible, decreases the fear of their reversion to illiteracy. The daily coming together strengthens the solidarity of the group, and with the right leader the short period may become a vital training in worship and a genuine spiritual experience. Another valuable extension agency is the village library, made up of cheap and easy "Literature for the Little-Educated", such as the two sets of small books suggested above. Some mission stations and training centres have experimented with inexpensive travelling libraries which are sent around from village to village. There is a crying need for the production of much more literature of this type in every Indian vernacular. Another method of fighting illiteracy may be copied from the Anti-Illiteracy Campaign carried on in the State of North Carolina, where at annual intervals a simultaneous effort is made to teach adults to write their own names. All the literates of the village are drafted into service; an effort is made to spread the feeling that to sign by making a mark is a disgraceful thing; those who succeed in acquiring the new skill are publicly praised; and this simple step aids in creating a desire for literacy. Other methods to be followed are those of a recreational type, many of which have been described in previous chapters. Among them are the drama, religious, or 'secular'; the revival of Indian folk-lore and epic; the *kalakshepam*; the *bajanai* or *kirtan*; the magic-lantern; wrestling or fencing; folk-dancing; the celebration of Christian festivals in an Indian manner.

Up to this point, the programme outlined deals with the village as a self-contained unit. But such an

¹ *Fourteen Experiments in Rural Education*, pp. 139-140.

attitude is both undesirable and impossible. The resources of the village teacher are meagre at best, and he will feel a continual need for an influx of new knowledge and of emotional stimulus and inspiration. Some of this will come through the visits of the supervising teacher or missionary or pastor, who will keep the village in touch with the thinking and doing of a larger world. Another plan which has been tried out is the association of the teachers of some half-dozen villages near by into a small exchange bureau. Each teacher studies up one subject in which he is particularly interested, and prepares a talk or discussion on that subject. The six then rotate among their villages, so that each gives his talk or conducts his discussion or offers his musical entertainment in each of the six villages on six successive Friday nights. In this way with economy of effort each village gets a varied programme. When villages are near educational centres, students who are interested in Christian work and social service can help materially in the enlargement of the village horizon.

The village needs to give as well as to receive. Its teacher, its night school and its clubs all have something to offer to surrounding village groups. They will gladly share with neighbours their *bajanai*, their dramatic performance, their health campaign, their evangelistic programme. They will assist the next village, it may be through organizing a Sunday School; it may be through an effort to exterminate the malaria-bearing mosquito; and they will feel that both are equally 'Christian' activities.

There are various rural agencies at work with which we should be familiar. In South India the Y.M.C.A. is carrying on experimentation and gives outstanding service to village communities through its Rural Centres at Martandam, Travancore; Ariakode in Malabar; Coimbatore in the Tamil Country; Indukurpet among the Telugus, and Vanieki in the Punjab; while its magazine, the *Young Men of India*, devotes a section of each issue to "Rural Economics". Agricultural

schools, both government and mission, are found in many parts of India, and are eager to give advice and assistance. The Servants of India Society has developed rural work in several centres, including Mangalore, and Kulitalai Taluk, near Trichinopoly. In the Punjab, the Government Training School at Ghakkar, the Mission Training School at Moga, and Mr. Brayne's School for Village Guides at Gurgaon are centres for rural reconstruction. In Bengal, Dr. Tagore has developed his rural centre at Surul, near Santiniketan. The All-India Spinners' Association carries out Mahatma Gandhi's cult of the *Charka* by helping to provide cotton and spinning wheels for the poor, and by giving them facilities for the marketing of their yarn. Their centres are found in all parts of India. The *Mahila Samitis* of Bengal have already been mentioned. This list makes no claim to completeness, but aims merely at the suggestion that the village extension worker will do well to learn of all the efforts that are being carried on in his province, to visit as many of them as possible, and to bring his own piece of work into line with other efforts. The *Bureau of Rural Life and Service*, established by the National Christian Council, will give information concerning these various agencies through its secretary, Mr. W. H. Wiser, Mainpuri, U.P. The time has arrived when Christians are able to work *with* as well as *for* India. Let us welcome the opportunity to co-operate with that increasing number of India's sons and daughters who although they have not accepted the name of Christ, are yet serving the Motherland in his spirit of selflessness and sacrifice. We will remember the incident of the disciples who opposed the man healing the demon-possessed "because he followed not us", and Jesus' reply that "He who is not against us is for us." Not through competition or religious exclusiveness, but through whole-hearted co-operation, will come the dawning of India's new day.

BOOKS FOR FURTHER READING.

- DUTT, G. S. *A Woman of India.* (Hogarth Press, London, 1929.)
- MATTHAI, JOHN *Agricultural Co-operation in India.* (C. L. S., Madras, 1925.)
- MUKHERJEE, B. B. *Co-operation and Rural Welfare in India.* (Thacker Spink, Calcutta, 1929.)
- PILLAI, PADMANABHA *Economic Conditions in India.* (Routledge, London, 1925.)
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- RAINIA, J. L. *The Co-operative Movement in India.* (Taraporevala, Bombay, 1928.)
- SCHOOL OF AGRICULTURE *Pamphlets on Extension Work, and 4-H Clubs.* (Cornell University, Ithaca, N.Y., U.S.A.)
- YOUNG MEN OF INDIA, Monthly Section on Rural Service.
(Association Press, Calcutta.)

CHAPTER VIII.

DEMANDS ON THE TEACHER.

"The greatest need in the villages is the provision of the right kind of teacher—men and women whose real interests lie in the villages, and whose outlook is wide enough to get beyond the limits of work in the actual classroom."—Ethel A. Gordon.

"A new type of village school, a new type of village teacher, and a new type of training school are the crying needs of the hour."

—The Bishop of Dornakal.

"The mainly effective factor in Christian education is 'the Word made flesh'—that is, the human relations that accompany the teaching rather than the content of the teaching."—George Albert Coe.

IN India's tradition, the teacher holds an ancient and honourable place. With justifiable pride she looks back to the old forest schools of the days of the Upanishads, when the master lived in close and personal contact with his disciples. In the very words *guru* and *chela*, there is expressed a warmth and intimacy of relationship not found in the colder English equivalents, probably because in Western educational development there was no reality quite corresponding to it. Because of this tradition, it is to Jesus as the great *Guru* that the heart of India turns most naturally, picturing Him readily as He walked the roads of Galilee, or sat beneath the olive trees in the midst of his little group of learning disciples.

In modern India the vocation of teacher has lapsed from its former high estate. Among the contributory causes for this decline we may mention the increasing poverty of the village, the unassimilated forms of Western education, and the transitional stage of civilization, wherein the individual hangs in unstable equilibrium, uncertainly poised between the old and the new. To these vague influences we must add the fact that teaching

is a "highly underpaid" profession, and hence frequently chosen as a last refuge of the unemployed; and also that in the Christian village school, the teacher is too often a man of inferior calibre, whom poor heredity, inadequate training, and a state of chronic indebtedness conspire to render unworthy of the whole-hearted respect of his community. Yet the tradition of reverence for the teacher has not altogether died; and those of us from the West who have been privileged to make our contacts through teacher-pupil relationships which still unite *guru* and *chela*, know the strength of these bonds, and the rewardingness of this affection, which strengthens with the passing of the years.

Of the place of the village teacher no one is better qualified to speak than the Bishop of Dornakal. He expresses as follows his vision of what that teacher at his best may become in the life of the community:

"The importance of the place this worker fills in the economy of village missions cannot be too highly estimated. He is the village schoolmaster and must take the unwilling lads of the village through the three R's. He is the unordained village pastor, and it is his duty to shepherd the Christians in the locality.....He is the village doctor, to whom men and women turn in times of illness incident to rural communities. He is the village arbitrator and decides all disputes between men and quarrels between women. He is the village legal adviser and as such he advises the villagers upon all matters that bring them to seek *Sirkar* aid. In short, the village worker is the centre of light and learning and the leader of religion and piety in the village where he is employed."¹

The Bombay *Religious Education Conference* states in other words the importance of the teacher as the controlling factor in the educational problem. They say,—

¹ The Bishop of Dornakal, in the *International Review of Missions*, July 1923, p. 300.

"In dealing with the question of training Christian teachers for the work of religious education, we are touching the crux of the whole question. No stream can rise higher than its source; no system of education can be expected to lift pupils to greater spiritual heights than those attained by their teachers. The greatest need of Christian education in India is not curricula, text-books, or methods, but a body of teachers fitted by study and training, and most of all by spiritual experience, to impart to their pupils the attitudes and habits that express the life of Christ in the soul."¹

If the teacher is to live up to these opportunities, great initial care must be exercised in his selection. In the past, especially in mass-movement areas, too often it has been the case that "anybody is better than nobody". The emphasis upon quantitative production has had regrettable results. If we are to turn to quality, we shall need to have before us definite criteria for the choice of those who are to be trained for the teaching vocation. Foremost among these, is a Christ-like character. If we believe that character is "caught, not taught", if we have faith in the indefinable pervasive vitalizing atmosphere that radiates from a life indwelt by Jesus Christ and dedicated to his ways of living among men, we shall not only search for these qualities of the spirit in those whom we select, but shall see to it that they spend their period of training in a spiritual climate where these attitudes may grow and bloom. As a second criterion we shall look for a sense of vocation, a free choice of the teaching profession. To quote again from the Bishop of Dornakal:

"The present system is defective because there is no place in it for freedom in the choice of a vocation..... To secure a regular supply of mission workers was the primary object of the missionary education of Christian boys. It is time now to undertake the task for the sake of the boys themselves..... Boys received into

¹ *Jerusalem Report*, Vol. II, p. 99.

a middle school should not be required to enter into any bond, explicit or implied, pledging themselves to serve the mission after their schooling is over. No penalty should be attached to any one who does not want to do so. Unless anybody feels he has a vocation for the work of the Church, he ought not to be encouraged to enter it.¹ With this choice of teaching as a vocation goes an appreciation of village life and its possibilities; village teachers should be "men and women whose real interests lie in the villages, and whose outlook is wide enough to get beyond the limits of work in the actual classroom."² The age of the candidate for training is a question open to discussion. Mr. Dougall has pointed out that "a younger man is more accessible to the newer conceptions of education, and where skill in the basic social arts is essential, he stands a better chance of success than the older type. Yet he is more unstable and less likely to stay by his job."³ Moreover, as this writer also recognizes, an older man, while more stable, and able more easily to win the confidence of the community may be of the sort who, to quote Dr. Loram of South Africa, "has run so far to character that he has no brains to grasp anything fresh." In general, we may say that the younger man is preferable, for youth will remedy itself. In regard to conservative and radical types of mind, we need a nice balance between the two—a person sufficiently progressive to be ever open to new ideas; yet so rooted in tradition and with such respect for the past as to hold the confidence of his community. These various characteristics may sound like a counsel of perfection; this counsel may, however, be justified by saying that the vocation of teaching is one so important that those who enter into training for it should be chosen not by any 'hit-and-miss method', but after the most thorough investigation and careful selection.

¹ *International Review of Missions*, July 1923, p. 360.

² Gordon, E. A., *The Christian Task in India*, p. 83.

³ Dougall, J. W. C., *The Southern Workman*, October 1928.

Having selected our men and women, let us next inquire just what we expect them to do when trained—what place we hope to have them occupy in the scheme of village life. The teacher's first and most obvious job is that of teaching. Where there is a Christian school he will of course have charge of both religious and secular subjects; or rather he will be in a position to teach all subjects in a religious way. Where he is a teacher in a Board School, his distinctively religious teaching will have to be done outside of school hours, in connection with the Church. In addition to his teaching, what further can be expected of him? Can he be, as suggested at the beginning of this chapter, the doctor, lawyer, and general adviser-at-large to the village? The answer will depend first upon the personality of the man, and second upon the type of training he receives. If both are of the right stuff, the teacher will begin by being "rurally minded", with a broad knowledge of rural conditions, with a deep respect for all that is worthy in village tradition, and with a genuine sympathy in the joys and sorrows, hopes and disappointments of his village folk. He will rejoice with those who rejoice and weep with those who weep. He will be known as the friend of all the village, the one who can mediate between factions and settle quarrels. If his training is built on practical lines, like those used in Gurgaon for Mr. Brayne's "Village Guides", he will also be versed in village sanitation, in simple medical remedies, in elementary questions of practical agriculture, in recreational leadership, and the principles of co-operation.

Just as important as the teacher is the teacher's wife. In some cases she is herself a trained teacher and helps her husband in the school, and that is all to the good. Where that is not the case, she should be given a special short course to prepare her for her responsibilities. The Bishop of Dornakal suggests the ability to conduct a village women's Bible class, a knowledge of elementary hygiene and nursing, and of Indian music as minimum essentials for the teacher's

wife. Mrs. Azariah has herself for many years conducted a class on these lines for wives of students in Dornakal. As yet, men can do little or nothing for village women; but through the teacher's wife there is opened to them their one door of opportunity.

We have considered what manner of man—or woman—we will try to select for training, and the attitudes and skill we shall try to produce. We need next to think of the type of training-course we shall provide. Such training falls under two heads—the initial course, which should either precede the teacher's entrance upon his vocation, or else follow after not more than two years of teaching experience; and secondly, recurring training in the form of periodical 'refresher' courses, teachers' meetings and discussion groups, and supervision.

The question of initial training is an exceedingly complicated problem. Under it we need to consider first of all the types of persons who stand in need of training for the teaching of religion. Such persons fall naturally under three classes:

1. Those who will become teachers in Christian Schools, working under the care of the Indian Church, or of some mission organization.
2. Those who will teach in secular schools, managed by District Boards or local *Panchayats*, but who may, as suggested in Chapter VI, become available for teaching religion outside of school hours.
3. Pastors and catechists, whose work will be connected directly with the church rather than the school, but who need a knowledge of the theory and practice of teaching religion.

Again we need to classify the types of institutions in which educational training will be given. These we may roughly divide as follows¹:

1. Christian training schools which have to meet Government requirements.—In these, the

¹ See the *Jerusalem Report*, Vol. II, pp. 100–103.

preparation for the teaching of religion must be fitted into an already full Time-table.

2. Non-Christian training institutions.—Here all religious teaching will have to be given outside of school hours, and in many cases outside of the school compound.
3. Christian institutions for theological or Bible training.—In these the difficulties encountered are just the converse of those met with in the two previous classes. Here there is an abundance of "religion"; but in many cases a dearth of the educational principles underlying its successful teaching.
4. Short intensive courses.—Splendid examples of these are the courses offered by Mr. and Mrs. Annett in their Teacher Training Institute in Coonoor (English) and in their short courses (vernacular) given in different parts of India.

In general, the first three types of institutions here mentioned correspond roughly to the three types of service mentioned above; but there is bound to be a certain amount of overlapping, as when a man trained in a Christian training school (type 1) comes to teach in a secular Board School (type 2). In this complex situation it is impossible to make definite recommendations as to the training curriculum that should be followed under these widely varying circumstances. Instead of this we shall try to indicate under broad general headings the kind of training which a Christian village teacher should receive, realizing that the application of these principles will vary in every local situation. This training falls under five heads:

1. *A study of Indian village life.*—As has been previously stated, one of the first requisites for the village workers is "rural-mindedness". All too frequently the Christian teacher of Depressed-Class origin turns from all that savours of the village and of Indian customs to the habits of the city and of Western civilization. For this the missionary is in some measure to blame; on the other hand, it is partly a natural

"escape" from the old conditions of life among the untouchable classes, to something new and altogether different, which seems to promise release. Whatever the cause, the result is deplorable, for it separates the "Europeanized" Christian community as a thing apart, neither Indian nor Western, stranded in a backwater separate from the currents of national life. To remedy this calamity, we need to develop a course in the study and investigation of the Indian village. Such a study can well be carried on through the making of simple surveys of local villages. Such surveys have already been made by Professor Gilbert Slater of Madras¹ and his students; by the Rev. William McKee, formerly of Moga, Punjab, who devised a form to be followed by his training students;² and by Dr. Spencer Hatch, of the Y.M.C.A., Trivandrum, Travancore. One prepared by Mahatma Gandhi is in use in the Gurukul, Kangra, at Hardwar, and may be obtained from the Principal. There is a need for further experimentation; and for the production of Survey Forms, suited to each area of India, and simple enough to be used by students of Middle School grade. The survey should deal not only with the structure of village society, but with such definite topics as village health and recreation, with indigenous industries found in the locality, with the money-lender *versus* the Co-operative, and with the religious beliefs and customs of the village.

2. The second subject of the curriculum should be a study of the child; for as previously stated it is in society and the child that we find the double determinant of any successful course of study. Here again is a field where there is great need for experiment and exploration. We need books of child study and simple psychology, to be written preferably by Indians, in an Indian setting. Meantime, we can make use of the books which have already been produced by students

¹ Slater, Gilbert, *Some South Indian Villages*.

² Obtainable from Rev. A. E. Harper, Moga, Punjab.

from the West,¹ and experiment in the adaptation of our own knowledge of child life to the Indian situation.

As mentioned in the previous chapter, in this study of the child, the student must not overlook the problems of sex. While village teachers will not have sufficient background to venture upon formal teaching of Social Hygiene, they should be so grounded in its principles that they will be able to give informal advice and counsel where it is needed, whether by pupils or parents; and most important of all, to create by example, standards of wholesome and Christian home life.

3. The next requirement is knowledge of the subject-matter of the Christian religion. In the case of students who come from good Christian schools, this requirement is at times already fulfilled; in other cases it is usually sketchy and incomplete, and sometimes wholly lacking. Even where there is good foundation-knowledge, it is sure to need revision and re-arrangement from the point of view of the teacher. There is much need for a study of this material from the standpoint of Christian projects, and for practice in arranging subject-matter around units of activity. The student should also become thoroughly familiar with the non-Christian beliefs and practices of villages in his locality, learning their good as well as their evil side, and keeping constantly in mind the principle of Jesus, who came "not to destroy but to fulfil". He must be conversant with the lives and achievements of great Indian saints and reformers, Christians and non-Christians—Pandita Ramabai and Narayan Vaman Tilak; Ranade and Gokhale; Sadhu Sundar Singh and Mahatma Gandhi; and in addition to these and many other names of nation-wide fame, with all local leaders who are helping the Kingdom of God and the cause of human brotherhood. "He needs a sound understanding of the Christian faith and an eager loyalty to it, along with an intelligent comprehension

¹ See Annett, E. A., *Psychology for Bible Teachers*.
Kilpatrick and Olcott, *How We Learn*.

of the life around him—the devotion of the older evangelist with a much broader range of ability and interest. He must be able to interpret the home and the family, the daily work of the hands in field and garden in such a way that the spiritual element shall be as near and vital and pervasive as it was to the pagan, though now transfigured in the light of the Christian message."¹

4. The fourth requirement for this course is observation of good religious teaching and the opportunity for graded participation in it under careful supervision. The need for this practical experience cannot be too strongly emphasized. Without it, no amount of theoretical knowledge will avail. Without supervision and subsequent criticism accompanied by constructive suggestion, bad habits of teaching will only become intensified by repetition. In some cases this practice will take place in the Day School, in others in the Sunday Schools; yet again in the Daily Vacation Bible School. If all these fail, groups of children may be gathered in from the street. In no part of India are children ever lacking. "Method" will be acquired chiefly through observation and practice, with preliminary and subsequent discussion of the activities seen and used. For example, "method" in Christian service to the community has been learned in the Chapra Training School through an intensive anti-malaria campaign carried on in adjacent villages.² Of all institutions, Theological Seminaries are perhaps most prone to substitute the theoretical for the practical. Here we would call attention to the excellent example of Bishop's College, Calcutta, where supervised practice-teaching is a required part of the course. Ability to pass a practical examination in teaching is just as necessary for the theological student as for the one in secular training.

¹ *International Review of Missions*, April 1929, p. 235.

² See Cranwick, G. F., *Fourteen Experiments in Rural Education*, Second Edition, p. 83.

5. The last requirement for this course is that of growth in Christian character. Its difficulty lies in the fact that it is an "imponderable", which we cannot measure in a final examination. Nevertheless, its growth is to be the aim of all our training, for without it all professional ability is as naught. "Though I know all mysteries and all knowledge, I am nothing." For this process of spiritual growth, no formula can be laid down; yet there are several lines of effort which are of proved value. Of these, one is the daily practice of worship, both private and group; another is the carrying on of activities in which the spirit of mutual service and Christian compassion and helpfulness is developed. A third is a relation of close intimacy and personal friendship between the students and the staff of the training institution. Formal contacts in the classroom count for little. It is in the sharing of worship and of play, in the carrying out of co-operative enterprises of service to the community, wherever possible through the natural contacts of living conditions and common meals, that character-forming influences are free to work. It is for this reason that the too frequent "wall of partition" between the Mission bungalow and the school needs to be broken once for all.

"Picture a sparsely furnished room next to the big dormitory. It is the Principal's room. He is lying on his bed, or on that part of it that is not occupied by boys. The lads are yarning with the 'Chief' as they would to a friend. It may be the question of minor thefts in the school; or in what spirit 'Chapra Boys' should take a victory in games; or how they can best serve their country when they leave school and go out into the world. In such talks character-building is done."¹

But initial training is not enough. However adequate it may be—and how seldom it is adequate we know

¹ Cranwick, G. F., *op. cit.*, p. 85.



The 'talking-box' holds the children spell-bound.

all too well—unless the stream is connected with a perennial spring, it soon runs dry. We turn then to the recurring need for refreshment and inspiration. Our ideal teacher is to be, as Mr. K. T. Paul states, “a point of contact between the hungry village and the rich stores of knowledge and practical assistance wherever that may be”.¹ This is the ideal; as a matter of fact, “he is likely to grow discouraged and his practice to degenerate into unthinking routine, because it is so extremely difficult to do his work well; he is isolated from others engaged in education; the environment is narrow and uninspiring. Even the very well-trained teacher has a rough road in the villages.”²

There are at least two practical ways of overcoming this difficulty. One of these is that of holding frequent “refresher” courses; or “summer schools”. Certain missions are already making use of this excellent practice. Where the number of teachers is too large to admit of the attendance of all at any one time, some such method can be worked out as is now used in one or two South India missions, where each teacher gets a chance to attend every second or third year. In many places the local teachers gather for the monthly pay day, and this opportunity is made use of for model lessons and discussions of new methods and particular problems.

In one of the Southern States of America, a suggestive method is employed. Here adjacent schools, to the number of a half dozen, are organized in a group. The school which does the most outstanding work is selected, and the teachers of the other schools are allowed to close their own for half a day in each month. All gather in the selected school and observe and learn from its successful experiments. Each teacher tries to produce in his own school something worthy to show in turn to the other members of the group.

¹ *Fourteen Experiments*, p. 6.

² Olcott, *Village Schools in India*, p. 180.

Such efforts are worth while, but insufficient. No succession of sporadic efforts at re-training can become adequate without the use of regular supervising teachers. Here we need to emphasize the fact that by *supervision* we do not mean *inspection*. The inspector comes to criticize, to evaluate, to check up records, to determine grant-in-aid. However much he may desire to be constructive, by the nature of the case he is almost sure to be regarded as the teacher's natural enemy. The supervisor, or as he is better named, the "helping teacher", is just the opposite of all this. He comes periodically to the school, not to investigate or penalize, but to listen with sympathy to the teacher's problems and difficulties, and to give constructive help in their solution. The supervisor must be first of all the teacher's friend, and must win his complete confidence and trust. For this reason, while the supervisor needs to be a man of higher education and further training, than the teacher, it is well to have him not too far removed. He needs to be himself a "village" man, not spoiled by the adoption of urban standards, not so sophisticated that he will find it difficult to share the teacher's home and partake of village food. In the development of this system we have much to learn from the work of the Jeanes Foundation in the Southern States of America, and from the similar organization that has grown up among Mission schools in Africa. While this plan has not yet been widely used in India, in the few places where the experiment has been tried, as in the area of the Arcot Assembly in South India, it has been very successful. It is there closely linked up with the work of the Union Mission Training School near Vellore. Wherever possible, some such connection should be maintained. An excellent practice is that of so planning the programme of the training institution that one of the members of its staff may spend much time in visiting old students, seeing them at their work, and in this way keeping a vital connection between the training school and the problems of its area of service.

We need still to consider the nature of the centre which will be chosen for the training of village teachers, be this a normal training school or a theological or Bible school. This centre needs to be located in a rural district, amid simple surroundings which approximate to the conditions of the typical village school. "The teachers in training must have experience of real work in villages. Their whole outlook must be set toward the villages. Their practical work should be under the actual conditions obtaining in the district in which they are to work, and the material for their laboratory studies in the central training institution must be drawn from village work."¹ When we examine current Mission practice, we find that in the majority of cases, a policy exactly opposite to this has been followed. The training institution has been located in a city or at least in a large town. There has no doubt been a feeling that for the village boy or girl it is a real part of the educative process to bring him in contact with the wider interests and broader outlook of the town. There is much to justify this theory—everything in fact except its practical result, which is the urbanization of the student, making him unwilling to return to rural life. If this were a form of that divine discontent which would enable him to improve village conditions it would be well worth while, but it has not usually proved to be constructive in its outcome.

There is another practical difficulty resulting from urban forms of training. The student receives his opportunities for practice in a good building; he is usually responsible for the teaching of only one class; his pupils are provided with books; he has access to blackboards and a greater or less choice of simple equipment. He finishes his training and takes charge of his first school, and, *presto!* the scene changes. He finds himself in a one-room school, where he is in charge of from two to five classes. Most of his pupils

¹ Miss E. A. Gordon, in *The Christian Task in India*, pp. 79-80.

have no books ; there may or may not be a black-board ; maps and other teaching equipment are conspicuous only by their absence.

It is the writer's conviction that village teachers should be trained under the very conditions which they will have to meet in the schools of their locality. As is done in the Vellore school, they should have supervised practice in the management of at least two classes at a time. Their school-room should be a replica of a village school—just enough better to show what they can themselves accomplish in the way of improvement. An important part of the course should be practice in the making of blackboards, maps, globes, manuscript readers, simple charts and wall pictures, together with apparatus for teaching number work. Where this is done, the new teacher will look upon his environment as something to be made over "to suit the heart's desire" ; under the present system, it is merely a deadening incubus to which he succumbs. In cases where the buildings are in a town and the training centre cannot be transferred, some makeshift method must be devised, such as the use of the nearest village schools for periodic practice, or the sending of the senior class out into the *mofussil* for certain months of practice before the end of their course.

The salary of the village teacher is a question that needs thoughtful consideration. In too many cases Missions have unwittingly become employers of sweated labour. It is easier to state the problem than to indicate its solution. Limited Mission funds ; numerous, small, scattered Christian villages ; a poverty-stricken Indian church—these are but some of the factors in a situation that tempts Christian organizations to the employment of teachers on less than a living wage. Yet if we accept Christ's principle of the worth of personality, we have no right to offer a man or woman a salary which we know to be insufficient for the supply of a decent standard of living, and whose deficiencies conduce directly to debt and other forms of dishonesty. The increase

of Board Schools points to one door of escape. Instead of the old ideal of a school for every Christian village, let us learn to co-operate with other agencies, train teachers for service in secular schools, and concentrate on "fewer and better schools" with better trained and better paid teachers.

In the providing of training centres there is a field for considerable advance in co-operation between missions. It is impossible for every mission to carry on a separate training institution. By a wise pooling of funds and *personnel*, it is perfectly possible for every provincial area to have its own 'Moga' or 'Vellore' for normal training; its own united theological or Bible school; its own system of refresher courses and supervision of teaching. We are all learning to work together, but each successful effort shows the need for further achievement.

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CHAPTER IX.

WHAT IS IT ALL ABOUT ?

"It would seem, indeed, that [Christ's] method provides a complete answer to the demands of modern educational science, and incidentally a striking contrast to the traditional type of teaching. He is concerned always with persons and their growth into freedom and fellowship; with enabling them so to apprehend reality as to relate it to all the daily activities of heart and mind and will; and with arousing in them a motive strong enough to unify and inspire and transform their whole selves."

—Canon Raven.

"Modern education at its best is concerned with the growth of personality. Its aim is to assist human beings to become themselves."

—*Jerusalem Report*, Vol II.

WHAT is Christian Education ? In all the preceding pages we have thought about it, discussed it, worked upon its problems, and tried to catch the vision of its meaning worked out in human life ; but have made no effort to define it, or to formulate its underlying philosophy. This procedure is probably right, for in life, use and practice precede understanding. It was through the experimental use of electricity that man came to understand something of its nature. That is the way of life and of sound education :—we experiment ; and then try to understand ; and then return to further applications of our increased knowledge. This concluding chapter is then an attempt to make explicit the principles which have been implicit in the preceding ; to gather together and formulate the aims and objectives of that 'education of the spirit' which we have tried to see at work in the village schools and churches of the Indian countryside. Those who desire a fuller exposition are directed to the second volume of the *Jerusalem Report*, where these principles are dealt with in a more adequate manner.

What are the objectives of Christian education ? What are we trying to do when we give religious teaching in the Day or Sunday School ; when we gather



"Instead of the prickly pear shall come up the zinnea."

Page 105

children for worship in the village church or under the shade of a banyan tree; or when we lead them out for a village "clean-up" or a dramatic performance? To these aims we may give various expressions—probably there is no one statement adequate to cover all our purposes. The simplest definition of our objective is that we are working for the growth of Christ-like character, both in the individual and in the social group. Canon Raven calls this process: "Fullness of growth in God."¹ This writer further analyses the process in terms of the child's relations with the physical world of *things*, showing his growth as he adjusts himself to the inflexible world of natural law and learns to control and use it; then in the development of his social nature, as he finds his place in the world of people and gradually achieves a balance between conformity and independence; and thirdly in the growth of his consciousness of the One beyond, as he enters into "the idea of the Holy". "Man cannot live, does not live, without reference to ends outside himself and his society."² Such growth, because it is growth, not accretion, must be free: it must proceed from within the child, from the "new birth" of a living principle within the soul. It is here that we are dealing with the imponderable, the unpredictable, the "supernatural". It is here that all rules and formulas break down. Yet this growth, mysterious in its beginnings, while free, is "not undirected";³ and it is in this guidance that the teacher's place is found.

Does Christian Education aim to be 'transmissive' or 'creative'?—"to hand on a religion, or to create a new world?"⁴ Dr. Coe lays great emphasis upon the second objective—to him religion is "the way of perpetual discovery and perpetual creation." We are to be "creators with Him, evoking the unprecedented by our own thinking, experimenting, daring, and

¹ Raven, Canon Charles E., *Christ and Modern Education*, p. 201.

² *Op. cit.*, p. 76, and the whole of Chapter III.

³ Report of All-India Religious Education Conference, p. 3.

⁴ Coe, Geo. A., *What is Christian Education?* p. 29.

suffering."¹ For most of us, both aims must be included in an adequate objective. Religion is worth transmission both for its own intrinsic value, and for its use in bringing about the new social order which is the Kingdom of God. It is an end in itself and a means to an end as well. But because of our natural readiness to rest content with the transmissive aim, we need to stress vigorously and continuously the need for education in its creative aspect in order that, instead of lagging behind the march of civilization, it may reach ahead in daring adventure and take its place among the foremost builders of that "new heaven and new earth, wherein dwelleth righteousness."

Another problem calls for solution if our objectives are to be clearly defined. Is the term Christian Education to be inclusive of the whole curriculum, or is it to be applied only to certain periods of worship, to specially chosen activities, and to the study of definitely religious material? Are we to consider all life as the expression of religion, or only certain of its particular aspects? Here we find conflict. Canon Raven rightly declares, "Religion should be co-extensive with life: too often it is a compartment within it."² Dr. Soares says, "Religious education is not something added to education, nor something apart from it. It is a certain quality of education..... Religion need not always be explicit; it may always be implicit. Religious education would make explicit the religious quality of the educational process."³ But emphasizing over against this inclusive attitude the need for a more specific emphasis upon religion as such, the preliminary paper submitted to the Jerusalem Conference states that "The term 'religious education' is intended to comprehend all efforts and processes which foster specifically religious insights, feelings, and attitudes, in contrast with those other interests and activities of

¹ *Op. cit.*, pp. 32 and 33.

² Raven, Canon Charles E., *Christ and Modern Education*, p. 150.

³ Soares, T. G., *Religious Education*, Introduction, p. xvii.

life which, while they may, and should, be consecrated, vitalized, and rendered more significant by religious experience, yet have their own distinct place and right in human development."¹

In reality, as this paper goes on to make clear, religious education, like religion itself, is both a thing apart and the great whole. It permeates all human experience, and yet transcends it. We hold all places sacred and all occasions holy, and yet we set aside both places and times for more vivid experiences of God's presence, in order that such transcending realization may influence and transform the dusty street and the dragged hour of the common day;—that having companioned with Christ in the Holy Land, we may henceforth see Him

“Walking on the water

Not of Gennesaret but Thames.”

Any theory of Christian education that fails to grasp this double aspect is in danger of falling into one of two opposite errors; on the one hand, a vagueness that, finding God everywhere, yet fails to find Him clearly anywhere; and on the other hand a “religious secularism”, which by shutting religion into certain walled gardens of life, drives all its natural growths into the outer jungle of materialism.

If these are aims of Christian education, what are the processes by which they are to be attained? For a succinct statement we turn again to the *Jerusalem Report*, where we are told that it “includes all efforts and processes which help to bring children and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to establish attitudes and habits of Christ-like living

¹ *Jerusalem Report*, Vol. II, p. 3

in common life and in all human relations."¹ In this description we seem to be dealing with a process rather than a crisis; with gradual growth rather than a sudden transition. Is there then no place in religious education for the experience of conversion? An interesting study of this experience among Indian Christian youth has already been made, and is available for use.² Here it is only necessary to say that Christian theology and psychology agree on the fact of the new spiritual experience that is necessary for the expanding life of every young person, and that is most frequently passed into during the period of adolescence. Whether we call it "integration" or "conversion", the inner reality is the same. In some cases the change comes suddenly, with an accompaniment of strong emotion; in others as gradually and imperceptibly as the ripening of the corn, or the coming of morning light. God may speak to the soul in the tempest, the thunder and the whirlwind, or in the still small voice. What we are to aim at is not the method but the result; not the emotional crisis but the "new creature". There are few St. Pauls in Christ's Church; but many Timothys.

One final characteristic is not to be passed over. We are considering a form of education which is to be not only Christian but Indian. Christian education will never root itself in the Indian soil until it is planted and tended and watered by Indian hands. Too often in the past it has been merely a Western product superimposed upon an Indian situation. The writer recalls a conversation with an educated Mohammedan gentleman who told of his childhood experiences in the Bible classes of a mission school. He said that it never once occurred to him that the lessons which he memorized there were *religious* or had any relation to the worship which he attended in the mosque. He met a foreign religion presented

¹ Vol. II, p. 4.

² Annett, E. A.

in a foreign way, and its effect was *nil*. Those of us from Western countries who work in India need to be always conscious of our limitations and ever striving to transcend them. "It is possible for the ambassadors of Christ to be physically present in a country and yet to have little touch with some of the deepest, strongest currents in its life. . . . It is our duty to make sure that all we are doing is related as closely as can be to the thoughts that are stirring in the minds of men and to what is best and highest in their aspirations."¹

Indians and missionaries must co-operate in carrying out an important advance, which is necessary for the realization of our ideals. The All-India conference at Bombay strongly recommended the selection of Indians of special experience for training abroad in the principles and practice of religious education. This is what we greatly need—men and women trained in all of scientific method that the West has to give, aflame with the self-giving spirit of our Lord, and able through their own birthright to discover new ways of interpreting to the boys and girls of India their heritage of the Oriental Christ.

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Frontispiece



BRAZENOSE COLLEGE, OXFORD

A YEAR IN ENGLAND

FOR INDIAN STUDENTS

by

WILFRID THORLEY

LONDON
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PREFACE

A teacher accustomed to the Direct Method in general, and to the present writer's previous books in particular, will not need to be reminded that the lessons here given should first be learnt from his oral delivery, and that each exercise is itself a lesson capable of infinite expansion, and hardly to be attempted by his pupils in writing save after their spoken performance following on his own.

Within the narrow compass of these pages it has, of course, been possible to give only a bare outline of the big subjects; but it is hoped that these may be found accurate as far as they go, and that the pathways here trodden may lead the abler students to the wider highways of general knowledge. To master a new language is to look onto the world through a new window, and this book is intended to help the student to interpret what he sees there in so far as this may be done by a mere mapping of the view. To impart information through its vocabulary, to illustrate matter through its medium, has been the difficult aim.

For help in regard to special subjects I have to thank my former colleague, Mr. C. S. Rutter, my sister, Miss J. Thorley, formerly on the staff of St. Thomas' Hospital, and several young adepts who have followed sporting encounters more recently than I. My thanks are also due to Messrs. Macmillan and

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Co., Ltd., and to Messrs. Twining Models, Ltd., for useful illustrations acknowledged in the text. "London Pride," which concludes the volume, is reprinted from my book of poems, *The Londoner's Chariot*, by kind consent of Jonathan Cape, Ltd.

W. T.

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A YEAR IN ENGLAND

I

WHO ARE THE ENGLISH?

1. The Welsh people alone can claim direct descent from the ancient Britons. They are Celtic, like the Bretons now living in France, whose language is also akin to theirs. Some of the Irish and some of the Scotch people are of the same race. The oldest known inhabitants lived by hunting with weapons made of flint, and these are still to be found in many parts of England. *Lin, dun, coombe* and *aber* are frequently found in Celtic place-names.

2. The first known invasion was that of the Romans in 54 B.C., and their coming was greatly to the benefit of those whom they overcame, since, being excellent engineers, they taught the Britons to make roads and bridges over which you may still stride. One of their highways was the Watling Street, which runs northward from Dover (the supposed place of their landing), through Canterbury and London, to Chester.

3. Under Hadrian, they built a great wall from the Tyne to the Solway Firth to keep back the raiding northern tribes. The names of towns ending in *chester, caster* or *cester* bear witness to a site near which the Romans once struck camp, while *Colne* and *Lincoln* were formerly Roman settlements. They also made a re-discovery of the healing waters of Bath, and brought a better skill to their use than the rude Britons had known; and there an abundance of their

coins, their earthenware and their jewellery has been found.

4. When the Romans went away, soon after A.D. 400, the Britons were no longer able to withstand the Picts and Scots who came pouring over Hadrian's Wall. So they invited the English (i.e. tribes of Jutes, Angles and Saxons who lived the life of sea-raiders about the mouth of the Elbe), to come over and help them. Unfortunately for their hosts, these foreign guests were so successful that they seized the land of the British and settled there, over-riding its late rulers, and imposing a new language on them.

5. These English were not Christian, but after they had been here about two hundred years (i.e. in 610), Augustine came over from Rome and persuaded them to give up the worship of Thor and Odin for that of Christ. The names of places ending in *ton*, *hill*, *ham*, and *ford* show where these tribes settled, while *Thursday* and *Wednesday* remind us of the names of their two chief gods, and *Yuletide* and *Easter* of the pagan festivals which were replaced by Christian ones.

6. But their right of tenure was soon challenged by the continual inroads of the Danes, who ravaged the coasts, burning and pillaging every village which they came near. The Anglo-Saxons had so long led the quiet life of prosperous farmers that they had forgotten how to fight, and were, therefore, unable to drive back the invaders. Little by little the Danes began to settle, starting in Norfolk and Suffolk, and gradually extending to the west and south, and harrying the natives wherever they went.

7. King Alfred was the first who, still smarting under heavy defeats, was able to hold them in check, setting limits to their territory and to the cruel exactions

which they had imposed upon the people. The names of places ending in *by*, *wich*, *thwaite* or *thorp* are the sites of Danish settlements, and surnames ending in *son* (like the famous Nelson, a Norfolk worthy), have come down to us from a like source.

8. King Alfred is called the Great, not merely because he subdued the Danes, but also because he founded our navy, told time by means of candles, wrote books, and encouraged others to do so, and started the Anglo-Saxon Chronicle. The kings that followed him were less strong and less wise than he, and England finally fell into the hands of Canute, who was also king of Denmark and of Norway.

9. During all this time these same Danes or Northmen had been over-running the north of France, which they now held by right of conquest, and on the death of Edward the Confessor, William the Duke of Normandy crossed the Channel to take England from Harold, son of Godwin who, as the most powerful Jarl (or *Earl* in our modern spelling), had seized the throne. He was defeated by William at Hastings in 1066, and the land was at once parcelled out among the Barons of the Conqueror's retinue, and ruled by him with good effect though with great severity.

10. William ruthlessly put down all rebellions, instituted the Curfew Bell as a safeguard against fire (the houses being then of wood), and set going a great survey of the land and the people, which was recorded in full detail in the Doomsday Book. Since those times no wholesale infusion of foreign blood has modified the breed of the British Islanders, though the greater laxity of our immigration laws, as compared with those of other countries, has led a vast number of the poorer classes of many countries to seek a

shelter, and sometimes to find a fortune, in the East End of London at Whitechapel, or in its West End at Soho.

EXERCISE I

1. Name English towns which now exist on the sites of (a) Celtic (b) Roman (c) Anglo-Saxon (d) Danish settlements.
2. In what parts of Great Britain are descendants of the original inhabitants still to be found.
3. To what other folk are they related, and how is the kinship shown?
4. How did the oldest known inhabitants of England live?
5. Who made the first known invasion of Britain and when?
6. What relics of these invaders are still to be seen and where?
7. How came the Britons to lose their language?
8. When did the English become Christian, and who persuaded them to do so?
9. What words still remind us of the old pagan religion and its rites?
10. Where did the Danes first settle, and what famous name shows descent from them?
11. Why is King Alfred called the Great?
12. Give the date of the Norman invasion, and state its outcome.
13. What two districts of London have a large foreign population?
14. Name two important English historical records, and say who instituted them.
15. Write sentences using (a) synonyms (b) contraries for the words *seek* and *withstand*.

16. Insert appropriate prepositions in the following sentence: *I land . . . Dover . . . Kent . . . the 30th . . . July . . . 4 o'clock . . . the afternoon.*

17. Write sentences to illustrate the difference in meaning between (a) *come over* and *over-come* (b) *run over* and *over-run* (c) *ride over* and *over-ride*.

18. Explain the several meanings of the word *host*, and give their contraries.

19. Explain how the following words change sense by altering a single letter of each: *harry*, *heal*, *smart*, *breed*, *land*, *skill*, and *rude*.

20. Name two titles of high rank, and say how they came into the language.

II

ENGLISH SURNAMES

1. The Norman invasion, followed by the long predominance of French in Court and Parliament, is enough to account for the large number of our French surnames, though it by no means follows that their bearers are of French descent. For the tongue of the dominant caste at once translated into its own terms the names of those who served it wherever these were directly derived from a man's occupation, so that *Arrowsmith* became *Fletcher*, Bowman became *Archer*, *Wright* became *Carpenter*, and so on. And even where this was not done for him, the native would often be very ready to filch the appearance (and the worldly advantage) of a distinction which his descent did not warrant, by using instead of his own patronymic an equivalent from the language of his betters.

2. Real Norse names are more frequently met with in the North of England and in Scotland, very many of the Highland people being nearly akin to the Scandinavians. This kinship is revealed not only in their physical appearance, but also in the special run of the notes which their voices follow in speaking. *Anderson*, though common to both sides of the border, especially abounds to the north of it, along with the variant *Henderson*, though *Andrew* (Scotland's patron saint) has displaced as a christian name the older form of *Anders* from which the surname is derived. These names oftenest derive from the diminutive or popular form, so that *Will*, *Wat*, and *Sandy* replace the graver *William*, *Walter* and *Alex-*

ander in *Wilson*, *Watson* and *Sanderson*. The prefix *Mac* is a characteristic of Scotch names and has the effect of the *son* after them, as in the leading Celtic clan-name of *MacDonald*. *Thursfield*, *Thoresby* and *Thorley* are variants of a Scandinavian original which are found to the south of the Tweed; but the name of the great northern god is nowadays more often veiled under such disguises as *Tuttle* and *Tuffery*, which give no hint of the original thunderer.

3. Few people know or (unfortunately) care to know the meaning or the origin of their names, even when these are continually encountered. In fact their frequency stills the inquiring spirit. *Shepherd* explains itself, but less obvious is the fact that *Barker* is a synonym for the same word (but not for a loud dog or a man who strips a tree-trunk), its present form having been reached by successive corruptions from the French *Berger*. *Smith* and *Miller* are good Anglo-Saxon, like the vast bulk of the commoner names, but they may well be borne by men of Celtic breeding, for outside Ireland and the Hebrides the original names, like the language, were often obliterated by the tide of conquest. It need hardly be added that these occupational names are not now any index to a man's business or pastime. Mr. *Baker* may be an accountant and have never touched dough, Mr. *Shepherd* a schoolmaster and have never held a crook, and Mr. *Fisher* a house-agent who has never thrown a line or dragged a net.

4. Many feminine forms have been preserved as surnames, though lost to the language as words, such as *Baxter* (for *Baker*) and *Webster* (for *Webber* or *Weaver*). Personal characteristics (of their far ancestors if not of themselves) are recorded in the names

of those who answer to *Lightfoot*, *Redhead* or *Armstrong*, while evidence of the ancestral dwelling-place persists in those who are named *Hill*, *Bridge*, or *Field*, or compounds of such words. Purely French names like *Martineau* may generally be traced to a Huguenot ancestor who fled across the Channel, but such names provide merely a sprinkling among the general mass.

5. And it must always be remembered that many names have a purely accidental identity with English words to which they are in nowise akin, having reached their present form through centuries of mispronunciation by the unlettered before the advent of a fixed spelling. Thus the apparently simple *Catchlove* is a corruption from the French *Chasse-loup* or *louve*, a nick-name for a Wolf Hunter, *Cathedrall* (as a name) is a corruption of the quite English *Gatherall*, probably first given unflatteringly to an over-thrifty and self-stinting person, and *Fletcher* may not only imply French *flèche* but also old English *Flesher*, i.e. a *Butcher*.

EXERCISE II

1. Give the Norman variants for the English surnames *Arrowsmith*, *Bowman* and *Wright*.
2. Who is Scotland's patron saint, and what form of his name is preserved in a well-known Scottish surname?
3. Why are people with French surnames not necessarily of French descent?
4. Give compound names formed from *Hill*, *Bridge* and *Field*.
5. Find in paragraph 1 synonyms for (a) to steal (b) social superiors.

6. What river marks the border between England and Scotland?
7. Name the Scandinavian countries, and say what parts of the British islands show similar names to theirs.
8. Give the old feminine forms of *Baker* and *Weaver* and say where they are to be found to-day.
9. Give six words which rhyme with *dough*, one of them having a similar spelling.
10. What is the chief source of the purely French names to be found among Englishmen to-day?
11. Give the origin of *Barker* as a surname, and say what it might mean if used as an ordinary word.
12. Who was Thor?
13. Give two meanings each for the words *still* and *spirit*, and explain the connection between them when both are used as nouns.
14. Name important invasions of England, and explain their effects on the language.
15. What calling is followed by those who throw lines or drag nets?
16. What are the Hebrides, and where are they?
17. What is the difference between a business and a pastime?
18. What sort of person would be first called Gatherall?
19. Of what country are you a native?
20. Quote two surnames of to-day which are synonymous.
21. Give homonyms of the name *Wright*, and sentences to show their meanings.
22. What is a common prefix to Scotch names and what does it mean?

23. Give six names derived from (a) occupation (b) personal characteristics (c) place of dwelling.
24. Explain the two meanings of the substantive *mass*, and show how it may be used as a suffix.

III

HOBBIES OF THE ENGLISH BOY

1. A favourite hobby with English schoolboys is stamp-collecting, though the finding and labelling of birds' eggs runs it close in their esteem. But the first-named is less liable to destruction by some unforeseen accident, though the element of adventure which is involved in acquiring specimens of the latter finds no counterpart in the slow and studious acquisition of the tiny squares of coloured paper with their perforated edging.

2. In classifying his specimens a boy picks up a good many geographical facts, and the more pictorial of the stamps certainly feed his hunger for romance by suggesting to his eager fancy the far away beauties of foreign lands which he may never see. Thus, indeed, is the longing to go to sea often born in him, much to his parents' dismay when they have other projects in view.

3. There are, of course, many forgeries and bogus stamps for sale; they may be found out in several ways. The perforation may vary in gauge from the true one; the paper may be of the wrong kind or bear a wrong watermark; or it may be printed by lithography instead of from an engraved plate. But if these facts are borne in mind, it is usually possible to distinguish between sham stamps and genuine.

4. The first of all postage stamps was the 1d. black stamp of Great Britain issued on May 1st, 1840, and bearing the profile of the young Queen Victoria copied from a medal which had been struck in 1837 to celebrate her first entry into the City of London after

her accession, and she would never allow this to be replaced by a more elderly version of her features.

5. The problem of its effective engraving was solved by the discoveries of an American named Jacob Perkins, who came to England from Massachusetts. He had found out how to harden or soften steel at will, how to engrave on steel, how to transfer figures from one plate to another, and, finally, how to effect an elaborate ornamentation by geometrical lathe-work in the style of the thousand-petalled roses which make a maze of lines on the back of watch-cases.

6. A curious point in these early stamps is that they bear single letters in each of their corners, a device which was hit upon in order to prevent people from sticking two unspoilt halves together for re-use, since no two would match correctly. This points to the fact that a penny was at that time of much higher value in purchasing power than it is to-day, and to the further fact that letter-writing, and consequently, the use of postage stamps, was confined to so small a proportion of the public that it was possible to check their issue by this very simple device.

II

7. While stamp-collecting is a hobby which may be pursued indoors, the collecting of birds' eggs must be followed in the open air and fine weather, the breeding seasons of the various birds being studied, as well as their haunts and habits.

8. To rob a bird's nest is not, at best, a kind thing to do; and it is well, therefore, to make a practice of never taking more than is actually wanted, and of never leaving a nest quite empty. If a nest has two

eggs take only one; if it has but one then take none. Of course the temptations to break this rule will be many, especially after a nest has been discovered only after long watching.

9. The commonest of all English birds is the house-sparrow, and he is also the boldest and most familiar, for he may be seen hopping about in the busiest thoroughfares. He is first cousin to the hedge-sparrow, and both lay a tiny pale blue egg speckled with brown, the town-dweller building a nest in some corner of a roof or gable, and the country bird choosing a comfortable fork in the hawthorn, where the spiked twigs are thickest.

10. Another common bird is the lark, which sings in flight against the blue sky, clearly heard but often with difficulty seen, until it suddenly drops like a stone to the ground within a yard or two of the tiny hollow where its low nest lies. The nest is often noticed by pure chance; as you walk across a mown field your foot will perhaps fall within an inch of it, and you will only just avoid crushing the unfledged birds which sit with mouths gaping wide for food.

11. The rook builds in the tops of lofty trees to which his clan returns year by year for long generations, and his dark family is still hoarsely voluble from dizzy homes in old London Squares which once were rural, but now stand, like green islands of quietness, amid the loud tides of surrounding traffic. Unlike the smaller English birds, the rook prefers walking to hopping.

12. The lightning-like flight of the swallow, and the silver trail which it leaves on water over which it skims in chase of flies, are familiar sights of an English summer. The swallows build their nests

beneath the eaves of houses, unlike their cousins, the sand-martins, which flock together on the fronts of old sand-pits or the steep banks of low-bedded rivers where the indomitable birds scoop out long galleries, with their bills.

13. The swallow has a forked tail, and a white breast with a red spot on the throat, the upper part of the body being feathered with a beautiful glossy bluish black. It is a summer migrant, and the time of its coming is indicated in the well-known lines of Shakespeare

“ Daffodils that come before the swallow dares
And take the winds of March with beauty.”

14. A general favourite is the robin or red-breast which, according to popular legend, brings good luck to those who treat him well. No such kindly feeling is borne to the owl which sleeps in hiding during the day, and flits about silently in the dark like an evil spirit looking for its prey.

EXERCISE III

1. Explain how a hobby differs from a game.
2. Explain the difference between *face* and *features*.
3. Give synonymous words for *remember*, *discover*, *learn* and *counterpart*, and write sentences to show how the last word differs from *counterfeit*.
4. Which was the first stamp issued, and what colour was it?
5. Say how you can tell a genuine stamp from a sham one.
6. Give the two past participles of the verb *bear*, and illustrate by sentences the correct use of each,

7. Who discovered how to engrave on steel, and where did he come from?
8. Why had the first stamps a single letter in each corner, and what do you conclude from this curious fact?
9. Give synonyms for the following:—*very small, deep desire, verify, maze.*
10. Give the contrary of the following:—*sham, simple, harden, tiny, elderly.*
11. Give homonyms for *steel, sea, boy, sale, bear*, and illustrate their meanings by sentences.
12. Explain the different meanings of *watch* and *stamp*.
13. Give reasons why the sparrow and the robin are referred to as *he* in the foregoing piece, while the other birds are given the neuter pronoun.
14. Where is (a) the larks (b) the rooks (c) the swallow's nest to be found?
15. How do you describe young birds before they are covered with feathers?
16. When is the swallow seen in England, and what flower is in bloom before it arrives?
17. What makes it difficult to take eggs from a nest in a hawthorn tree, and what bird builds there?
18. Why do people treat the robin with especial kindness?
19. What does the owl do (a) during the day (b) during the night?
20. Write sentences showing different meanings of the word *kind*.
21. What is the difference between *walking* and *hopping*?
22. Write sentences showing the difference in meaning between *looking for* and *looking at*.

23. Give homonyms for *break*, *tide*, *seen*, *prey* and *blue*, and illustrate their meanings by sentences.

24. Explain the different meanings of *swallow* and *well*.

25. Say on which syllable of each of the following words the stress should fall:—*foregoing*, *favourite*, *indicate*, *indomitable*, *familiar*.

26. Give the verbs of parallel meaning immediately suggested by the substantives *flight*, *sale*, *song* and *pursuit*.

27. What expression in paragraph 12 shows that the swallow's flight is very swift?

28. What generally follows a flash of lightning?

IV

A LETTER TO A FOREIGN FRIEND

27 HAWTHORN ROAD,
WIMBLEDON, S.W. 19.
30th November, 1921.

MY DEAR FRANÇOIS,

First of all, excuse me for writing by machine instead of by pen, if (as I must assume) you share the general belief that only the pen-stroke will suffice to convey the promptings of the heart. I don't think that is true, though I must admit that set type is debarred, by its very nature, from revealing the personal idiosyncrasies of the correspondent as hand-script might do. But at the moment I am out of writing paper; and the surface of this present sheet welcomes each fall of the little lettered hammer with a clear impression, but flouts the pen-point with a horrible blur.

Secondly, excuse me for writing in English. Were I as much at my ease in your tongue as you are in mine, I would not hesitate to write in French; but things being as they are, I think this present medium will save your time and trouble in reading as much as mine in writing it. Please don't put it down to my laziness; now that I am earning my living, I have no longer the leisure which I enjoyed—and too much neglected—in my student days.

I am very glad to see your genial face looking out at me from the photograph which you send as a reminder both of your kind help to me in past days, and of the good times which we had together. Herewith please find my own likeness, already much

older-looking than when you last beheld me in the flesh.

I am really glad that your friend changed his mind about coming to see me. Nothing—if you will pardon me the frankness—is more foolish than to send people on a surprise visit to someone in London; and French friends are always doing it to their own and my confusion. Remember that London contains seven million people; think of the mere area of their distribution, the difficulty and time involved in getting across it, and the fact that the male population spend their working days many miles away from their place of residence. So that it is like trying to find a needle in a haystack when a foreigner lands in London for the first time and sets out to find someone whom he has never seen in a district he has never set foot in, especially when he has to make all his inquiries in a language he is not used to, and of people who are so busy struggling for a livelihood that they can spare no time to be polite! A student living at Ealing, shall we say, wants to visit a friend at Catford (both these districts being well within the London postal area). He finds a bus that will take him all the way, and cheerfully mounts to a front seat on the top, so that he may have a good view of London as he moves through it. So, indeed, he has, but he will probably find on reaching the house of his friend that he has spent two hours in getting there. And if his friend should be out . . .? If, then, you will ponder the foregoing facts, you will hesitate before sending anyone to pay a chance call, although I need not add that if I were free and at home, nothing would give me greater pleasure than to welcome any friend or relative of yours.

I am glad to be able to tell you that your English steadily improves, letter by letter. I wonder whether you deserve a similar compliment for your speech? Do not grumble at the continual grind of your class-work; you are a lucky man to have remained in the school-world with opportunities of continually adding to your knowledge and a greater length of holidays each year than falls to the lot of your fellows who have taken up a commercial career.

Why not spend part of next summer with me in London? You are welcome to a bed here and the benefit of our English conversation, if you care to come; though, as you know, I shall be kept busy at the office every day but Saturday and the good old English Sabbath.

With kindest regards and good wishes,

Yours sincerely,

GEORGE WALTON DAVIS.

EXERCISE IV

1. Who wrote the foregoing letter and to whom?
2. How did he write it and why?
3. Do you earn your living and, if so, how?
4. How can you have your likeness taken?
5. What is the population of London?
6. Do most Londoners live near their place of work?
7. What advantages has the teaching profession over and above many others?
8. What is a needle used for?
9. Give a synonymous expression for "a needle in a haystack."
10. What is hay and what is it used for?

11. Why was George Walton Davis free only on Saturdays and Sundays?

12. Have you ever set foot in London?

13. Explain by means of sentences the difference between "call *on*" and "call *at*".

14. Write sentences to show the different meanings of the word *ground*.

15. Write sentences showing how the word *mind* is used with the verbs *change*, *bear*, *bring*, *make up*.

16. Give synonyms for the following:—*suffice*, *admit*, *remain*, *retain*, *reveal*.

17. Explain, by means of sentences, the meanings of the verb *put* as modified by *off*, *on*, *down* and *up*.

18. Give the contraries of the following:—*to be glad*, *to save*, *to find*, *to remember*, *to fall*.

19. Say which syllable should be stressed in each of the following words:—*belief*, *letter*, *hesitate*, *foreigner*, *surprise*, *cheerfully*, *knowledge*.

20. The name of another part of the body rhymes with *tongue*: which is it?

21. Complete the following sentences:—(a) I earn a * * * * * but I win a * * * *. (b) Shall we go on top of the bus or * * * * *? (c) A hammer is a * * * * * but a typewriter is a * * * * * *. (d) We send a letter in an * * * * * and a newspaper in a * * * * * *. (e) Write the name and address of your correspondent on the * * * * * of the envelope and add your own on the * * * * *.

(The number of letters in each missing word is shown by the asterisks.)

22. Explain the different meanings of the words *sheet* and *leaf*.

23. Give the contrary of the following:—*busy*, *reveal*, *polite* and *right*.

24. Give synonymous expressions for the following
(a) *to become better* (b) *to reject with marked rudeness*
(c) *to look at with grave attention.*
25. Quote from the foregoing piece all the adjectives from which substantives may be formed by the addition of *ness*.

V

CRICKET

1. No one can live on the Surrey side of the river at London without soon hearing mention of "The Oval", and it is well worth the stranger's while to pay a visit to this famous ground which is the headquarters of the Surrey County Cricket Club. Here, week by week, during the summer months the rival counties are met in games for the Championship of the year, and of these games none is more keenly contested nor draws a larger crowd than that against their neighbours from the north side of the river, the Middlesex team whose home is at Lord's in the district known as St. John's Wood.

2. The Oval, at Kennington, is within easy distance of Westminster Bridge, from which it may be reached in a very few minutes by bus or tram. This large, level ground is named from its shape, and, unless scorched by an unusual drought, presents a beautiful expanse of close-mown green. Let us pay our gate-money and pass through the turnstiles to take a seat on one of the wooden benches which run round the wide arena and mark the boundary of play.

3. On our left is the great Pavilion painted all over in white; on our right is a large box in which sit the scorers who keep a record of the runs made, and announce them by means of great white figures on a black ground so that they may be read by the whole of the spectators. The upper windows of many houses overlook the ground; there will be enthusiasts posted at many of them, and even hard seats on the roofs are eagerly sought and welcomed on those

great occasions when England meets the Australians on this same ground.

4. The game of cricket is played between two teams of eleven men. Two wickets, each consisting of three upright stumps with a pair of loose bails uniting them at the top, are pitched (i.e. driven into the ground), twenty-two yards apart, and each wicket is defended by a batsman against a bowler of the fielding side. The wicket behind the defending batsman who plays the bowling, is kept by a stumper, who is protected by pads and heavy gloves in the same way as the batsman, though the protecting gauntlets of the latter are for his knuckles while the wicket-keeper requires something to relieve the shock of the ball's impact against his open palm. So while the wicket-keeping gloves are heavily wadded on the inside, those worn by the batsman are ridged along the back of the hand with a kind of tubular rubber notched through at the knuckles so as to yield as the wearer grips the handle of his willow blade.

5. The place of each fielder has its own proper name, but its distance and angle from the wickets will vary according to the kind of bowling which is being sent down or the style of the batsman who is meeting it. He may make his runs by straight drives past cover, or hits to leg or late cuts through the slips, or hard cuts past point. Each bowler delivers six balls which make an over (called a maiden if no runs are scored from it), and this is counted by the umpire who is standing in a white linen coat at the bowler's end to watch that his delivery of the ball is fair, i.e. that he has one foot behind the wicket when letting go the ball. Another umpire stands meanwhile, on the leg side (or off), square with the wicket (i.e. at

right angles to the ball's flight towards it). After the sixth ball has been played, "Over" is called by the counting umpire, the fieldsmen change over, another bowler continues the game from the opposite end, and the two umpires reverse their respective positions.

6. The object of the batsman is to defend his wicket against the attacking bowler, and to strike his balls as far as possible and so gain time for runs between the wickets, that side winning which scores the greater number. The object of the attacking bowler is to get through the batsman's defence to his wicket or to force him to make a stroke which will enable a fielder to catch the ball before it can strike ground. Success in either way means the end of the batsman's innings, and his retirement in favour of another of his side.

7. With so much by way of preliminary explanation it is hoped you may be able to follow the fortunes of the game which is about to begin, for here are the eleven fielders in their white flannels emerging from the pavilion, with their captain at their head, and close on their heels follow the first pair of batsmen who are to open the innings. Each of these last walks to a wicket while the fieldsmen take up the positions already allotted to them, the out-fielders perhaps going a little deeper, or closing in to suit the bowler's strategy.

8. The umpire having called "Play!" the bowler runs up to the wicket and delivers the ball with a round movement of the arm high over his head. It is hit, but not hard enough to allow the space of time for a run. The next ball pitches a trifle wide and is gathered by the wicket keeper, who returns it to the bowler. The third delivery is pitched short

and the batsman drives it hard past cover-point for three (all run). "Why do you say, 'all run'?" you ask. Well, because a ball reaching the ropes counts for four runs without the need for the batsmen to run them out, whilst a hit which falls outside the boundary counts for six, though this last is not frequently seen.

9. This hit for three brings the other batsman to the end which the bowler is attacking, so that all eyes are now alert to see how the new-comer will shape. His first ball is on the leg side, and goes for a bye, so he is now back again at his old end, and still awaits the chance of proving his mettle. The following ball is stopped by a straight bat and produces no runs, but the last of the over is a swifter one rising suddenly to the off. It would be safer to leave it alone; but the batsman is tempted, and, mistiming his hit, the ball shoots from the splice of his bat safely into the hands of third man. A hoarse "How's that?" is bawled by the catcher's neighbours in the field, and at the umpire's nod the rash player has to go, to the murmur of "Hard lines, old man!" from his comrade at the other end.

10. To lose a wicket in the opening over of a game makes a very poor start for the batting side, though it is a stroke of luck for the bowler. But his over is now concluded, and the ball is passed to another, who will send down his six from the other end, to which another batsman has now come in place of the defeated player. The new bowler hardly runs to the wicket before delivery; it is almost a walk, which precedes the deceptive flight of his slow leg-breaks. The batsman is over-bold and strides out to meet the slow ball with a huge hit which should carry the

ball over the pavilion for six; but, alas! the ball makes a loop round his bat, he misses it and is stumped by the wicket-keeper before he can get back to his crease. A groan of disappointment goes up from the sympathetic crowd, and the saddened player walks slowly back to the pavilion, which he left so short a while before. "What he ought to have done" is now the subject of discussion from every follower on the ground; but it is hardly likely that anyone knows that better than himself.

11. The fourth player to appear is content to stop the remaining balls of the over, and his companion in the succeeding play manages to score by means of a late cut to the boundary. To do this he has to wait until the ball has nearly passed him, when with a quick step and a flick of the wrists the ball is cut from just outside the stumps. A similar stroke from its slightness and the lateness in playing it, is the "leg-glance," both requiring great accuracy of eye and suppleness of body. Such were the characteristics of one of the greatest of players, the Indian known to English spectators as Ranjitsinhji, whose grace and agility have become a legend; for this man, who once stood at the top of a season's averages, now sits on a throne among his own people, and the county championship knows him no more.

12. Has the game struck you as being rather slow and a little ridiculous in its solemn ritual? Perhaps it is. But to us, you know, the proper playing of this game has become the canon for all right conduct, so that we can say nothing harsher of a man's behaviour than "It's not cricket" or "It's not playing the game." But now the luncheon interval is being taken, so we will leave the ground and return again in a few weeks'

time when you will have become more familiar with the game and have less difficulty in following it with interest. For I am sure that a little practice at the nets will soon turn you into an enthusiast as keen as the hardiest English boy.

EXERCISE V

1. Where is "The Oval," and what is it?
2. How may it be reached from Westminster Bridge?
3. How can you read the score at a cricket match?
4. How may the wicket-keeper be distinguished from the other players?
5. Why does he wear pads and gloves, and how do the latter differ from those worn by a batsman?
6. Name the parts of a bat, and say what it is made of.
7. How do you enter a cricket-ground?
8. By what is the Oval overlooked?
9. How many players are there in a cricket match?
10. How many balls are there in an over, and who counts them?
11. What is the colour of the ground on which these letters are printed?
12. How do spectators of cricket know the score? Give two meanings of this last word.
13. Give synonyms for *conduct*, *sought*, *strike*, and *spectator*.
14. Give homonyms for *bold*, *ball*, and *throne*.
15. Give three other past tenses which rhyme with *sought* together with the Present Infinitive of each verb.
16. Say on which syllable of each of the following words the stress should fall:—*behaviour*, *opposite*, *defending*, *boundary*, *pavilion* and *opponent*.

17. Complete the following sentences:—(a) An over from which no runs are scored is called a * * * * *. (b) The number of balls in each over is counted by the * * * * *. (c) A cricket team consists of * * * * * men. (d) The wickets consisting of * * * upright stumps are * * * * * * * * yards apart.

(The number of letters in each missing word is shown by the asterisks.)

18. Give homonyms for *mown* and *groan* and illustrate the different meanings of the four verbs by means of sentences.

19. What is the difference between a *strike* and a *stroke*?

20. Show how the following words change meaning by altering their vowels:—*stump*, *hard*, *hit* and *expansive*.

VI

SOME LONDON GALLERIES

1. The National Gallery which overlooks Trafalgar Square, facing the Nelson Column and the Admiralty Arch beyond, contains the paintings of all schools and periods. Here is the work of Rembrandt and Rubens, of Titian and Raphael, of Velasquez and Van Dyck, besides those of the native masters—Reynolds, Gainsborough, Raeburn, among the portraitists, and Constable and Turner, among the painters of landscape. The primitives, too, are well represented, but little that is English comes within that category, for foreign influence was predominant until the arrival of Hogarth, who startled the London world as a satirist of its vanities in the eighteenth century.

2. Just behind the main building is the National Portrait Gallery, which contains only portraits of celebrities, the historical predominating over the æsthetic interest of the exhibits, though the two are sometimes combined, as in the portrait of Gladstone, by Millais, or in that of John Stuart Mill, by Watts. There, too, may be seen the death mask of poor Keats, the poet, who died of consumption in Rome. The rooms are, roughly speaking, arranged according to the particular field in which the celebrities were distinguished, or by the periods in which they flourished.

3. The Wallace Collection, in Manchester Square, is especially rich in specimens of the French painters of the eighteenth century, and shows also a fine range of armour, both European and Oriental. It was the bequest of Sir Richard Wallace, after whom

it is named, but its most valuable purchases were made by the third Marquis of Hertford, a not very admirable epicure of high life, who is now chiefly remembered as Thackeray's original for the Marquis of Steyne, in "Vanity Fair".

4. About a million people are said to pass every year through the galleries of the British Museum, which lies just behind New Oxford Street before it runs into Holborn. Here may be seen a very fine collection of antique sculpture both Egyptian and Greek, including the well-known Elgin Marbles once belonging to the Parthenon at Athens. Here, too, are fine examples of pottery and the spoils of old Egyptian tombs. Splendid examples of printing and binding are contained in another section, of coins in yet another and so on, the long corridors marshalling in review the whole history of civilized mankind. In the large rotunda are housed copies of every book issuing from the British press. Entrance to this last is only by student's ticket, the same being granted only on serious grounds, and to a limited number of applicants.

5. The Tate Gallery lies on the embankment between Westminster and Vauxhall Bridges and occupies the site of the old Millbank Prison. Like several of the public libraries on the south side of London, it bears the name of its donor, Sir Henry Tate, a rich sugar merchant, who presented it to the nation "for the encouragement and development of British Art, and as a thank-offering for a prosperous business career of sixty years." The pictures hung here are, therefore, mainly British, and to some extent contemporary, being added to yearly by pictures acquired from living artists through the Chantrey Fund of the

Royal Academy, and gifts from other societies maintained by voluntary subscriptions. A French room has recently been added, the pictures having been provided, to a large extent, from the fund set aside by Mr. Courtauld, the successful head of a large firm manufacturing artificial silk.

6. South Kensington (which is reached easily by Underground, a subway running from the station to the principal museums), has many galleries. The Victoria and Albert has one section similar to the Gallery of Comparative Architecture at the Trocadero in Paris, though here many of the exhibits are original works, including much very beautiful sculpture of the Italian Renaissance. Another section gives a review of household furnishing, another of costumes, and yet another of designs for fabrics and industrial processes of reproduction generally whether these be on paper, for the pages of books, or the walls of buildings, or on woven fabrics, for human wear or the decoration of rooms. Hard by is the Natural History Museum, with mounted specimens of nearly every known creature of the animal kingdom shown in a lifelike imitation of its natural surroundings.

EXERCISE VI

1. Who was the first thoroughly English painter, and when did he live?
2. Name two English portrait painters and one Scotch.
3. Name two English painters of landscape.
4. Where is the National Gallery, and why is its name misleading?

5. Name two portraits in the National Portrait Gallery and say who painted them.
6. Who was the chief founder of the Wallace Collection, and how is he chiefly remembered?
7. Which London Gallery contains the finest examples of Greek sculpture?
8. Where must you go to see the finest of contemporary British painting and sculpture?
9. Where may you study the different schools of architecture side by side?
10. How is South Kensington easily reached?

VII

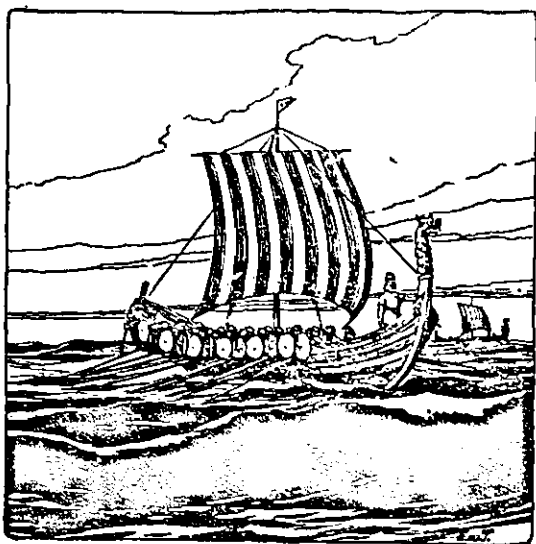
THE WOODEN WALLS OF OLD ENGLAND

1. The founder of our Navy is said to have been the Saxon King, Alfred, whose capital was at Winchester, the venerable Cathedral town where his statue now stands. His sea-fights against the Danish raiders took place about 875, and it is supposed that his boats were of the Norse type, curved high at either end and driven along by a single sail, or by a double line of rowers whenever a helpful wind was lacking. There can seldom have been more than eighty to a crew.

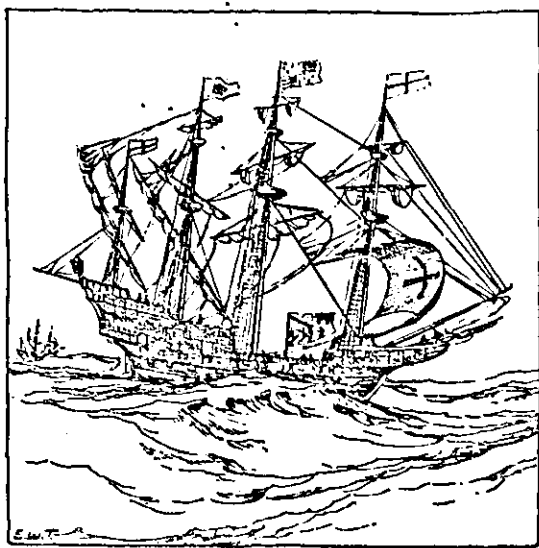
2. At the end of the thirteenth century we find ships with a castle at either end (whence the term *fore-castle* still used in nautical parlance), and these had no doubt a purely hostile purpose, as giving the bowmen a better vantage ground from which to aim. It is even thought that the structures were movable, and were fixed for service only in time of war.

3. The flag-ship of the hastily assembled fleet, which successfully drove off the famous Armada of Spain in 1588, was named the "Ark Royal". She had a tonnage of 800, but among her following were boats of greater burthen. She was a four-master, and her sails and rigging showed a great advance on the earlier type. She must also have been of much deeper draught, for she carried something like 500 men.

4. In 1765 was built the most famous of all our ships, the "Victory" on which Nelson met his death at the Battle of Trafalgar. Her tonnage was 2,162, her length on the gun-deck 186 feet, and her beam



TIME OF KING ALFRED



FLAG SHIP AGAINST THE ARMADA

52 feet. She now rests in Portsmouth dockyard, an object of historical interest and pious awe. Within a hundred years of her launching "the wooden walls" had been replaced by iron-clad hulls.

5. From the days of the old sailing ships there have come down to us many phrases first heard on the lips of seafaring men, but now echoed daily in the common currency of dry-land speech. Thus anyone who has obtained a lucrative post is said to have got "a good berth", while another who has lost his means of livelihood is said to be "on his beam-ends" or "stranded". A lucky stroke of business is said to result in a "good haul", while an easy and straightforward piece of work may be described as "plain sailing".

EXERCISE VII

1. Who was King Alfred and what was the capital of England in his time?
2. Explain the two meanings of (a) *founder* (b) *master* (c) *beam*.
3. What people inhabit Denmark?
4. How were Norse ships driven along, and how many men did they carry?
5. For what purpose were ships first provided with castles, and when were these first introduced?
6. What was the date of the "Armada", and what was the name of the flagship of the English fleet which drove it off?
7. How did she differ from the ships last mentioned?
8. How many men made up her crew, and what was her tonnage?
9. Give a synonym for the last word of the preceding question.

10. Which is the most famous of all English ships and why?
11. When was she built and what were her dimensions?
12. Where may she still be seen?
13. When were the wooden ships replaced by iron-clads?
14. Give synonyms for the following:—*nautical parlance, drove off, lucrative post.*
15. Supply words to fit each of the following definitions:—all the men (other than the Captain and the passengers) on a ship, a man using an oar to propel a boat, the place where ships come to anchor, the depth at which a ship rides in the water.
16. Give the past tense of each of the following verbs:—*find, build, drive, stand, take, think.*
17. Is a man on his beam-ends enjoying good luck or bad?
18. Where do you sleep when on board ship?
19. What does "a good haul" mean to (a) a fisherman (b) a stock-broker (c) a burglar?
20. Give synonyms for each of the following:—*seafaring men, means of livelihood, come down.*
21. Quote from paragraph 5 a Present Participle which is there used both as an adjective and as a noun.
22. Explain the several meanings of the words *mean* and *strand*.

VIII

TENNIS

1. On a smooth-shaven lawn rolled to a perfect level stand four players in white flannels, two on either side of a net which divides the green court into equal halves. The limits of the court are marked off by a white line, and within this outer line appear the white borders of two smaller squares which form the inner court within which the first (or service) balls of each game must fall.
2. The balls are of white or red rubber covered with white cloth, the whiteness being, of course, an aid to visibility; they may be struck at full volley or after the first bounce. The racquets are of oval shape, being strung with cat-gut onto a wooden frame. They vary in weight from fourteen to sixteen ounces according to the age and sex of the players. The height of the dividing net is that of a racket plus the width of its strung oval. Soft-soled shoes (generally of rubber) are worn by the players, so that the surface of the lawn may be worn as little as possible by their movements.
3. Two balls are allowed to the server and one fault, so that if his first ball should strike the net or fall outside the inner court, he has still another which he may place correctly. But if he fail with this second ball then the double fault counts against him, and the score is 15—*Love* in favour of the opposing pair, *Love* being here synonymous with *nought*. Not only must the server send the ball within the inner court, but it must also fall within the section corresponding to that from which he serves it: if he is serving from

the right side then he must send his ball within the right half of the opposing side. And he must not step over the outer limit (or base-line) until after striking the ball.

4. Should both sides score 15 the game stands then at 15 *all*, the score mounting 30—40—and *GAME*. 40 *all* is known as *deuce*, and two successive points must then be scored by the side that is to be the winner. This often defers a decision, as one side will gain vantage (i.e. one point beyond the 40) only to lose it at the next service which brings them back again to *deuce*. Six games are said to make a set, and three sets complete a match, the winner of the third (after each has won one) being said to have gained the *rubber*.

5. Tennis, with golf, is among the most sociable of British games. The majority of games are pursued purely for pleasure after work, in the evenings or on Saturday afternoons, and most of them are "Mixed Doubles," i.e. a Lady and Gentleman matched against another pair of either sex. The clubs are usually of quite a private character which neither invite nor allow the general public as spectators. But this does not apply to the championships held yearly at Wimbledon (which is only a twenty minutes' run from Victoria by train) where the best players of all countries may be seen in keen contests both single and double, nor does it apply to other tournaments (such as Eastbourne) where the challenges are open to all comers.

EXERCISE VIII

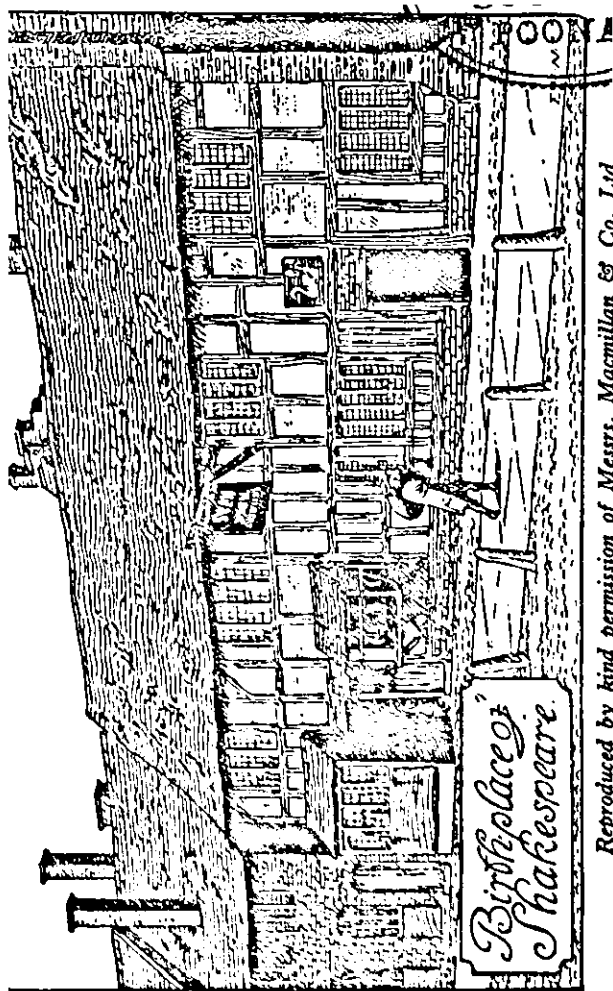
1. What do you call the line of the court furthest from the net?

2. What is the name given to the balls hit from this line at the opening of each game?
3. What are the balls made of?
4. What shape are the rackets and how much do they weigh?
5. Why do the players wear soft-soled shoes?
6. What is the height of the net?
7. In tennis scores what does the word Love signify?
8. When both sides are 40 what is it called?
9. What is a "Mixed Double"?
10. Where are the championships held yearly?
11. How many games make a set?
12. Explain the two meanings of the word *rubber*.
13. Give homonyms for the following:—*one, side, sole, heel*.
14. Explain the two meanings of the word *sole*.
15. Give the Past Participles of the verbs *strike, wear, fall, win, say* and *hold*.
16. Give the contrary of the following:—*soft, open, smooth, inner, first*.
17. Complete the following sentences:—(a) In tennis the ball must be returned at full * * * * * or after the first * * * * *. (b) When both sides have scored 30 the game stands at 30—* * *, and when both have scored 40 it stands at * * * * *. (c) A Love game is one in which the losing side has scored * * * * *.
18. Give the substantives formed from the following adjectives:—*wide, high, deep* and *proud*.

IX

STRATFORD-ON-AVON, A POET'S SHRINE

1. The country surrounding Shakespeare's birthplace has altered but little during the three hundred odd years which have gone by since his body found burial in the chancel of Holy Trinity. But the town of Stratford itself is now vastly different, though we can form a fair picture of what it was like in Elizabethan days, thanks to the old half-timber houses which still stand, one of them being the very house in which the poet was born. There, too, is the school in which he first learned to spell out his words, and got that "small Latin and less Greek" which his more erudite rival and idolater Ben Jonson deplored.
2. Over the Avon runs the stone bridge, with its fourteen arches, which had already spanned the river for many years before the boy Shakespeare strode across it; in the church you may still see the bowl of the old font in which the infant son of John Shakespeare, a thriving dealer in wool and leather, was baptized on the 26th of April, 1564, the very day of the very month on which, according to tradition, he died fifty-two years afterwards.
3. The birthplace had become a butcher's shop, and the adjoining woolshop an inn, when the building was rescued for the nation in 1847 and restored with the minutest care to the semblance it had worn in Tudor times. Within it the student now finds an interesting museum of Shakespearean objects including several portraits and busts of the dramatist, but none of these can be claimed as a true likeness painted or modelled from the life. The various renderings



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of his features are much at odds, though the artists seem to consent in our believing that he was both bald and bearded.

4. It was to the great house (which he re-named New Place), once the abode of Sir Hugh Clopton, a Lord Mayor of London who built the bridge before mentioned, that Shakespeare retired on his return from London, as a wealthy man, successful both as a writer and a producer of plays, after a stay of some twenty-five years in the capital. We cannot now see this house in which he died, but the site is known, and from it he must often have looked across at the beautiful porch (now weather-beaten into a "noble unsightliness") of the Guild Chapel where he was wont to worship.

5. But a mile or two out from Stratford the traveller comes upon the village of Wilmcote where he may see what was formerly the house of the land-owning Ardens who were Shakespeare's forbears on his mother's side. Here dwelt Mary Arden, the youngest of seven daughters, who became the wife of John Shakespeare, the Stratford alderman, and bore him the boy, William, as his third child. Beyond the old homestead lie the pleasant woodlands of Snitterfield, of which Shakespeare may have thought wistfully when he wrote of the forest of Arden in "As you like it"

"hath not old custom made this life more sweet
Than that of painted pomp? Are not these woods
More free from peril than the envious court?"

6. At a like distance from Stratford and still bordering the river, rise the noble lines of Charlecote Hall, once the home of that Sir Thomas Lucy whom

Shakespeare pilloried in several plays for some wrong which he conceived the proud knight to have done him. It is said that Shakespeare's first flight to London as a young man of twenty-two was hastened by his guilt as a poacher within the Lucy domain.

EXERCISE IX

1. What ceremony usually takes place (*a*) a few days after a child is born (*b*) a few days after a man dies?
2. During the reign of what Queen did Shakespeare live, and how old was he when he died?
3. In what particulars do the various portraits of Shakespeare agree?
4. How do the houses of Tudor times differ from those now built?
5. What trade did Shakespeare's father follow?
6. Was Shakespeare his father's first child?
7. When did Shakespeare leave Stratford, and what was the supposed cause of his going?
8. Name two important officials in the governing of towns, and name two men who fulfilled their functions in Tudor times.
9. Where did Shakespeare's mother come from, and what was her maiden name?
10. How many arches has the old bridge at Stratford?
11. Quote a compound of the word *arch* and say how it differs in pronunciation.
12. Name one of Shakespeare's rivals as a playwright.
13. Explain the usual meaning of the word *wright*.

14. Give the contrary of *odd, beautiful, life, proud, land-owning*.
15. Give synonyms for *wont, erudite, semblance, forbear, house*.
16. Give the Present Infinitive of *strode, worn, built, wrote, and knew*.

X

STATE RULE

1. Though the Englishman prides himself on being an individualist (a fact which his foreign friends may sometimes deplore), he is yet subject in many things to the very strict rule of the State which watches over him from the cradle to the grave, and through all the intervening moments of his life among his fellow-men. The citizen is thus protected against the citizen for his own good (at least in intention), the regulations being framed with a view to ensuring the safety and welfare of the community against its less scrupulous members.

2. His birth must not be concealed, but announced to a registrar, and duly certified by his parents. The house in which he lives must have had its plan and building line approved; if repairs to roof or windows or drainage are not carried out as ordered by an inspector, the owner may find that the house is condemned as unfit for human habitation, a fact which (as an individualist) he might not have been too ready to discover so long as his tenant was willing to pay him the rent.

3. Outside his front door in the morning the milkman may leave him a canful of white liquor which has been unduly watered or drawn from the udder of a tuberculous cow. If so the fault will soon be found out, the milkman fined, the cow destroyed, and the community protected against the risk of infection. If he sets out on his bicycle he must not ride at a pace that endangers the rest of the public,

and he must pull up promptly if a policeman merely lifts his hand.

4. The owner of a factory must provide proper safeguards, lest the working of his machinery should hurt those who help him in his manufactures, and if, in spite of these precautions, one of his "hands" should be hurt while on duty, he is liable for compensation in respect of the injury received. So, too, he must provide proper ventilation for his workers, and an adequate means of escape in case of fire on his premises.

5. As a tax-payer the citizen may send his son free of cost to a State school, where the teachers are paid by the State and the buildings and equipment maintained by it; if he sends his boy nowhere at all the State will punish him for his neglect, and he will be liable to prosecution if he sends him to work at an age when he should still be learning, or if he wittingly allows him to mingle with other children while suffering from an infectious illness.

6. A shopkeeper who sells things by weight must allow his scales to be tested by an inspector whenever requested, and he may be heavily fined if it should be found that they do not give true weight. A like penalty will fall on him should he be convicted of selling intoxicating liquors without having first obtained a proper licence to do so. He is also subject to an early closing Act, which obliges him to give one half-day holiday in each week, besides Sundays, to all his assistants.

7. The headquarters of nearly all the Government Departments which issue and enforce these various regulations are in Whitehall, only a stone's throw

from the Houses of Parliament, whose members decide upon and pass the Acts which incorporate them. Here may be seen the offices of the Board of Education, the Ministry of Health, the Board of Trade, and the Home Office, the last-named having control of the Police, who are largely responsible for enforcing the obedience of "the man in the street".

EXERCISE X

1. What is put (a) into a cradle (b) into a grave?
2. Give a synonymous expression for "from the cradle to the grave".
3. Why are houses sometimes condemned?
4. How does a policeman hold up wheeled traffic?
5. How does a shopkeeper weigh his goods?
6. What is a factory "hand"?
7. Where are the headquarters of the Government Departments?
8. Which Department controls the police?
9. What happens to a shopkeeper if he is convicted of giving short weight?
10. Write sentences to illustrate the meanings of *finer*, *found*, *founder* and *founded*.
11. What does the Early Closing Act oblige a shopkeeper to do?
12. What does a housewife find outside her front door every morning?
13. Complete each of the following phrases by the appropriate word:—(a) a * * * * * of tea. (b) a * * * * * of tobacco. (c) a * * * * * of milk.

14. Write sentences to explain the different meanings of the words *rent* and *tear*. Say whether the last four letters have always the same pronunciation.

15. Give synonymous expressions for "within a stone's throw" and "the man in the street".

16. Write sentences to illustrate the different meanings of the word *ruler*.

XI

WHO SPEAKS ENGLISH BEST?

1. To the question "Where is the best English spoken", no satisfactory answer can be given, for the speech depends even more upon the training of the speaker than upon his place of residence. In London, among many others, there are five marked failings. First comes the lack of the aspirate when required, together with its intrusion when not expected, so that a caretaker in a church may draw your attention to "the 'eavy curtains which 'inder the light" or to "the *h*arches in the *h*apse".

2. Secondly the Cockney (as the illiterate Londoner is called) invariably turns the *a* sound as in *late*, *eight*, *wait*, into an open *i* sound, so that a *day* becomes a *dye* and a *mail* a *mile*. Thirdly he turns *no* and the words rhyming with it, into *now*—a practice for which unfortunately, our very irrational spelling provides a ready excuse. Fourthly, he turns the happily few words with a terminal *ow* (such as *yellow*, *window* and *shallow*), into *yeller*, *winder* and *shaller*. His fifth failing has received of late years some support from people whose caste and training should have prevented it, so that you may possibly now hear on a golf course a Colonel and his caddy both say that "the rain is fallin' and the wind blowin'".

3. Common to the speech of all classes in the south is the growing tendency to pronounce the letter *r* only when preceding a vowel (a practice which even a phonetician holding authority from the London University has dared to promulgate as a rule of actual if not of ideal speech). This leads to the pronunciation

of *morn* and *scorn* as perfect rhymes to *dawn* and *lawn*, a use, however, not yet forgiven to poets if they so apply them. So too, *York* is now generally pronounced as a perfect rhyme to *talk*, the mute letters in both cases merely serving to prolong the duration of the single syllable.

4. Whatever may be the failings of speech heard on the lips of an educated Scot, the foregoing are not of the number. He will pronounce the word *stair* so that you hear both vowels and the final *r*; he omits no aspirate (and the Irishman is his loyal abettor in this strict observance), not forgetting even the *h* of *who*, *which*, *what* and their like, of which the omission in current English speech now gains a surreptitious authority from the first "Readers" of young children, to whom it is shown as a mute letter.

5. The Northern *a* sound in such words as *bath*, *grass*, *nasty*, is as in *at*, and this is so general to all classes whatever their culture, as to constitute an allowable variant on the southern practice. In Yorkshire and Lancashire you will frequently hear *put* pronounced as a rhyme to the southerner's *hut*, while *hut* will be sounded as a rhyme to the southerner's *foot*, this last word rhyming (on Yorkshire lips that are proud of the Ridings) to the southerner's *but*. Here, again, the spelling is useless as an arbiter, and the survival of older forms in the vocabularies of the North gives colour to the belief that their habit of speech may also have a better warrant in bygone custom. Such a warrant is certainly enjoyed in Western Ireland where English, introduced late, is used much as it was in the rural England of Elizabeth and our first King James, so that the Irish peasant readily understands certain locutions of Shakespeare which

now baffle readers among the Bard's own countrymen.

6. In the opinion of Professor J. W. Mackail, sometime Professor of Poetry at Oxford, the biographer of William Morris, and himself a poet of distinction, the speech of Perthshire represents modern English at its most correct, "taking an average through all classes, from the highly educated downwards." Again, Robert Bridges, the poet laureate, in his "Tract"* on the prevailing corruption of our English speech, makes a determined stand against the phoneticians whose transcripts "take the maximum of degeneration for their general rule", and (though himself a southerner) rightly maintains that they should record the best instead of merely the most prevalent type of speech, by helping to perpetuate the northern articulation and particularly that of the Scotch as more in keeping with those traditions to which our printed books, from the Bible onwards, bear mute witness. But no two Britons (however qualified) are likely to agree on this subject, though the present writer (a travelled Lancastrian whose origin no southerner divines) is strongly in accord with the two opinions last quoted.

* "A Tract on the present state of English Pronunciation."—(Oxford University Press, 1913).

XII

A NIGHT AT AN AMATEUR BOXING CLUB

1. To-night is practice night at my boxing club, and although so chill and foggy an evening makes the glow of a home fire more alluring than usual, the wholesome pleasure derived from a clean and healthy sport and the delightful companionship of fellow amateurs is complete compensation for such a journey on such a night. And so, buttoning on my overcoat, I hurry down the front steps and hail a passing bus that is moving westward.

2. I am a trifle late in arriving and the attendance is already large. The sparring has begun in the eight different rings occupied by cleanly built couples clad in white singlets and shorts, with their club-coloured socks peeping above their cloth boots. A sprinkling of inactive members of riper years is in watchful attendance at the ring-sides, while the tap-tapping and thumping of the ball-punchers in unison with the pattering feet of those indulging in skipping exercise adds to the bustle of sinewy health which greets me on entering.

3. In the right top corner ring a novice is getting tips as to the delivery and staging of straight lefts and right hooks from one of the four professional coaches of the club, whilst in the two adjoining rings are four of our best light-weights enjoying a fast and furious pipe-opener.* In another corner is the popular instructor, Jerry Dimble, whose knowledge of the sport of fisticuffs is so coveted by those to whom he

* A term given to an initial bout, i.e., one which clears the lungs and wind-pipe.

imparts it in that enthusiastic and kindly manner which invariably breeds confidence in beginners. The remaining rings are enlivened by the brisk battling of different members who have paired off in friendly bouts.

4. A short, sturdy man of middle age is busy introducing a new member to his future associates. That is the genial Jimmy Danham, whose name has for over a quarter of a century adorned the annals of sport, and whose tact and bubbling good humour are invaluable assets in his capacity as honorary secretary of the Club. Having shaken the new-comer by the hand and given him the usual "glad to meet you", I turn toward the centre ring where the onlookers, now grown to the number of thirty odd, are pressing round with great keenness in anticipation of a lively encounter between the skilled combatants.

5. A former Public Schools champion and the present amateur champion of England are about to take the ring. After a momentary and lighthearted clasp of their padded hands, they give an excellent exhibition of clean hitting and clever footwork. To see such perfectly sculptured types of young manhood attacking each other, both determined, with the greatest good humour, to prove himself the better, is a sight which brings to mind all that is fine and uplifting in the "noble art of self-defence".

6. But it is now time that I stripped for business. Below in the dressing-room there is the chatter of nine or ten fellows who are likewise "peeling", and they have much chaff for the voluble attendant over his pet aversion, the new portable shower-bath. After a few words of jocular sympathy with the aggrieved man in his grumbling, I change into my boxing kit,

weigh myself, select a pair of gloves from the store and make my way upstairs again in search of something or somebody to oppose.

7. After a few minutes' ball-punching I turn into a ring for a disciplined round with an instructor, who subjects me to an unmerciful criticism, whilst, the better to drive home a point, he jolts me under the chin with the warning to "keep my guard up". Three minutes in his company proves the best of antidotes to swelled head, though you may get a swollen eye in that short period.

8. On leaving the ring I am met by the captain, who invites me to box a few rounds with a member whose acquaintance I have not hitherto made. After a hard tussle together we take a little exercise with the medicine ball,* and then as we are both feeling a bit stale, go below. After a shower bath and a vigorous rub down, we hurry again into our clothes and rejoin the party upstairs.

9. The buzz of talk and the slamming of gloves waxes ever louder, and the sparring goes on until it is nearing supper-time, when those who are still in boxing outfit go below, change into everyday attire, and rejoin their friends on the upper floor. The throng of members then pours into a smaller room and sits down to a light meal at a long table with the captain of the club at its head. This meal is a very informal affair, and a touch of Bohemianism pervades the gathering.

10. It is here that the spirit of good sportsmanship is displayed in its clearest light, for you may see a fellow with a bruised lip supping and laughing along-

* A heavy, stuffed ball, a foot in diameter, which is tossed from man to man, for the exercising of abdominal muscles.

side the man who gave him that decoration. And yet scars and bruises are happily rare, the aim of the amateur boxer being no more than to try his temper and his bodily fitness in a fierce but fair contest with a friend on whom he has no wish to inflict any real hurt. There is not to-night (as sometimes happens) an impromptu concert to follow the meal, so we sit at ease and chatter over our wine, for it is still four months from our Competition Night, and the needs of hard training have not yet bidden us forego our tipples. At the stroke of eleven we all stream out and make for home, feeling all the fitter for the morrow's labour.

EXERCISE XI

1. What do you call (*a*) the circle in which two boxers meet (*b*) the brief periods into which a boxing match is divided?
2. Give the contrary of *amateur*, *stale*, *clean* and *popular*.
3. Give one word in place of each of the following definitions:—indulgence in alcoholic drink, the costume and personal accessories of a boxer, the self-discipline preliminary to a fight, good-humoured derision of a friend.
4. Explain by means of sentences the difference in meaning between *fit* and *unfit*.
5. Explain the different meanings of the following words:—*coach*, *tip*, *bit*, *match* and *spar*.
6. Say which syllable of each of the following words should be stressed:—*attendance*, *exercise*, *introduce*, *combatant*, *acquaintance* and *sportsmanship*.
7. Give the adjectives formed from the following substantives:—*abdomen*, *muscle*, *sinew* and *vigour*.

8. Give examples of the different meanings of the word *light*, and give also its opposites in each sense used.
9. Explain the different meanings of the words *tap*, *patter* and *hail*.
10. Give the opposites of the following adjectives:—*friendly*, *quiet*, *sturdy*, *soft* and *keen* (avoid a *negative* form here).

XIII

A SMALLHOLDER'S DAY

1. The holding which I farm is a very small one of only eight acres, on which it is my aim to support three cows, two horses, several pigs, and a large variety of poultry, to the end that they may support me. This means hard work, and we have to be up from our beds at half-past five in the morning, though our yawning and stretching proves that we are seldom eager to leave the warm sheets for the colder atmosphere of the open fields.

2. However, I have soon drawn up a couple of buckets of water from the well, and with this and a piece of yellow soap we can soon freshen ourselves up, and set the blood tingling pleasantly from the friction of a rough towel. Tom, our thoughtful boy, while waiting his turn, has gathered a basketful of dry sticks for mother, and whilst she is lighting the fire, putting the kettle on to boil and cutting rashers of our home-cured bacon, I go round the poultry yard armed with a pail of soft food for our feathered friends.

3. Tom follows in my footsteps with a large watering can, carefully washing out the dirty drinking vessels, and re-filling them with clear cold water. In the meantime Mary, my eldest daughter, milks the cows, while they munch the sweet new hay which I have put into the rack for them. She has barely finished her milking, before her mother appears at the porch and calls out "Bring me in a jug of milk, Mary. The porridge is nearly ready." Mary then pours the new milk into the clean pans for the cream to rise, and

joins us all at the table with her small jugful after she (and all of us) have again washed our hands.

4. Our breakfast consists of porridge and cream, home-cured bacon and fried potatoes, mother's home-made bread baked in the old brick oven, and butter made from Mary's churning. What could be better? Nothing to our minds, unless it be the lighter fare of scrambled eggs on toast, followed by stewed gooseberries which we take during the dog-days when the blood requires cooling rather than quickening, and when the bowl of warm oatmeal no longer tempts us.

5. While breakfast is going forward we hear footsteps on the gravel path that leads through the rows of boxwood to our front door, and the sharp double knock tells us at once that it is the welcome postman. Who is the lucky one and what are the tidings? As the letter falls through the slit into the box it is snatched up by Mary, and turns out to be indeed hers. It bears the Canadian postmark, and is the reminder of an old friend and former neighbour now happily settled on a homestead in Ontario as the wife of its hard-working and prosperous owner.

6. "Now, Tom," says mother, after hearing the letter read over, "just go and dig me about half a stone of those new potatoes before you leave for school. Mary and I will wash up the breakfast things, and after that we'll gather some fruit for a pie." Tom takes a fork, for he knows better than to dig potatoes with a spade. He plunges the prongs into the yielding earth and, with a quick turn of the wrist, flings the tubers uppermost. Then he shakes them free of soil and, having thrown them into a basket, carries it to the kitchen door where he puts it down. He

then carefully wipes the garden fork with an oily rag so as to prevent rust, hangs it up in the tool-shed, rinses his hands once again, snatches up his satchel of books and dashes off to school.

7. Having indulged in a pipeful of tobacco and squandered ten minutes of my precious day on the morning paper, I, too, must be moving. I must clean out the stable, put down fresh straw for the beasts to lie on, and new hay into the racks; but first I drive them out into the meadow, not forgetting to shut all the gates behind me, for if the cows or horses got into the garden they would soon work havoc with the peas and beans, the lettuces and cabbages. Then all the fowl-houses must be cleaned out too, for "Cleanliness is next to Godliness", and dirt breeds disease, which is the very Devil.

8. Next I must give the birds a boxful of grit and crushed shell. The first they need for their digestion and the second so that they may not lay eggs that lack a shell, as sometimes happens when their diet does not provide them with the necessary elements. And now I already hear the church clock chiming ten, and the watering can must again go round, for the fowls are thirsty creatures and quickly foul the water in their haste to drink. The cattle slake their thirst at the pond, with the ducks paddling and diving all round them.

9. Returning to the house, I find that Mary has done her dairy work, and has just come in with a large basket of eggs. To-morrow is Market Day and we talk over what we shall send. I have a bull-calf, half-a-dozen fat porkers, ^{as well?} cockerels. Mother has made all the ^{the} postman has and means to market about forty pe

currants and gooseberries, whilst Mary will sell her surplus butter and thirty dozen eggs. Tom has some young rabbits; he can set aside those he likes best and sell the others. They breed so fast that he will soon have plenty more. Last year he bought himself a new pair of boots with his rabbit money, besides keeping sixpence a week for his pocket.

10. I must settle with him about those rabbits when he gets back from school, but there is still an hour before he returns for dinner, and I think I will fill in my time by mending a piece of broken gutter which runs along the eaves, for I can ill spare the rainwater which runs through this gap and never reaches the wooden butt that is so handy for watering my peas and tomatoes in times of drought. So I prop the ladder against the wall and climb up to the roof to see what can be done. All round me lie the golden fields of wheat belonging to a neighbouring farmer; the wheat-ears rustle as the wind moves over them like ripples on the sea. The birds are loud in the hawthorn hedges, and a lark is singing somewhere out of sight in the blue sky overhead.

11. I decide that the gutter is a job for two, and descend, to find a corn-dealer awaiting me for orders. By the time that I have got rid of him, Tom has returned, and we are soon agreed as to the rabbits for sale. To-day is a half-holiday, so he and Mary will help me with the hay-making, for they are neither of them too old to enjoy a bit of fun with the long rakes and pitchforks. The weather has of late been ~~ing~~ dry and, the hay has very little need of tossing the tubers upper; we shall soon have it loaded and soil and, havin and the stack can be finished off at our it to the kitch; there is no likelihood of rain.

12. In the evening the birds and the beasts will again need feeding and the cows milking, while the horses will be grateful for a good brush down before we bolt the stable door. Then there will be accounts to make up for me, stockings to darn for mother, homework for Tom and needlework for Mary. Not that we always work right up to the moment of retiring. Sometimes we lean over the garden-gate and listen to the nightingales, or we sit in our easy chairs and listen in to the wireless programme and marvel over the wonders of broadcasting.

EXERCISE XII

1. Complete the following sentences:—(a) * * * * * lay eggs and so do * * * *. (b) * * * * * eat hay and so do * * * *. (c) Hot summer days are known as * * * * days. (d) A long period of dry weather is called a * * * * *.
2. How does rain run from the roof to the water-butt?
3. In what does a boy carry his books to school?
4. How is milk turned into butter?
5. What fruit is gathered from trees and what from bushes?
6. What should you do after using a spade or fork and why?
7. Write a sentence to show the meaning of a homonym for *fowl*.
8. On what do horses lie in a stable?
9. In what is milk brought onto the table?
10. What is porridge made of?
11. How is water drawn from the well?
12. How does the family know that the postman has come?

13. Give single words for each of the following phrases (*a*) to spend wastefully (*b*) more than enough (*c*) to take fruit from trees.

14. What is (*a*) soap (*b*) a kettle (*c*) a spade for?

15. Write sentences to show the difference between the verbs *lay* and *lie*, and say whether the latter has more than one meaning.

16. Give synonyms for the following:—*likelihood*, *fare*, *tidings*.

17. Name four common English vegetables, and say what part of each is eaten.

18. Say how (*a*) fruit (*b*) potatoes (*c*) eggs are sold.

19. Explain the several meanings of the word *box*.

20. How can you tell without opening it where a letter comes from?

XIV

RINGS

1. When you meet with the word *ring* in English it may bear one of several meanings like so many of its fellows in our fickle language. It is the name of the tiny circle of gold which is placed by her husband on the third finger of a woman's left hand at the moment of her marriage, whether it be at a registry office or in one of the recognized churches, for either ceremony is legally binding.

2. When written with a capital it refers to that series of operas which Wagner composed round the subject of the national saga of the fatherland, or it may equally refer to the sport of prize-fighting and the roped-in space where two boxers meet for mastery in a number of rounds, the prize being a purse well-filled or a belt with the right to a title as professional or amateur champion at a given weight.

3. There is, again, that sinister meaning of the word which implies a conspiracy on the part of wholesalers who join hands in a *ring* round the consumer in order to keep prices up and prevent him from buying cheaply. Then there is the *ring* on the border of which a clown will stand lifting up a paper-covered hoop which a lady rider will leap through. And, lastly, there is the word's use as a verb, largely in action on a Sunday morning when the church bells are *rung* to announce the approaching hour of service.

4. Notice, too, that we speak of the *rungs* of a ladder, that our hearts may be *wrung* with anguish, and that

our clothes are *wrung* after washing. And to come back, in conclusion, to the first word of our little discourse as used in its commonest meaning, you may note that "The Ring and the Book" is the title of Browning's masterpiece.

EXERCISE XIII

1. What is (*a*) rung (*b*) ringed in Churches?
2. Where do rival boxers meet?
3. On which finger does a woman wear her wedding ring?
4. What do you do to your costume after bathing?
5. Who wrote "The Ring and the Book"?
6. What do cricketers wear instead of braces?

OXFORD, A SEAT OF LEARNING

1. It has been well said that the history of eight centuries may be read in the buildings of Oxford; each successive generation of men has been willing to leave undefaced the monuments of those whom it is overtaking, merely turning the old building to a new use and marking it with the seal of its own time and spirit in so doing. Thus from the Norman arches of its cathedral to the very lamp-posts which line its noble High Street, the story moves forward from page to page.

2. Situated where two tributaries of the Thames, the Isis and the Cherwell, mingle before joining the broader flood, it was already, in Saxon times, the site of a nunnery, becoming, in the troubled days of the Danish invasion, a stronghold of much importance and a place of meeting for the hostile leaders when a truce had been called and the terms of treaty were in debate. But the whole of the town was nigh levelled at the coming of the Normans who replaced, largely by the forced labour of the vanquished, all that they had razed, adding a fortress for security here and a church for security hereafter.

3. There were certainly schools at Oxford from these early Norman days, and we know that in 1133 public lectures were given there, and that the concourse of students soon became so great that they overflowed into Cambridge. It was then—what it has long ceased to be—a city also of traders, and the boats came all the way up the river from London, a voyage which

the visitor may still make in a pleasure boat and by easy stages.

4. Antony Wood, the most devout of all Oxford's sons, and the man to whom we owe most of our knowledge of her records, was born there in 1632, but a year or two after the great Plague in London had driven the Parliament of the first King Charles into session in the University city. He was a recluse and without worldly ambition, and the political venom of his day being without mercy, suffered expulsion for having written slightly of Clarendon, the historian, after whom the University Press is named.

5. It was a greater than Wood, whom the University spurned for his indiscipline, in the person of the poet Shelley, who was "sent down" for the publication of what was deemed by the authorities to be a blasphemous tract, full of dangerous opinions which he stoutly refused to withdraw. Another poet, Matthew Arnold, a son of the great headmaster of Rugby school, was also at Oxford, and in his "Scholar Gypsy" he has given us a beautiful description of the pastoral riverside life that still neighbours the ancient seat of learning.

6. Among the great prose writers who went to Oxford for training in their early manhood was the historian Gibbon who lived there in the lap of luxury as a gentleman commoner during a time of lax discipline and intellectual sloth. He left it behind him with feelings of callous and unfilial disrespect in marked contrast to the lasting devotion which it inspired in Johnson, who left it without taking a degree, his father being too poor to maintain him long enough in residence.

7. Ruskin, a graduate, left behind him a greater mark in later life when he became the first Slade Professor of fine art, though he shook the dust of the city from his feet in order to demand humaner practice in the medical schools. Mention of his name at once suggests the pre-raphaelite and æsthetic movements which received their earliest impulse from his teachings, and of two famous standard-bearers, in William Morris and Swinburne, who were students here, the first at Exeter College and the second at Balliol.

8. The thousand yards along which the visitor may pace in the High Street will show him the fronts of a finer row of noble and historic buildings than can be matched in any other European city. This proud boast is not weakened by our knowledge that there are finer single buildings elsewhere, and even in Oxford itself, where every period of Gothic finds admirable illustration. But the peculiar glory of Oxford High Street is that it stands for a scholarship and training not retired from the world, but thrusting out boldly in the centre of modern traffic and the interests of a living world.

EXERCISE XIV

1. Describe the geographical position of Oxford.
2. What very celebrated historian was once a student at Oxford, how did he live while there, and with what feelings did he leave the University?
3. After whom is the Oxford University Press named?
4. To whom do we owe the most important records of Oxford?
5. What drove the Parliament to Oxford in the reign of King Charles I?

6. Give synonyms for the following:—*hostile, vanquish, stronghold* and *withdraw*.

7. Name the verbs derived from the following adjectives:—*weak, strong, devout, rich* and *poor*.

8. Say on which syllable of each of the following words the stress should fall:—*humaner, residence, disrespect, scholarship*, and *overtaking*.

XVI

ENGLISH FLOWERS

1. The name of poppy-land is often given to the tilth which borders the Norfolk coast, for here in summertime you may see the wheat-fields drenched in the scarlet of the poppy-flower with its silky petals which droop and fall as soon as gathered. In this corner of England, too, the wild rose may be found along the hedgerows in more profusion than elsewhere, and it is often wreathed about with the wild bryony, whose flowers turn to red berries, whilst its leafage shrivels to the likeness of tissue paper at the first touch of autumnal chill.

2. The heavily flowered fuchsia bushes thrive most commonly in the Lake District, and here, too, as in North Wales, may be found the finest ferns, of which the hart's-tongue is one of the commonest, seen in the crevices of the loose stone walls which here take the place of hedgerows. The pink-flowered crane's-bill (or wild geranium) greets the wayfarer wherever he goes, together with the throttling bind-weed (or trumpet-flower).

3. The yellow primrose loves to star the banks of railway cuttings, but its cousin, the cowslip, is of rarer growth. The daisy and the buttercup are seldom out of sight, while everywhere in May the hawthorn (which is the staple of our hedges), bursts into bloom like a shower of scented snow. The pink fox-glove bells are found in the high hill country, but seldom in the plains, where the blue hare-bells are a common delight, shaking on their slender stems along the sandy knolls beside the

sea or broken off by the sudden sweep of a golfer's club.

4. The yellow toad-flax (or wild snap-dragon) is common by the roadside, and the kindred ivy-leaved toad-flax often takes root in the damp mortar of a crumbling wall. From the purple-capped knap-weed there is no escaping; it looks like a spikeless thistle and stands in slender, upright multitudes along all the lanes, in company with the rather taller white milfoil and yellow rag-wort. But of all the wayside frequenters none is more welcome to behold than

“the little speed-well's darling blue.”

5. The Scottish Highlands are covered with purple heather, and the finding of the freakish white sprig is hailed as a lucky omen, just as in England we welcome the sight of a four-leaved clover. Belonging to the same family as this last, though so different in appearance, is the spiky furze-bush which covers our heaths and commons with a garment of fiery gold. It has, too, a rich, sweet smell, which is hardly equalled by any other wild flower unless it be the honey-suckle (or eglantine) which trails along the hedge-rows and offers a rich banquet to the bees.

6. About a hundred years ago we used to sing a rather boastful song with the words,

“Hearts of oak are our ships
Hearts of oak are our men.”

and though the ship-wrights no longer use wood as they then did, the sturdy, gnarled branches of the

oak are still a common feature of our landscape. A great number of them are far older than any living man. So, too, Tennyson writes of

“The moan of doves in immemorial elms.”

The groves of chestnut make a fine show, with their spiral blossoms and broad five-fingered leaves; the silver birch, with its tiny heart-shaped leafage, is perhaps the most graceful of all, as the pines are the most sweetly redolent on the slopes where their slender columns rise from a carpet of periwinkle and ground ivy. But in point of age all these trees are mere striplings—or saplings—to the venerable black yews which still flourish in our old churchyards.

EXERCISE XV

1. On which side of England is the Norfolk coast, and for what wild flower is it especially noted?
2. How are English fields frequently bordered?
3. What flowers are named after a fox, a crane, a hare, a hart, a toad? Say what you know of these animals.
4. Why is the furze-bloom difficult to pluck?
5. Name (*a*) a Scotch (*b*) an English flower which is looked upon as a token of good luck when found, and say why its finding is infrequent.
6. Of what wood were English ships built one hundred years ago?
7. Name a flower which is found growing (*a*) on high ground (*b*) on low ground.
8. Where may yew trees often be seen, and what do they look like?

9. Give synonyms for (*a*) a very young man (*b*) a very young tree.
10. Name the different parts of a plant.
11. What wild bird is often heard in the tops of trees?
12. What kind of leaves has (*a*) the chestnut (*b*) the silver birch?

XVII

GOLF

1. The game of Golf has only become the fashionable pursuit of the leisured classes in England during the last fifty years, but it can be traced back for at least five centuries in Scotland, the home of its first popularity. In the fifteenth century, before the two kingdoms had become united under a single ruler, laws were passed to suppress the playing of golf in favour of archery as a better means of meeting the threat of invasion from the south.

2. So strong a hold, however, had the game over both nobles and the common folk that the targets were still neglected in its favour, and even the King himself was found among the flouters of his own decree. Early in the sixteenth century, during the reign of the sixth King James of Scotland (who afterwards became the first of his name upon the English throne), many were fined and imprisoned for playing the game on the Sabbath, when the conventions of the day required them to be in their pews at the churches repenting their week-day worldliness and hearkening with fear to the upbraidings of the preachers in their pulpits.

3. No such risk is run by the thousands who may now be found between Land's End and John O'Groats on any forenoon of the seventh day, striding over the gently sloping greens that lie between the inland hills or behind the sandy hillocks that front long estuaries running outward to the sea. On such sites the eye seldom seeks long nowadays before it lights on a well-built club-house, with its mile or two of

well-kept sward sweeping away, the putting greens marked with little red flags, and an eager knot of players following the progress of the tiny white ball from hole to hole along the Links.

4. Golf games are usually matches between two players or Foursomes between two pairs of players, and the winners are those who complete the round of holes in the least number of strokes (called Medal Play) or who gain the greater number of holes out of 18 (called Match Play). The winners of each hole are those who reach it in the fewest strokes. Players may take with them caddies to carry their various clubs—driver, brassie, iron, mashie, niblick or putter—which are used according to the kind of stroke they are called upon to make, the opening stroke at each of the holes (the drive taken from the tee) being the longest of all, and the putt being the final short one just before the hole is achieved.

5. Not only are there strict rules for the playing of the game, but there is also a recognized code of etiquette forbidding, for example, any movement or speech by player, caddie or onlooker while a stroke is being made. The seat of authority for everything concerning the game is the Royal and Ancient Golf Club at St. Andrews, the old episcopal capital of Scotland that fronts the North Sea on a storm-beaten headland among the gaunt ruins of its once lovely Gothic aisles.

EXERCISE XVI

1. In what part of Great Britain was Golf first popular and when?
2. When did the game first achieve popularity in England?

3. Why were laws once passed to suppress it?
 4. How came the kingdoms of England and Scotland to be united and when?
 5. Name the extreme northern and southern points of Great Britain.
 6. Give homonyms for *site*, *red*, *hole*, *fined*, *ball*, *aisle*, *pair*, *not*, *reign* and *throne*.
 7. Write sentences to illustrate the different meanings of the words *links*, *club*, *kind*, *capital*, *century*, *lie*, *knot* and *game*.
 8. Give synonyms for *forenoon*, *sabbath*, *hillock*, *threat*, *sward*, *hearken* and *headland*.
 9. Give single words to suit each of the following definitions:—the land over which a king rules, the period during which he rules, the approved behaviour in given circumstances, the object at which an archer aims.
 10. Find a word to rhyme with each of the following:—*hearken*, *devotion*, *single*, *reign*, *site*, *code*. Say how the first three differ from the others in character.
 11. Complete the following sentences:—(a) No one should speak or move while a stroke is * * * * * * * *. (b) The drive is a * * * * * stroke taken from the * * *. (c) The boys who carry your clubs are called * * * * * * * *.
- (The number of letters in each missing word is indicated by the asterisks.)
12. Where is St. Andrews and why is it famous?
 13. Explain the difference of accentuation in each of the following pairs of words:—*author* and *authority*, *popular* and *popularity*, *recognize* and *recognizable*.
 14. Give the past Tense of the following verbs:—*stride*, *sweep*, *win* and *take*.

XVIII

BATH, A CITY OF LEISURE

1. The ancient city of Bath is but a short distance from the sea-board city of Bristol, being a few miles over the border in Somerset, of which it has been termed the gate. Founded by the Romans for the sake of its warm springs, it was yet probably known to the ancient Britons for a like reason, and an old legend attributes the healing magic of its waters to the wizardry of Bladud, father of that King Lear, whose tragic story has come down to us in Shakespeare's play.

2. Though Bath was never the site of a big Roman colony or stronghold such as might once have been found at York or Lincoln, it has yet yielded more relics of the Romans than any other place in Great Britain, and this is partly due to the very durable local stone which they used for their buildings, a stone which is still quarried and used there.

3. On the departure of the Roman legionaries about A.D. 400 Bath was left forgotten and neglected for over a thousand years, until the sudden whim of fashion, early in the eighteenth century, made it once more a resort for the well-to-do, and renewed the Latin impress on its streets and buildings as a result of the ruling vogue.

4. But during that long interval it had become first a place of retreat for the religious, and, later, one of the sites of a two-fold see; and in 1500 was begun the beautiful Abbey, in a style of perpendicular

Gothic, which is still standing in the very centre of the place, on the spot where an earlier and much larger abbey had once been, and on the very brim of the baths where the legionaries once lounged under the shield of Minerva.

5. It was the visit of Queen Anne, in 1702, which set the seal on Bath as a place of fashionable resort; it was Beau Nash, its master of ceremonies, whose amusingly tyrannical rule ensured the visitor the utmost degree of entertainment compatible with good breeding; it was this entertainment which brought down from London the wealthy dawdlers for whom the too strenuous round of London gaieties had staled, and it was the enterprise of Ralph Allen which gave all these great people a fit setting of noble streets and squares conceived in an appropriately classical style.

6. Though of humble birth, Allen had become the intimate of noble and learned people, and—perhaps the most important of all—the owner of the stone quarries at Combe Down. He found in John Wood, a Yorkshireman, an architect admirably qualified to carry out his scheme for the rebuilding of Bath, and under his direction, followed by that of his son, John Wood, the younger, were reared the fine rows of houses which serve still to remind us of the elegant, if somewhat heartless age of Queen Anne, as well as of the remoter dominion of our island's first known conqueror.

7. It was in the newly-built Circus, perhaps Wood's best achievement, that Gainsborough settled in 1760 as a portrait painter; it was there that fortune first smiled on him, and it was there that he painted his famous "Blue Boy", besides the likenesses of many

of the town's noble patrons. It was here, too, that Sheridan gathered materials for his "School for Scandal", and met his fate in the beautiful Miss Linley, herself perhaps the most lovely of all Gainsborough's sitters.

EXERCISE XVII

1. Where is Bath and for what is it famous?
2. When was Bath Abbey begun and in what style is it built?
3. What kind of painter was Gainsborough? Name one of his masterpieces.
4. When did Bath first become a fashionable resort?
5. What was John Wood's profession and where did he come from?
6. Who was Sheridan and what did he write?

XIX

CAMBRIDGE, AN *ALMA MATER*

1. The date when Cambridge first became the resort of scholars still remains a matter of vague surmise, but we know that its first college, that of Peterhouse, was founded in 1257 by the Bishop of Ely, while the head of the neighbouring Abbey of Crowland had sent monkish lecturers into the town a century and a half before this date. It seems certain that the first graduates were men who had come hither from Oxford either because there was no room for them there or owing to their banishment for some misdemeanour either serious or mirthful, which had involved them in riots with the townsmen, for *Town v. Gown* was from early times a favourite game.

2. The reason why Cambridge should have been chosen as the site for a University is another riddle which still remains unsolved, for it had not then the importance which was enjoyed by Oxford as third city in the kingdom after London and Winchester; its setting on the border of the flat fen country was bleak and ungrateful to the view, and it had no historical associations which might draw men to it.

3. To its first college came, in the eighteenth century, the poet Gray whose "Elegy in a Country Churchyard" is one of the best known of all English poems, and a hundred years after him followed the great scientist who was afterwards known as Lord Kelvin, the two-fold care of their *Alma Mater* being well illustrated in the diverse achievements of these two great men. Again, in the Pitt Press, whence the University issues scholastic and learned books, Cam-

bridge claims her share of the lustre that surrounds the name of the great commoner who became Premier of England at the age of twenty-five.

4. The famous author of the "Elegy", (like many another both before his day and since), was the victim of a "rag"; for, being of solitary habits and morbidly in fear of fire, he kept a rope on his window-sill ready to descend into the street in case of alarm. This becoming known to them, his fellow students one night placed a large bathful of water below, suddenly raised the cry of "Fire!" and then watched with delight the poet hurriedly descend in his night-clothes into the unwelcome wetting.

5. The "backs" at Cambridge are where the beautiful courts and lawns of the Colleges run down from the high road to the small river Cam whose shallow stream runs through the town and even threatens at times to run dry and so deprive the undergraduates of their pleasure and exercise, besides spoiling their chances of a win over the rival "blues" when the two 'varsities meet later in the year to row off the annual challenge over the Thames on the outskirts of the capital.

6. Though during its earlier history the main drift of the teaching at Cambridge was towards the scientific and mathematical, it happens that her colleges have harboured more poets than have been found among those who have trodden the lawns of the Oxford quadrangles. Tennyson was at Trinity, Milton at Christ's, and Byron at King's. Wordsworth, too, deserted his native hill-country to dwell here awhile, and wrote one of his best known sonnets on the beautiful interior of King's College Chapel:

"Where light and shade repose, where music dwells
Lingering and wandering on as loth to die,
Like thoughts whose very sweetness yieldeth proof
That they were born for immortality."

7. It must not be forgotten, however, that though a University may shape a man's talent and develop his character, it has no power to create either; and against the names of all the famous sons just quoted we can still set that of our greatest poet, Shakespeare, who never went to a University at all.

EXERCISE XVIII

1. Name the first Cambridge College, say when it was founded and by whom.
2. Who was Gray and what did he write?
3. Explain the ordinary and the 'varsity meanings of the word *rag*. Give an example of the latter.
4. What are the "backs" at Cambridge?
5. Where does the Oxford and Cambridge boat-race take place?
6. Which is the most beautiful College Chapel at Cambridge, and who wrote a sonnet on it?
7. Say on which syllable of each of the following words the stress should fall:—*morbid*, *scientific*, *mathematical*, *undergraduate* and *banishment*.
8. Quote the Present Infinitive from which each of the following verbs is derived:—*trodden*, *forgotten*, *met*, *knew* and *drove*.

XX

ASSOCIATION FOOTBALL

1. There are several kinds of matches. If one piece of cloth agrees well in colour with another piece, it is said to be a good match. If a poor girl happily marries a wealthy man, she is said to have made a good match. When a man or a group of men play a game—whether it be football, cricket or chess—against another man or group, it is called a match. And with a match the cook lights the gas-stove or the gentleman his cigar.

* * * * *

2. There is a black swarm moving on a green ground toward an oblong enclosure into which it dribbles through the turn-stiles at either end, for this is the ground of a first-class club which provides costly performers for the public's entertainment and must meet its expenses by a charge at the gates. Draw near and you will see that the black swarm is a mass of men, with hardly a woman to the number; they are well clad on this chilly afternoon, and they will need all the warmth that their compactness may engender, for they are to stand about that oblong of level turf, there to watch the struggle for mastery between two elevens of picked players through two periods of three-quarters of an hour.

3. Thousands will eagerly follow the movements of the twenty-two men, and it seems that a whole population is there, so that you may well ask me who is working. Not many; for it is a Saturday, when most offices and works close at mid-day, only those shops

which sell perishable goods being open, and the means of transit by tram or train kept going.

4. Supporters of the visiting team have arrived in large numbers from a distant town by special train; they form little groups within the larger crowd, and you are aware of their presence by the loud encouragement they give to the men who are wearing their colours, and their silence or suppressed groans when their opponents outwit them. Many will have been present at every match of their team's playing, not only during this season but for many years running; and they eagerly watch them rise a point or fall on the ladder of the League for the championship of which they are competing.

5. Do not gather from this that their men are their fellow-townsmen, and that local pride in their town's own progeny is the spur to their breathless interest. For these players are well paid for their strength and agility; they are gathered from all parts of the kingdom, a high proportion being bred in the North. In order to keep fit and in good form they must submit to a rigorous training, and usually they may not leave the town of their adoption until the season is over, nor engage in other occupations without the express leave of the club by whom they are highly paid.

6. Make your way to a seat on one of the stands, and five minutes before the kick-off you will see the two teams come running out of the pavilion, half of them in red shirts and the other half in blue so that the side to which each man belongs may be readily recognized by the referee who will move among the players, watching every turn of the ball which, in this code, is a round one, and must not be handled save by the goal-keeper. The referee's whistle will

be heard for each infringement of the rules, and a stoppage of the game will follow for the purpose of giving a penalty kick against one side and in favour of the other. He is helped in his duties by two linesmen who move up and down along the touchline, and indicate, by the waving of a little hand-flag, in whose favour the ball is to be thrown in after it has passed beyond *touch*.

7. After letting the men toy with the ball for a few minutes, the referee blows his whistle for the kick-off, and the forwards line up half-way down the field, the ball being started by the centre who is bound to send the ball forward for its first move, his opponents being obliged to keep at a distance of six yards until the kick-off has been made.

8. A short pass to the inside wing player of right or left is the usual way in which a game opens, and the great aim of the opposing forwards is, by an intelligent anticipation of what is intended, to intercept a pass before it can be taken. It is doubly true that in football, i.e. the Association game, which we are now describing, a man must play with his head as well as his feet.

9. The game has now started, and the ball is travelling swiftly down the right wing at the toes of the speedy outsider whom the left half is preparing to tackle. Another instant and the defender will be upon him, but with a sudden turn the wing man dribbles past him and passes to his partner before a second half back can bar his way. Across the field goes the ball from right wing to left, and thence again to the centre-forward who heads the ball only a bare inch over the cross-bar greatly to his own disappointment and that of his supporters. This makes the ball

outside, and a kick from the goal-mouth is taken either by the goal-keeper or one of the defending full-backs.

10. The ball rises in a slow curve upward and falls well among the forwards, who race away to the other end, the wing man finally sending in a hot shot to the goal, the ball glancing off the back's shoulder and going outside. But a ball passing over the line off a player who is defending that half of the field, means a *corner* for the attackers. So attackers and defenders alike crowd into the goal-mouth, while the wing man takes a free kick from the corner of the field on the side by which the ball passed outside. He may take a straight shot at the goal, though it is very difficult to score from so acute an angle. Or he may pass to his centre or to one of the backs who are discreetly withdrawn and unmarked, for the latter will have a clearer shot at goal.

11. And this last is just what he does. With a lofty kick, carrying the ball well over the heads of the intervening players, he has passed to the right full back, who meets the ball full volley and bangs it into the goal. Is it into the net? No; to the sound of a multitudinous sigh one half regret and the other half relief, the ball just grazes an upright and passes outside.

12. So far, combined play has been the feature of the game, but now on resuming a forward baffles the opposing half by feinting to pass and then dribbling past two others in a straight run down the field. He is well within shooting distance but the ball is travelling too rapidly for him to steady it, and just as the full-back bears down on him, he passes out to his wing-mate who beats the goal-keeper with a long, low shot, amid a storm of cheers.

13. The game is now restarted from the centre of the field and a series of short passes ensue, the last man to receive the ball sending it on to a wing player by a clever turn of his head. The resulting shot at goal is met by the left back at full volley and the ball strikes full into the face of an attacking forward who is following up at full speed. He is completely stunned, and the referee blows his whistle to hold up play for a few moments until he recovers. To restart the game the ball is then thrown up by the referee, none of the players being allowed to play the ball until it has touched ground.

14. The ball now runs over the touch-line and a throw-in is taken by an opponent of the player who sent it there. Straight over the thrower's head comes the ball, and glides from the centre-forward's toe to the outside winger who races down the field and beats the goal-keeper with a lofty shot which just steals under the cross-bar after grazing his fingers. The score is now 1 all, and the whistle goes for half-time before the ball can be centred. Lemons or other light refreshments are now handed to the players, who cross over, each side now attacking the goal which it defended during the opening half.

15. Those who had formerly the advantage of the wind or a downward slope have now lost it, and they will have to strain every muscle and play for safety if they are to leave the field on level terms. But the wind has now dropped, and the advantage of the downward slope is nullified for the visiting forwards by their poor combination and faulty shooting, so that full time is called without any further goal being added, and the match ends in a *draw*. This will lend a still keener interest to the return game, which will

be played on the home ground of the present visitors. The crowd now dwindles, one half wending homeward on foot and the stranger half hurrying to the railway station with their return halves ready in their waistcoat pockets. And in an hour's time all alike will be eagerly scanning the evening paper to see how their respective towns now stand in the League table after the day's play.

EXERCISE XIX

1. How does an Association (*a*) team and an Association (*b*) football differ from a Rugby one?
2. Illustrate by means of sentences the different meanings of the word *match*.
3. What do you call the gate through which you enter a football ground?
4. Complete the following sentences:—(*a*) The foot-path leads over a * * * * *. (*b*) The pig lives in a * * * * *. (*c*) A writer is known by his * * * * *.
5. Explain the different meanings of (*a*) *leave* and (*b*) *gather* in the following sentences. (*a*) By your leave! Leave it alone! I shall leave London to-morrow. (*b*) The children gather blackberries from the hedges. I gathered that he was an Indian student reading for his final B.A.
6. Give synonyms for the following as used in the foregoing piece:—*kept going*, *outwit*, *hold up*, and *baffle*.
7. Give the contrary of *help*, *forward*, *lofty* and *swift*.
8. On what day are football matches generally played?
9. What do you call the result of a match in which neither side is the winner?

10. Replace each word in italics by its contrary in
(a) The ground was *level*. (b) The play was *one-sided*.
(c) The crowd now *dwindles*. (d) The spectators were
indifferent. (e) The team played *half-heartedly*.

11. Give a synonym for the word *bound* in each of
the following sentences:—(a) I am bound to return
to London to-morrow. (b) He was bound for New
York. (c) The book was bound in red leather.

12. Say which syllable of each of the following words
should be stressed:—*perishable, intervening, encourage-
ment, eagerly, and nullified*.

A DAY IN A HOSPITAL WARD

1. The hospital of which I shall speak consists of seven blocks and a chapel connected by long corridors; it runs along the Thames Embankment opposite the Houses of Parliament, the Archbishop's Palace of Lambeth being nearly in line, and patients from their balconies may watch the lighter river traffic which moves, at high tide, up the river to Vauxhall and Chelsea Reach.

2. The wards (of which there are twenty-four, bearing the august names of great benefactors or patrons—royal, medical or otherwise) are each in the charge of a Sister, i.e. a properly trained and qualified nurse attached to the permanent staff, and she is assisted by a number of nurses and probationers.

3. The medical staff consists of a Resident Assistant Physician and a Resident Assistant Surgeon, the former being responsible for all the medical, and the latter for all the surgical wards in the whole hospital. Assisting them are the House Physicians and House Surgeons, who all reside in the hospital, and each of whom is expected to have a particular knowledge of the patients occupying the beds allotted to one of the eminent visiting physicians or surgeons, all of whom give their services voluntarily and apart from the pursuit of a private practice.

4. Attached to the Hospital is a Medical School where professors and the visiting physicians and surgeons deliver lectures which are supplemented by visits to the wards and to the operating theatres. In these last there are galleries provided for student onlookers who

are thus given a practical demonstration of what they have learnt from their books and from attending lectures.

* * * * *

5. The day begins at 5 a.m. when the night-nurses wheel into the ward a trolley laden with jugs of steaming tea and plates of hot buttered toast. To the restless this is a pleasing interruption, and even to those who have slept it is not unwelcome, for at 8 o'clock on the previous evening their night began, with silence and extinguished lights. After this refreshment the work of the day begins: those patients who are able to wash themselves are given basins of warm water, and the more helpless ones are washed by the nurses, this being their last task before giving place to those on day duty who appear at 7 o'clock. Then all the beds must be made carefully and quickly, and the ward must be swept and dusted and polished, so that all may be clean and bright and made beautiful with flowers before the arrival of the doctors. Before this the patients have a second breakfast of bread-and-butter together with milk or cocoa or beef-tea.

6. The doctor comes with his students, and spends most of the morning in the ward, for wounds must be dressed, splints applied, and notes written on the progress of each patient, while the new-comers must be questioned. At 12.30 the dinner is brought in from the kitchen. This consists of roast beef or mutton, with potatoes and another vegetable followed by a milk-pudding, though this diet is, of course, only for those who are well over the effects of the surgeon's knife. After dinner all the beds are made comfortable and tidy; the pillows are shaken and turned, and the draw-sheets are pulled over so that a smooth, clean

surface lies under the patients who are now silent for an hour. Let us suppose that it is Wednesday—a visiting afternoon.

7. At 3 o'clock the patients' sleep will be disturbed by the sound of voices and footsteps coming up the wide stone staircase from the large entrance hall. Those who are able to raise themselves from their pillows are soon eagerly watching the door, hoping that their friends may be among the first to arrive. The visitors bring much brightness into the ward, with their happy faces and their gifts of beautiful flowers. Now the ward is full of quiet chatter and laughter. One of the nurses is taking temperatures, a proceeding which often amuses the visitors and keeps each patient silent for a minute or two since the thermometer is placed under the tongue. And the Sister is answering eager questions asked perhaps by an anxious mother, who smiles to know that her son is better, or to hear him praised for his obedience or for his patience when in pain.

8. All too soon is heard a little bell ringing, and Sister's voice saying "Half-past four, please". Slowly the visitors depart, each one turning frequently to wave farewell, and before the patients have time to feel sad, the nurses are again wheeling into the ward the food-trolley bringing tea and bread-and-butter and boiled eggs. After tea work begins again. The patients either wash themselves or are washed; some of the wounds must be re-dressed, this time by the Sister or one of the nurses; the medicines are given; the beds are made once more, and the ward made tidy. When the big clock strikes eight the lights are put out, all except one made obscure by a dark green shade which hangs low over Sister's table in the

centre of the ward. Sister now says "Good night all," the patients reply with a rather tired "Good night, Sister," and slumber falls on all save those in acute pain, for whom the doctor on his night round may prescribe a sleeping-draught.

EXERCISE XX

1. What is the difference between *toast* and *a toast*?
2. What name is given to the large hospital rooms lined with beds?
3. What may be given to a patient who cannot sleep?
4. What is tied on to a broken limb?
5. What happens in each ward at eight o'clock in the evening?
6. How is food brought into the wards?
7. How are students able to observe an operation by a surgeon?
8. Where is the hospital described in the foregoing article?
9. Write sentences using the contrary of the following verbs:—*praise, arrive, sleep, raise* and *answer*.
10. Write sentences to illustrate the different meanings of the verb *bring* as modified by *up in* and *about*.
11. Quote two adjectives and two substantives from the foregoing piece which have identical verb forms and say how the Past Tense of these is formed.
12. Write sentences using the words which remain after dropping the first letters of the following:—*bring, praise, warm, wash, clean* and *table*.
13. Give an alternative spelling of *draught* and illustrate the different uses of this word.
14. Give the Past Tense of each of the following verbs:—*bring, sweep, ring, wake* and *fall*.

CHRISTMAS IN ENGLAND

1. New Year's day is not in England the great occasion for festivities and renewals of friendship which mark in many lands the coming of an unspent calendar. Those who meet in the course of the day's business or diversion naturally exchange good wishes, but few go out of their way to seek meetings for the purpose. The churches, however, hold watch-night services, and crowds of people gather round St. Paul's Cathedral in London joining hands as the last stroke of midnight is sounded and singing "Auld Lang Syne".

2. This is the best-known song of Robert Burns, the Scotch poet, and serves to remind us that North of the Tweed the first of January takes on the importance which in England is reserved for Yuletide, as Christmas was termed in the older language of our forefathers. It is then that relatives and friends gather together, often coming from long distances. They bring toys for the children and gifts of greater utility for their elders, while the postmen are kept busy collecting and delivering millions of small cards which convey their cordial greetings to absent friends.

3. "Christmas boxes" represented by coins of varying value, according to the services rendered, are given by employers to those who work for them, and collections are made in the churches and through the newspapers for the relief of distress, Christmas being known as the season of goodwill, when people are the happier for knowing that others share in their happi-

ness. Christmas Day and the day following (known as Boxing Day and postponed until Monday if the 25th of December should fall on a Saturday) are public holidays, when all the Banks and most of the Post Offices are closed.

4. Christmas-trees lit with candles and tinsel-ware, and hung with toys are becoming less common than they once were, though they may still be seen in the "Grottoes" which make a great show at this season in the large shops, with a white-bearded Father Christmas in charge of them. At the theatres, too, the performances are now prepared to suit a juvenile audience, and the so-called "Pantomimes" give shape and colour (not to mention song and dance) to such familiar children's stories as "Cinderella", "Jack and the Beanstalk" or "Dick Whittington", the last being perhaps the most popular of all, as it is founded on the true history of a poor boy who rose to be Lord Mayor of London five hundred years ago.

5. As you sit round the fire in the cosy room you may be startled by the voices of the carol singers outside the front door, telling over again to quaint old music the story of Christ's birth and the tribute borne to him by the three kings out of the East who were guided by the light of the wonderful star to the stable where his Mother laid him. These singers are often children who beg for pennies simply for their own needs or amusement, but often they are members of church-choirs who hand over their collections to some charitable fund.

6. The great dish for Christmas Day is roast turkey, followed by Christmas pudding, a rich mixture of raisins, nuts, almonds, treacle, etc., usually moulded

into a round shape into which a sprig of berried holly is put. Sometimes it is soaked in brandy and set alight before being cut into slices for eating. After the meal crackers are passed round and pulled. When these "crack" (i.e. explode) they are torn open by the guest who has been able to retain the loaded half, and to him falls the treasure contained within it. This is sometimes a cheap trinket, sometimes only a rhyming motto, but oftenest of all it is a paper cap of bright colours but hardly of becoming shape, which adds to the merriment of all present when they see it perched upon the winner's head.

EXERCISE XXI

1. Which is the best-known song of Robert Burns, and when is it often sung?
2. What is the date of Christmas, and what name was given to this feast by the early English?
3. What is (a) a Christmas box (b) Boxing Day?
4. What do you call a man who collects and delivers letters?
5. What is the distinction between *story* and *history*?
6. Complete the following sentences:—A bird * * * * on a bough but * * * on its nest. A cat * * * * * before it * * * * *. A * * * of holly and a hawthorn * * * * *.
7. Who was Dick Whittington and when did he live?
8. What do you find in crackers and why are they so called?
9. Say which syllable of each of the following words should be stressed:—*postpone*, *merriment*, *performance*, *pantomime* and *forefather*.

10. Quote five substantives terminating in *ship* and five others terminating in *dom*.
11. Give synonyms for *juvenile*, *forefather*, *collect*, *story* and *wonderful*.
12. Write sentences to illustrate the different meanings of the word *suit*.

XXIII

LONDON PRIDE

Who has not seen old London from a ship
Has missed her beauty, never felt her grip;
But he who leaves Westminster and sails down,
Beholds the pageant of her great renown.
Above her smoke her pinnacles appear,
With domes and spires beyond the wharves that clear
The ships of all the world. With what slow state
The Tower Bridge, that Warder of the Gate,
Lifts his dark bascules up and seems to cry,
"Stand back, you people, while the ships go by!"
And like swords lifted o'er a pair in bridal,
They roof us for an instant as the tidal
Pathway is cleared for us. There floats a fine
Flush-piled high cargo of Norwegian pine
Brought home from creeks half-frozen; now the waft
Comes from Burgundian vintage yet unquaffed
In some deep hold that knows the Norman quays;
There's where the lads are schooled for the deep seas;
And yonder steamer is a huge oil-tank,
Enough to calm an ocean if she sank.
Ketches go by brown-sailed, with salty reek,
Whose coast-wise journeys take them many a week,
And now a banded funnel moves to dock,
That lately hurried by Gibraltar Rock,
Home-bound from Burmah. There's a row of pails
Revolving on a ship that seldom sails,
For dredgers, busy like huge water-moles,
Clear Thames's Pool; while brightly bannered poles
Rise from tall ships the young waves ring with white
Hands clapping in a welcome of delight.

Dark barges trail in a funereal pomp,
Laden with coal, and all the ripples romp
Home to the wharves as the long line goes by.
The gulls describe slow arcs on the grey sky,
Or dip for flotsam; and the bright signs shout,
“Here is the world’s best market. Put about!”

The French Constitution

By Henry Morrison

With Preface by

H. E.

The French Ambassador

(M. de Fleuriau)

London

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AUTHOR'S NOTE

IN preparing this student's guide to the French Constitution, I have tried to bring out as clearly, and to describe as concisely, as possible the origin or functions of the essential features of the French Government. In the treatment of this rather involved study I have made frequent reference to many well-known authorities. For historical facts I am indebted to M. Esmein's "Éléments de droit constitutionnel", and for facts relating to the sources of French Constitutional Law I have made use of M. Duguit's "Traité élémentaire de droit constitutionnel". I have made frequent and useful reference to M. Eugène Pierre's "Traité de droit politique électoral et parlementaire" and to M. Charles Menoist's "La réforme parlementaire", and to M. Joseph Barthélemy's "Les résistances du Sénat" for my two chapters describing the French Chamber of Deputies and Senate. For the description of the French Administrative System valuable information was obtained from M. Henri Chardon's "Les travaux publics". For student's reference no better authority on French Justice could be found than M. Joseph Barthélemy's "La mise en accusation devant le Sénat du Président de la République et des ministres", 1919. In my examination of the French Financial System and Public Rights in France I am indebted to M. Stourm's "Le Budget" and to M. Joseph Barthélemy's "Les

rapports de l'état français et de l'église catholique depuis la separation". The whole subject of the French Constitution is covered by the latter's "Le Gouvernement de la France".¹ No student who would obtain a clear and comprehensive knowledge of this complicated subject should fail to read this admirable work.

H. M.

November 25, 1929

¹ English Translation by J. B. Morris (George Allen & Unwin).

P R E F A C E

LE livre de M. Morrison explique au public anglais, aussi brièvement que possible, comment la France est actuellement gouvernée et administrée. C'est avec intention que je dis qu'il explique, parceque l'auteur ne se contente pas de résumer des lois et des règlements et qu'il expose comment, en fait, les institutions françaises fonctionnent. Je le félicite d'avoir adopté ce système.

On risquerait en effet de se faire une idée fausse du mécanisme du Gouvernement français si l'on s'en tenait à la seule lecture des textes législatifs, qui ont été, avec le temps, complétés ou amendés par l'usage et la tradition.

M. Morrison fait justement remarquer que la Constitution de la République a été élaborée et votée par une Assemblée qui ne désirait pas un régime républicain. Aussi cette constitution est-elle tout-à-fait insuffisante. Elle prévoit l'existence d'un Président du Conseil des Ministres, mais elle ne définit ni son rôle, ni ses pouvoirs; la pratique parlementaire, aidée d'ailleurs par les souvenirs de régimes passés, a rapidement rempli cette lacune.

Dans cette mise au point de la constitution, le Parlement, ou plus exactement la Chambre des Députés, a joué le principal rôle. Les autres organes constitutionnels ne pouvaient leur faire concurrence: le Président de la

République, parceque, après le Coup d'État du Maréchal de MacMahon, toute initiative de sa part soulevait les méfiances des Assemblées et que les Cabinets successifs étaient constamment absorbés par leur tâche immédiate. La Chambre des Députés en a profité pour grandir son rôle conformément à la tendance instinctive de tous les corps constitués. C'est ainsi qu'elle s'est arrogé le droit de déposer des Présidents de la République en renversant les Ministères formés par eux, conséquence imprévue de la suppression du droit de dissolution primitivement conféré au Chef de l'État.

Le Parlement français cependant se montre parfois très prudent en matière de lois touchant à la constitution et en particulier à sa propre constitution. Les Colonies françaises, par exemple, sont bien représentées dans son sein par des députés ou des sénateurs; mais ce ne sont que les Colonies de date relativement ancienne: En Asie, les établissements des Indes et la Cochinchine; en Afrique, le Sénégal et la Réunion, sans que même avantage soit accordé aux immenses territoires du Cambodge, du Siam, du Tonkin, du Soudan, de la Casamance, de la Côte d'Ivoire, du Dahomey, de Madagascar. En quelques cas, les Français ne suivent pas les règles de la logique.

Dans l'exposé de M. Morrison, la partie relative à l'administration locale me paraît de nature à intéresser les

PREFACE

Anglais en raison de l'énorme différence entre les systèmes français et britannique. À cet exposé, je ferai toutefois une critique : le préfet d'un département français n'est pas seulement un agent politique ; il était essentiellement dans l'esprit de Napoléon I^{er} et il est resté l'administrateur de son département, celui qui prépare le budget annuel, le discute au Conseil Général et ensuite le met à exécution. Je pourrai faire quelques autres critiques, mais, dans l'ensemble, le livre de M. Morrison donne une idée exacte de ce que sont le Gouvernement et l'administration de la France.

A. DE FLEURIAU

AMBASSADE DE FRANCE À LONDRES

Décembre 8, 1929

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THE FRENCH CONSTITUTION

CHAPTER I

THE CONSTITUTION

THE Constitution now in force in France is a document which determines the existence and functions of the Government (the President of the Republic, the Ministers, the Parliament).

It consists of five laws separately voted in 1875. Three of these laws are strictly constitutional, and the other two (dealing with elections of Senators and Deputies) are organic—that is, changeable by ordinary legislation.

ITS ORIGIN

After the disaster of Sedan and the capture of Napoleon III (1870), the Imperial régime in France collapsed.

A provisional Government—"Gouvernement de la Défense nationale"—was set up. It was composed of Deputies of Paris. This *de facto* Government caused the election of an Assembly to discuss terms of peace and provide the country with regular institutions. This was "L'Assemblée Nationale", 1870-5. In this Assembly there was a majority in favour of the restoration of a Monarchy. There were three candidates for the Throne:

1. The Prince Imperial, son of Napoleon III.
2. Count Chambord, grandson of Charles X (Bourbon Line).

3. The Count of Paris, grandson of Louis Philippe (Orléans Line).

However, no decision could be reached about the succession; so the National Assembly resolved to establish a Republic, which was to have a Monarchical tendency.

The "Wallon" amendment, determining the procedure of elections of the President of the Republic, was carried by one vote only.

As we have seen, the Royalists could not at the time establish a Monarchy; so they accepted a Republic until they could settle the question of succession.

On the other hand, the Republicans considered a Republic on Monarchical lines better than no Republic at all; so they accepted it, fully intending to change it later. It is clear, therefore, that both sides regarded this form of Government as purely provisional.

GENERAL CHARACTERISTICS

1. *Brevity.*

Members of the National Assembly had no real interest in their work, as they thought it would be a temporary Constitution.

Moreover, it was possible to make a wide appeal to precedent, established by the former political experience of France.

Therefore, the text of the Constitution, containing only twenty-six articles, is extremely short.

2. *Lack of Method.*

The above reason also explains the lack of method in the construction of the text of the Constitution.

3. *No Dogmatism.*

As opposed to the former Revolutionary Constitutions, that of 1875 embodied no ideal and proclaimed no principle. In fact, the Republican form of Government was indirectly and even timidly introduced.

4. *No Spirit of Simplification or Abstract Logic.*

The National Assembly mistrusted the old and popular theory that the nation, being one, could be governed by one Assembly only; side by side with the popular Chamber it created the Senate, a valuable deliberative and legislative assembly, exercising a moderating and stabilizing influence.

5. *A Compromise.*

The Constitution of 1875 was a great compromise between Republican and Monarchical principles. Some of the features of this compromise are:

- (a) Irresponsibility of the President of the Republic.
- (b) Political responsibility of Ministers towards the Chambers.
- (c) The President's right of dissolution.
- (d) Regulation of parliamentary sessions.
- (e) Division of power between the President and the Parliament for making treaties, etc.
- (f) Way of modifying the Constitution by revision, etc.

To conclude the description of the characteristics of the Constitution of 1875, it should be noted that in the course of time the Constitution has become much less Monarchical in character. The most striking example of this is the

decreasing importance of the President of the Republic and the increasing importance of the Chamber of Deputies.

REVISION OF THE CONSTITUTION

It should be remembered that both by Monarchists and Republicans the Constitution was regarded as provisional; therefore it should be easily modified.

There are two opposing traditions regarding the nature of a Constitution:

- (a) The Revolutionary principle—
of a rigid Constitution, difficult to change.
- (b) The Monarchical principle—
of a pliable Constitution, easily changed.

Here the National Assembly adopted a compromise. It decided, as a concession to the Monarchical principle, that purely constitutional provisions could be modified by the ordinary Chambers, *but*—as a concession to the Republican principle, this modification should be done by a special procedure called "Revision".

This procedure is in two stages:

- (a) The vote for Revision ("Le vœu de Revision"). Each Chamber declares the necessity of a revision by separate and independent motions; the subject of revision must be specified. As soon as the "vœu de Revision" has been expressed by both Chambers, they automatically form "L'Assemblée Nationale"—consisting of Deputies and Senators in one body.

This Assembly's committee is that of the Senate.

Its meetings are held at Versailles.

This Assembly proceeds to

(b) The Revision itself ("Revision proprement dite").

The principle of Limited Revision ("Revision limitée") confines the deliberations of the National Assembly to subjects specified in the "vœu de Revision". This is adhered to for the safety of the Senators, who are only about three hundred strong as opposed to some six hundred Deputies.

The electorate is not consulted about the necessity of Revising the Constitution.

Although this procedure is marked by great solemnity, it is really simpler than the passing of an ordinary law by the Parliament, as all deliberations are conducted by a single Assembly.

Former Revisions.

- | | | |
|--------------|--|--|
| (1) 1879 | The seat of Public Executive Authority was transferred from Versailles to Paris. | } These changes tended to democratize the Senate |
| (2) 1884 (a) | Abolition of life members of the Senate | |
| (b) | Extension of the Senatorial electorate | |

(c) Removal of the provisional character of the Constitution by the addition to its text of the clause, "The Republican form of Government cannot be the object of Revision."

(3) 1926. Modification of fundamental financial laws.

Lack of Sanction.

There is no special authority or sanction compelling the Chambers to respect the Constitution. If the Parliament passes an ordinary law contrary in its spirit to the fundamental principles of the Constitution, that law would still be legally binding on the nation. Public opinion, therefore, demands the establishment of such an authority. Some suggest vesting that authority in the Court of Cassation (cf. the Supreme Court of U.S.A.).

CHAPTER II

THE PRINCIPLE OF DEMOCRACY

THE French Government is democratic in form. Universal Suffrage is the sole source of power ("Le Suffrage universel source unique du pouvoir").

The French people choose among themselves a certain number, who govern, legislate, and administrate in the name of the people.

French democracy is purely representative.

In accordance with the French Constitution there is only one electorate: members of local councils are chosen by the same men who elect the Deputies of the Chamber.

THE RIGHT TO VOTE

1. "*Universalité.*"

The vote is universal. This means that for the right to vote there are no special qualifications of birth, wealth, education, etc.

This principle is the only one mentioned in the Constitution of 1875.

The following points, relating to suffrage and election procedure, are not strictly constitutional and can be changed by ordinary legislation.

2. "*Dévouement à l'État.*"

Loyalty to the State is required in every elector. French nationality by birth or naturalization gives the right to vote.

3. "*Masculinité.*"

Men alone enjoy the right to vote.

4. "*Maturité d'esprit.*"

Voters must be twenty-one or over. Twenty-one to twenty-four years of age is a Frenchman's period of compulsory military service, during which his voting right is suspended. Therefore it is suggested to advance the voting age to twenty-four.

5. "*Aptitude intellectuelle.*"

A certain standard of intelligence is required.

(a) "*Les interdits.*"—Persons who, on the petition of their relatives and by the decision of the Civil Tribunal, are deprived of the right to manage their "*patrimoine*"—inherited property—on the grounds that they are incapable of doing so, permanently lose their right to vote.

If not proclaimed "*Interdit*", a madman would retain his right to vote.

(b) The right to vote is suspended for the period of confinement in a mental home or asylum.

6. "*Aptitude morale.*"

A certain standard of conduct is required. The following are deprived of the right to vote, either in perpetuity or for a term of years:

(a) Anyone who has served a criminal or correctional sentence.

(b) Civil servants dismissed for gross incompetence.

(c) Bankrupts lose voting right for three years.

THE VOTE

Every man who enjoys voting rights must be registered on the Electoral List ("La Liste Electorale"). Each "commune" has a list of those who—

- (a) Reside permanently;
- (b) Reside for a period not less than six months;
- (c) Are ratepayers in that "commune". . .

Note the following facts about "La Liste Electorale":

(1) "*Unité de Liste.*"

Since 1884 there has been but one single electoral List—the same for political and municipal elections.

(2) "*Permanence.*"

This List has a continuous existence; thus there is no confusion through having to draw up a new one at each election.

(3) "*Revision de la Liste.*"

- (a) Every year (from January 1st to March 31st) the List is revised by a special body:

"Commission administrative", composed of
 The Mayor,
 One delegate of the Prefect,
 One delegate of the Municipal Council.

All appeals against the decision of this committee are made to—

- (b) "Commission Municipale", consisting of
 The former plus two delegates from the
 Municipal Council.

Further appeals go to—

- (c) The Justice of the Peace ("Juge de Paix), whose legal decisions are controlled by
- (d) The Court of Cassation.

All these procedures are easy and free of charge.

N.B.—(1) The mayor issues special cards to prove an elector's identity.

- (2) Soldiers cannot vote during their military service on account of the supposed incompatibility of military discipline and political interests.

PROCEDURE OF THE BALLOT ("SCRUTIN")

1. The vote is *direct*.
Representatives are directly chosen by electors.
2. The vote is *optional* ("facultatif").
Electors need not vote if they do not want to.
3. The vote is made *easy* ("facilité").
There is at least one polling-station in each commune. Polling takes place on Sundays from 8 a.m. till 6 p.m.
4. The vote is *personal* ("personnel").
It must be done personally.
There is a movement on foot to introduce voting by post to reduce the number of abstentionists.
5. The vote is *secret*.
Voting-slips without personal marks, and envelopes, are used;
Votes are recorded in a separate compartment.

6. The vote is *fair*.

Voting-slips are received by a trustworthy committee.

- (a) As a rule the committee is composed of the mayor and four senior municipal councillors. In elections to the Chamber of Deputies votes are counted by a committee called "Commission de Recensement" (four senior general counsellors presided over by the president of the local Tribunal). The actual counting by the tellers is done in public.
- (b) In Municipal elections the mayor is assisted by the two youngest and the two oldest voters who happen to be in the room when the ballot opens.
- (c) In Senatorial elections the committee is as above, but it is presided over by the president of the local Civil Tribunal.

N.B.—To ensure fairness of elections a law was passed in 1914 regulating the number of election posters.

THE BALLOT ITSELF.

1. As a rule elections are decided by a majority vote.
2. There is always an election—even if there are no more candidates than seats.
3. If at the first poll no candidate obtains the necessary "absolute majority", which is half of the total number of votes polled plus one (the law demands that this majority be not less than one-quarter of the number of electors inscribed on the Electoral List),

a second poll, called "Ballotage", takes place. In this second poll a "relative majority", called "pluralité", is sufficient. This rule is applied in:

- (a) Elections to the Chamber of Deputies, local administration councils (general councils, councils of "arrondissement", municipal councils), and to presidents of elected assemblies, while
- (b) In Senatorial and Mayoral elections absolute majority is necessary at the first two polls.
- (c) The President of the Republic must be elected by an absolute majority.

JUDICIAL CONTROL OF ELECTIONS ("JUGEMENT DES ELECTIONS")

Common jurisdiction does not exercise control over elections.

- (a) It is the "Conseil de Préfecture" with appeal to the "Conseil d'État" which deals with all cases arising from elections to municipal councils and councils of "arrondissement."
- (b) It is the "Conseil d'État" in the first and last instance which deals with elections to "Conseils Généraux".
- (c) Parliamentary elections are subject to a special régime of verification of powers ("vérification des pouvoirs"): each newly elected Chamber judges the elections of its members. M. Barthélemy criticizes this system and suggests the Court of Cassation as the proper body to deal with such cases,

CHAPTER III

THE PARLIAMENT

THE French Parliament consists of two Chambers: "La Chambre des Députés"—which sits at the Palais Bourbon—and "Le Sénat"—at the Palais du Luxembourg.

The will of the Parliament is expressed when the decisions of the Chambers coincide. The two Chambers meet as one Assembly at Versailles:

- (a) As "Assemblée Nationale"—for the Revision of the Constitution;
- (b) As "Le Congrès"—for the Presidential Election.

N.B.—The Senate in special cases acts as a High Court of Justice for political cases.

ENROLMENT AND STATUS OF MEMBERS OF PARLIAMENT

I

The Constitution takes no serious precaution to ensure the competence of candidates.

1. The age required is:
Over twenty-five for the Chamber of Deputies,
Over forty for the Senate.
2. A candidate must enjoy electoral rights.
3. No special guarantee of intellect is required.
4. Proof of patriotism is required: naturalized aliens can vote, but are ineligible for election to Parliament until ten years after naturalization.

5. A certain standard of morality is required:
Discharged bankrupts, though retaining the right to vote after three years, can never become eligible for candidature without official restoration.
6. Members of families that had reigned in France are ineligible.
7. Men on military service are ineligible.
8. To avoid the exercise of unlawful influence on electors—
 - (a) Officials are ineligible;
 - (b) But only those who could exercise such influence (i.e. Prefects);
 - (c) Only in those districts where that influence can be exercised;
 - (d) Only during the time at which that influence can be exercised, which the law puts at six months after expiration of their office.

II

The following precautions are taken to safeguard the independence of Members of Parliament.

1. Members of Parliament receive a salary (27,000 francs per annum) from the public funds, thus making the position of Members of Parliament tenable by men of all means. Moreover, they derive additional benefits from their position, such as a practically free pass on all railways.
2. In order to safeguard the independence of Members of Parliament from Governmental pressure

a Government office and a seat in the Parliament have been declared incompatible; but since 1919 a State official elected to Parliament is considered to be on long leave from his office. On the other hand, if a Member of Parliament is offered a Government office, he has to retire from Parliament (subject to his appealing for re-election to his constituency), unless his appointment is only temporary (for the period of six months; this temporary appointment may be renewed).

3. In order to protect Members of Parliament against malicious prosecution by political enemies, they are proclaimed independent of the law.

(a) "Irresponsabilité judiciaire."

To enable a Member of Parliament to speak without fear, he cannot be attacked in the criminal or civil courts, either by the Government or by individuals, for acts committed in the *exercise of his office*.

(b) "Inviolabilité."

A Member of Parliament during session cannot be sued for criminal offences, although committed *apart from his office*, without the consent of his Chamber.

III

Universal suffrage has had no detrimental effect on Parliament. The introduction of Labour members has effected an outward change as compared with the former Chambers. The style of eloquence has changed, but the

sum of talents has remained. Democracy has increased the advantages of a political career. Seats in Parliament have an increasing attraction for the lower middle classes. However, Democracy makes no mistake in filling its assemblies with intellectuals. The professions from which Members of Parliament are chiefly drawn are Journalism, Law, Medicine. "One of the best proofs of the French peasant's common sense is that he does not want a peasant to represent him."

IV

The French Parliament is divided into about a dozen political groups. The names of these groups are confusing. The Chamber of Deputies and the Senate, according to Art. XII of the "Règlement" (see later), are divided (as in the Parliament of 1925) into ten groups:

1. "L'Union Républicaine Démocratique."
2. "Democrates."
3. "Les Républicains de Gauche."
4. "La Gauche Républicaine Démocratique."
5. "La Gauche Radicale."
6. "Le Groupe Radicale Socialiste."
7. "Les Républicains Socialistes."
8. "Le Groupe du Parti Socialiste."
9. "Le Groupe Communiste."
10. "La Réunion des Députés qui n'appartiennent à aucun Groupe."

None of these groups has a working majority. Thus a Coalition was formed known as "Le Cartel", and which consists of Nos. 6 and 8, to which are joined 5 and 7,

thus forming a majority, weakly opposed by the extreme Right and Left.

N.B.—No. 8, the Socialist Party, forbade their members to accept office in the Government.

This explains why there is no effective Opposition in the French Parliament. Therefore :

1. The President of the Republic has great liberty in his choice of Ministers.
2. Cabinets are unstable, not knowing where to look for support.
3. There are numerous Ministries, but they are generally composed of former Ministers in new offices.

THE WORKING OF PARLIAMENT

I

1. *Ordinary Sessions.*

Every year, on the second Tuesday in January, the Chambers assemble at the summons of their respective Presidents for an ordinary session.

- (a) The Government can close the session five months after the Parliament has met.
- (b) Not more than twice during each session the Government may suspend Parliament for a period of not more than one month each time.

N.B.—Adjournment does not shorten the effective duration of the session.

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2. *Extraordinary Session.*

- (a) The Government can summon Parliament to this session, the duration of which rests with the Government.
- (b) The President is bound to summon Parliament for an extraordinary session, if required by an absolute majority of its members.

N.B.—These extraordinary sessions have become quite ordinary: as the Budget is seldom completed during the session, the Government is compelled to call Parliament for an extraordinary session every year, about October.

II

Each Chamber annually elects its committee, comprising a president and other officials. The former is a very important person in the State and should be impartial.

III

Each Chamber makes its own regulations ("Règlement"). This is a document of capital importance (e.g. it includes everything concerning interpellation. To some extent it is responsible for the legislative efficiency of the Parliament. It also fixes:

1. *The Method of Voting in Parliament.*

- (a) By show of hands;
- (b) By ballot, for questions of importance or on the demand of twenty members; ushers pass round a box in which voting-slips are collected.

N.B.—In that case vote by proxy often takes place; those who habitually vote for absentees are called “boitiers”.

- (c) A public ballot may be held on the signed demand of the greater number of members; it necessitates the personal presentation of voting-slips at the Tribune.

2. *Committees (“Commissions”).*

Any question before being submitted to the Chambers is studied by a committee.

Methods of appointing committees are:

- (a) By “bureaux.”

Members are divided by lot into groups called “bureaux”—11 for the Chamber, 9 for the Senate. Each “bureau” appoints the necessary number of committee men.

- (b) By proportional representation; each political group appoints committee men in proportion to the number of its members.

N.B.—A “rapporteur” draws up a report of the findings of his committee.

3. *Penalties.*

To check turbulent scenes in Parliament, which sometimes occur, the regulation draws up a scale of penalties. They are:

- (a) “Le Rappel à l’ordre” (The call to order).
 (b) The same—officially recorded.
 (c) “La Censure simple”, entailing the loss of one-half the member’s salary for one month.

(*d*) Censure with temporary expulsion (for fifteen sittings), plus loss of one-half salary for two months.

(*a*) and (*b*) are pronounced by the President of the Chamber.

(*c*) and (*d*) are pronounced by the Chamber itself.

N.B.—Any Deputy ignoring his penalty may suffer suspension for forty sittings, or three days' imprisonment. The same penalties exist for the Senate as well, but they are never used.

CHAPTER IV

THE CHAMBER OF DEPUTIES

THIS Assembly plays the most important part in the French political system. It corresponds to the House of Commons in England.

1. *Eligibility.*

In addition to ordinary electoral rights candidates for election to the Chamber of Deputies must:

- (1) Be twenty-five years of age or over;
- (2) Declare their candidature at the local "Préfecture" five days before the election day either
 - (a) personally, or (b) through an agent, or (c) by a registered letter.

N.B.—To prevent multiple candidatures ("candidatures multiples") the above declaration must be made in one constituency only. This rule was introduced after Général Boulanger's attempted "coup d'état" in 1889. Standing for election in many constituencies, he hoped in that way to ensure the success of his enterprise.

2. *Number of Deputies.*

In 1919 a law was passed that one Deputy should represent every 70,000 French citizens of a department. This fixes the number of Deputies at 584.

3. *Systems of the Election of Deputies.*

There are two systems, which were alternately adopted since 1875:

- (a) "Scrutin uninominal"—Single-vote system: a small constituency — an "arrondissement"—returns one Deputy only.
- (b) "Scrutin de Liste"—multiple-vote system: every elector votes for a list of Deputies, composed of as many names as there are seats in the Chamber allotted to that constituency, which in this case is a department.

Both systems are criticized.

Those who oppose the first system argue that in this case there is a great opening for corruption; that the Deputy is forced by his electors to follow petty local interests instead of national interests; that the Deputy is easily intimidated by the Government, etc.

The criticism of the second system is that the Chamber is liable to split into two opposed blocks, each of them composed of different political parties—the Right and the Left wing. Thus, when one of them gains a victory there is a drastic change of policy, upsetting the balance of the State. This antithesis between the two extremes does not accord with the spirit which has guided French politics since 1870. The average Frenchman is very conservative, but he remembers that his status is due to the Revolution. This makes the centre of gravity of French politics steady, and accounts for the shortness of the periods of existence of the "Scrutin de Liste" system.

The two systems were introduced alternately on the following dates:

1875 "Scrutin uninominal."

1885 "Scrutin de Liste."

1889 "Scrutin uninominal."

1919 "Scrutin de Liste" (according to a special system of proportional representation).

1927 "Scrutin uninominal."

The elections of 1919 and 1924 were held under a system which was a compromise between the principles of Absolute Majority and Proportional Representation. By this system a list which obtained an absolute majority gained all the seats. If only some of the candidates on a list obtained an absolute majority, they gained their seats. The remaining seats were distributed among other lists; in the first place seats were allotted to lists which had obtained the largest "quotient"—the number of votes polled divided by the number of seats available; in the second place—the remaining seats were allotted to lists which had obtained the largest average of votes ("la plus forte moyenne").

In 1927 a law was passed according to which the 1928 elections were conducted on the principle of "Scrutin uninominal" with the "arrondissement" as constituency.

4. *Period for which a Deputy is elected.*

Deputies are elected for four years. This law is not constitutional and can be modified by ordinary legislation.

5. *Re-eligibility.*

Every Deputy can be re-elected an indefinite number of times.

6. *Complete Renewal ("Renouvellement intégral").*

All Deputies come to the end of their term of office on the same day. In practice many old Deputies are re-elected

CHAPTER V

THE SENATE

THE Senate has been created with the purpose of moderating and stabilizing Parliament. The Senate of the 1875 Constitution was to a certain extent modelled on the Chamber of Peers, the latter being modelled on the English House of Lords. Except for the following special features it plays the same part as the Chamber of Deputies.

1. Financial laws must first be voted by the Chamber of Deputies, the latter enjoying the right of priority in financial matters ("Droit de priorité en matière financière").
2. Whereas the President of the Republic, with the express approval of the Senate, can dissolve the Chamber of Deputies, the Senate itself can be dissolved under no condition.
3. The Senate can be formed into a High Court of Justice for political matters.
4. In an exceptional crisis arising during the Government's holiday and when the Chamber of Deputies is not in session, the Senate is authorized to control the exercise of Executive power.

N.B.—In 3 and 4 only the Senate can exercise its powers outside the session.

NUMBER OF SENATORS AND THE ELECTORAL COLLEGE

By the Constitution of 1875 the number of Senators was fixed at 300. The return of Alsace and Lorraine to France increased their number to 314. They are elected for nine

to the new Chamber. This fact refutes the argument of critics who maintain that an entirely new Chamber will be without political experience.

N.B.—The alternative system is called partial renewal (“Renouvellement partiel”). This system operates in the Senate, General Councils of Departments, and Councils of “Arrondissements”.

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1. Financial laws must first be voted by the Chamber of Deputies, the latter enjoying the right of priority in financial matters ("Droit de priorité en matière financière").
2. Whereas the President of the Republic, with the express approval of the Senate, can dissolve the Chamber of Deputies, the Senate itself can be dissolved under no condition.
3. The Senate can be formed into a High Court of Justice for political matters.
4. In an exceptional crisis arising during the Government's holiday and when the Chamber of Deputies is not in session, the Senate is authorized to control the exercise of Executive power.

N.B.—In 3 and 4 only the Senate can exercise its powers outside the session.

NUMBER OF SENATORS AND THE ELECTORAL COLLEGE

By the Constitution of 1875 the number of Senators was fixed at 300. The return of Alsace and Lorraine to France increased their number to 314. They are elected for nine

years by those who themselves were elected by universal suffrage.

Senators are elected in each department by an electoral college presided over by the president of the local Civil Tribunal and consisting of:

- (a) Deputies of the Chamber from that Department.
- (b) Members of the General Council of that Department.
- (c) Members of all Councils of "Arrondissement" of that Department.
- (d) Delegates representing each Municipal Council of that Department.

Although playing the same legislative part in Parliament as the Chamber of Deputies, the Senate is somewhat forgotten by the public. Whenever one discusses Parliament one usually means the Chamber of Deputies.

I

THE SENATE AND THE POLITICAL PARTIES

1. The creation of a Second Chamber, the Senate, was for the Conservative majority of the National Assembly of 1871-5 the essential condition in their temporary acceptance of a Republican régime. The first strictly constitutional law voted by the National Assembly dealt with the organization of the Senate.
2. The principle of a Single Chamber system seems to have been the fundamental doctrine of the Republican Party. However, its leader in the

National Assembly of 1871-5, Gambetta, in the face of the ever-present menace from Germany, persuaded his followers to betray that principle, as he thought, temporarily.

Nowadays the suppression of the Senate is no longer sought for by any political party, as a great many Senators belong to the Radical Party.

II

METHODS OF RESISTANCE

1. The National Assembly made the Senate a small body, so as to ensure its calmness. It has 314 members.

N.B.—Senators are in the minority when both Chambers form one Assembly: National Assembly and Congress.

2. Senators are safeguarded from the turbulence of democracy by:
 - (a) Long duration of their office (nine years).
 - (b) Partial renewal. Every three years one-third retire. Hence if a newly elected Chamber of Deputies represents the present-day public opinion, that one-third of the Senate which is in its ninth year of office may represent the public opinion of some

thirteen years ago, if one considers that part of the Senatorial Electoral College, which consists of members of the Municipal

Councils, some of whom might already have been elected for four years or even of *fifteen years ago*, if one considers that part of the Senatorial Electoral College which consists of General Councillors, some of whom might already have been elected for *six* years.

Hence the Senate is a systematically reactionary institution—always several years behind the policy of the country and the Chamber.

3. The standards of eligibility and electorate were also considered by the Constitution so as to make the Senate able to exercise this stabilizing influence.
 - (a) The only special condition of eligibility to the Senate is the age of forty years. Moreover, the Constitution reserved to the Senate itself an important part in its recruitment. Seventy-five Senators (“*Sénateurs inamovibles*”) were elected by their colleagues for life. This institution was abolished by the Revision of 1884. The last life Senator died in 1918.
 - (b) The Constitution took special care in determining the electorate of Senators. Side by side with the Chamber, representing the masses, it proposed to set up a body which should represent the “commune”. Every “commune” should send to the electoral college of Senators *one delegate only*, chosen by the Municipal Council from among its own members. The National Assembly realized that the

village communes were politically conservative, and as all "communes" were equally represented, the majority in the Senatorial Electoral College was ensured for small and conservative "communes".

- (1) The Revision of 1884 tried to put an end to that system which gave the majority in the Senatorial Electoral College to the Conservatives. This Revision introduced a new rule according to which the number of delegates from the Municipal Councils to the Senatorial Electoral College varied according to the number of councillors in each Municipal Council. It was thought that thus large towns (with large Municipal Councils) would be more strongly represented in the body electing the Senators. But the proportion is still far from being fair, e.g. Marseilles, with 500,000 inhabitants, sends twenty-four delegates to the Senatorial Electoral College—while seventeen towns of Bouche du Rhône, with altogether only 30,000 inhabitants, are represented by the same number of delegates.
- (2) In a small electoral college a few votes often decide the issue of elections; consequently everything will be done to obtain them. The Electoral College of the Senate, being small, is exposed to corruption and administrative pressure. A remedy for this, according to M. Barthélemy, would be found in a modified universal suffrage:

"I should like to see Senators elected by men of thirty from amongst men of forty."

- (3) Owing to the special constitution of the Senatorial Electoral College, it is composed mainly of "bourgeois".
- (4) The nine years' duration of a Senator's office is the chief attraction for a prominent member of the Chamber of Deputies to seek election to the Senate, instead of being subject every four years to the anxiety of an electoral campaign for re-election into the popular Chamber. This accounts for emigration of leading men from the Chamber to the Senate—a fact beneficial to the Senate but injurious to the Chamber of Deputies.

III

The Senate is created with the object of "resisting". It resists, but its method is inertia rather than open revolt against the decision of the popular Chamber.

If we estimate what policy the Senate follows either by open resistance or by deft side-tracking, we will find:

1. That the present-day Senate is sufficiently advanced from the purely political point of view. Having originally had a Conservative majority it gradually lost it. Nowadays the Right Wing of the Senate consists only of eleven members.
2. The Senate is hostile to a fiscal system with democratic tendencies. As was mentioned above, the Budget, having passed through the Chamber

of Deputies, often reaches the Senate so late that there is no time to discuss or modify it before the beginning of the new financial year. Thus the Senate used to pass the Budget without important modification; but recently the Senate has not hesitated to reject the Budget passed by the Chamber, and to enforce one or several monthly Budgets ("Douzièmes Provisoires").

The Senate resists any reforms of taxation which would strike too hard at acquired wealth.

3. The Senate is loth to pass laws impregnated with the spirit of State Socialism. It is opposed to nationalization in all its forms; however, forced by political necessity, it agreed to the purchase of the railways of the West by the State.
4. The policy of the Senate is to delay, without permanently impeding, the actions of the popular Chamber.

In brief, the Senate follows very slowly, but none the less steadily, the advance of political affairs.

The Senate, so to speak, resists, but its resistance may be compared with the action of brakes as a safety device. Thus it would be unfair to put the blame for all delays in legislation on the Senate alone. Such delays are often imposed by the Chamber of Deputies itself. We know that in really urgent matters the principle of two Chambers does not necessarily impede legislation. Furthermore, the prevalent fault in the drawing up of laws is not that of slowness but of haste. Laws, in order to be fundamentally sound, must be drawn up with exhaustive deliberation.

The fundamental principle of organized democracy is the existence of a Second Chamber.

CHAPTER VI

PRESIDENT OF THE REPUBLIC

THE French Government is made up of two elements: the first is fixed, permanent, and stable—the President of the Republic; the second is mobile—the Ministers, nominated by the President of the Republic according to more or less precise indications of the parliamentary majority, and who can be overthrown by that majority.

I

The President is elected by the Congress, i.e. Chamber of Deputies and Senate forming one Assembly at Versailles. This method has one great advantage—it is quick.

N.B.—In 1848 the President, elected by universal suffrage, overthrew the Republic and established the Second Empire (Napoleon III).

1. An absolute majority is required in presidential elections: voting will continue until one candidate obtains more than half the votes polled.
2. The President is elected for seven years. That duration of office was fixed by Marshal MacMahon, who was the head of the French State at the time when the Constitution of 1875 was drawn up.
3. According to the Constitution the President of the Republic at the end of his time of office is indefinitely eligible for re-election. In practice only Jules Grévy has been re-elected (1885), but he resigned two years later. Since then it has become

a political tradition for a newly elected President, in his thanksgiving address the day after election, to make it clear that he does not desire to be re-elected.

II

The Constitution endowed the President with almost Royal Dignity and prestige.

1. He receives a salary of 2,000,000 francs per annum, out of which he must defray certain expenses. This sum is yearly voted by Parliament, as it is included in the Budget.
2. He resides in the Palace of Élysée in Paris, and his country homes are Fontainebleau and Rambouillet.
3. He is Grand Master of the Legion of Honour.
4. He is protected against libel in the Press by special law ("délit d'offense").
5. He is declared irresponsible for all acts committed during office, except for high treason.

N.B.—He is not irresponsible, however, for offences committed in private life. Still, it is his special privilege to be tried by the Senate.

III

The President of the U.S.A. is the real chief of State; his Ministers are the tools of his own policy. He dismisses them at will.

The President of the French Republic is *not* the chief

of State; the political life of France is directed by the Prime Minister, backed by Parliament.

During the war, the chief man in France was M. Clemenceau ("Président du Conseil"), and *not* M. Poincaré (President of the Republic); the chief man in England was Mr. Lloyd George, the Prime Minister; the chief man in the U.S.A. was Mr. Wilson, the President. Hence the position of President of the French Republic is similar to that of the King of England. *He is head of the State, but not head of the Government.*

1. The Constitution of 1875 intended to make the President a powerful Chief of State. (The object of the Constitution of 1875 was to establish a Republic which could be easily converted into a Monarchy.) The following are the powers granted to the President:
 - (a) He can close the session of Parliament after five months from its beginning.
 - (b) During session he can suspend the sitting of the Parliament twice for a period not more than one month each.
 - (c) With the approval of the Senate he can dissolve the Chamber of Deputies "en bloc". This constitutes the Right of Dissolution, used by MacMahon in 1877.
 - (d) He shares with members of both Assemblies the power of initiating laws.
 - (e) He can veto or delay laws.
 - (f) He can always appeal to public opinion by messages.

- (g) He is head of the Army and Navy, and has theoretic right to command them.
 - (h) He has the right of Supreme Pardon ("droit de grâce").
 - (i) He alone represents France both at home and abroad.
 - (j) He appoints ambassadors to foreign countries and foreign ambassadors present their credentials to him.
 - (k) He alone binds France by his signature.
2. The Constitution has made it difficult for the President to use the powers which it has given him.
- (a) It wanted the President to represent the people, but it isolated him from the people.
 - (b) It wanted to make him independent of the Parliament, and yet it is Parliament that elects him.
 - (c) It endowed him with the right of Irresponsibility, but in a country with great political experience and imbued with the love of justice he alone can act who is responsible for his actions. Ministers are responsible, the President is not. Hence, Ministers govern and not the President.
3. Circumstances have also decreased the authority of the President. From the outset the Presidency began to have its powers diminished.
- (a) Marshal MacMahon used the Right of Dissolution and dissolved the Chamber in ("events of May 16th") 1877. The nation

resented it; he resigned from the Presidency. Since then no President of the Republic has dared to exercise the Right of Dissolution.

- (b) Jules Grévy was elected instead of MacMahon. In 1848 he was champion of the ideal of a Republic without a Parliament. Thus, having attained the Presidency, he considerably diminished its dignity. In his Presidential Address he solemnly promised never to oppose the will of the nation as expressed by its constitutional organ (the Parliament), and never to use his special Presidential powers.
 - (c) Ever since then the mistrust of the Republican Party towards men who could exercise their Presidential prerogatives has excluded them from the Presidency.
4. Nevertheless, the President, though less powerful than intended by the Constitution of 1875, is still an indispensable part of the mechanism of the State:
- (a) He personifies the unity of the nation.
 - (b) He appoints Ministers. As there is no political party which possesses a working majority in the French Parliament, the President of the Cabinet must be chosen by the President of the Republic. All Ministers of the Cabinet are also officially appointed by him.
 - (c) The President exercises great influence and power of persuasion, and being placed somewhat outside the range of political passions, he

is able to gain a clearer perception of political problems. Nothing can be done without his signature, and if he does not actually veto a certain measure, he can always delay it, while in the meantime his persuasion may prevail.

The remedy against the effacement of the President's importance would be provided by the extension of his electorate, namely, by the Senatorial Electoral College plus the Senators.

CHAPTER VII

MINISTERS

THE classic theory of a Parliamentary Régime is the Balance of Power: on one side, Parliament; on the other, the head of the State. The general direction of public affairs must result from the collaboration of these two organs. The instrument of this collaboration is the Cabinet, i.e. the whole body of Ministers. The President of the Republic nominates Ministers; the Parliament can overthrow them. A Cabinet is bound to resign when it no longer enjoys the confidence of Parliament; this constitutes the Political Responsibility ("Responsabilité politique"). In fact, owing to the effacement of the Presidency (see before), this theoretical balance is destroyed.

Now, the prime factor of Government is the Cabinet, although advised by the President and controlled by Parliament.

I

ORGANIZATION OF THE CABINET

1. The number of Ministers is theoretically fixed by the President of the Republic; in practice, by the statesman appointed by the President of the Republic to form the Government (cf. Prime Minister of Great Britain). Hence the number of Ministers is extremely variable.
2. *Under-Secretaries of State.*

These are co-opted by the Cabinet. Their number

varies as well as their powers, which are determined for each one personally by a decree. The following are typical examples of appointments of Under-Secretaries of State:

- (a) It is desirable to attach a political section of the Chamber to the Government. As there are no portfolios available, a semi-portfolio is granted to a representative of this section.
- (b) It is considered necessary to increase the efficiency of some ministerial department; a Member of Parliament is attached to it with the title of Under-Secretary of State.
- (c) Occasionally it is considered necessary to endow with special authority some expert State official. He becomes Under-Secretary of State.

3. *Nomination and Dismissal of Ministers.*

According to the Constitution of 1875 the President of the Republic nominates and dismisses Ministers. Their appointment must be sanctioned by another Minister in office ("contresaign Ministériel"). This shows that the responsibility of that nomination is accepted by the sanctioner, as the President of the Republic is irresponsible.

4. *Ministers form a Council.*

The President of the U.S.A. directs personally the policy of the State, thus personifying unity of Government. Under a parliamentary régime this unity is obtained by the deliberation of Ministers in the *Council of Ministers*. That institution is in-

directly accepted by the Constitution. There are two kinds of ministerial deliberations:

- (a) "Conseil des Ministres"—held at the Élysée in the presence of the President of the Republic. He plays a passive part: he neither presides over this Assembly nor votes in it. He only expresses his authoritative opinion and gives his signature to the decision reached.
- (b) "Conseil de Cabinet"—held without the presence of the President of the Republic.
5. There is a President of the Council of Ministers (cf. Prime Minister of Great Britain). He directs the deliberations of Ministers. He represents the general policy of the Government before the Chambers, and has to answer in the most important interpellations. He ensures co-ordination of different Governmental departments. Therefore it would seem that the President of Council should be a Minister without portfolio; in practice he usually is head of a Ministerial department as well. Above all, he must be a statesman. In Great Britain the Prime Minister is usually the leader of the majority party. But owing to the special characteristics of the French Parliament the President of Council usually does not represent such a majority.

II

PARLIAMENTARY CONTROL AND POLITICAL RESPONSIBILITY OF MINISTERS

The Parliament controls Ministers *a posteriori*. The Government conducts a certain policy. As soon as the

policy manifests itself in facts the Parliament controls it. If it disapproves, the Government resigns. The political control of the Government by the Chambers is exercised in one of the following ways :

1. "*L'Enquête*" (*Inquiry*)

Is an examination of policy by a parliamentary commission, which can call witnesses. This method is rarely used.

2. "*Questions.*"

This applies to a detail of administration.

(a) When asked by word of mouth in the Chamber two speeches only are allowed: that of the member who asks and that of the Minister who replies. The procedure is terminated by the declaration of the President of the Chamber, "The incident is closed".

(b) To save time of the Chambers, or to facilitate the control over delicate matters, such as Foreign Policy, the procedure of the written question was instituted in 1909. A member's question in writing is inserted in the *Journal Officiel*, where the Minister's reply is also written.

3. "*L'Interpellation*"

Is a more energetic procedure of parliamentary control over the Government. It enables a Member of Parliament to demand an explanation from the Government either of a definite action or general policy. The interpellation leads to a general debate, which is concluded by a vote expressing the opinion of the Assembly upon the object of the interpellation. The motion voted on is called "l'ordre du jour".

(a) "L'ordre du jour pur et simple."

The Chamber reserves its opinion, and the President declares that the Chamber will proceed to the Order of the Day.

(b) "Ordre du jour motivé."

This is the Vote of Censure. The President declares the Chamber's confidence or lack of confidence in the Government. In the latter case the Government is obliged to resign.

The political responsibility of Government is collective ("solidaire"). However, in some cases where administrative acts are concerned for which one Minister only is responsible he will bear the responsibility personally and he alone will have to resign.

4. *Duration of Cabinets.*

Ministers remain in power as long as the Parliament supports them, hence the duration is variable; some Cabinets last only a few days; others, over two years. A new Cabinet does *not* mean a new set of Ministers. Many Ministers hold office in different Cabinets with the same or different portfolios.

5. *Choice of Ministers.*

It is a rule of the parliamentary régime that the Ministers can only be chosen from among Members of Parliament. In France this rule is general, but not absolute: Ministers of War and Marine are often technical experts chosen outside Parliament.

CHAPTER VIII

FOREIGN POLICY

IN spite of great achievements of French diplomacy since 1870 a certain section of public opinion accuses it of not being sufficiently democratic. It is true that in the domain of Diplomacy democratic progress is always very slow. Here again the Constitution of 1875 has found a compromise solution.

I

Theoretically it is the President of the Republic who represents the nation in its external relations: French ambassadors negotiate in his name; he conducts negotiations himself; foreign ambassadors, ignoring the Chambers, present their credentials to him; his signature only is binding on the country.

II

1. *Special Control over certain Treaties.*

According to the Constitution the following treaties cannot be concluded without the sanction of the Chambers.

- (a) Treaties of Peace.
- (b) Commercial Treaties (fixing of Customs and Tariffs, Navigation Treaties, etc.).
- (c) Treaties involving State Funds.
- (d) Treaties relative to individuals (dealing with their judicial capacity, civil and political rights, and nationality).

- (e) Treaties relative to property rights of French citizens abroad.
- (f) Treaties involving modifications of national territory.

Drafts of above-mentioned treaties must be previously voted by the Chambers, and only then can they be signed by the President of the Republic, thus making them binding on the country.

According to Article 8, Law of July 16, 1875, preliminary parliamentary approval is not required for the following treaties.

- (a) Great Political Treaties.
- (b) Treaties of Alliance.

2. *General Indirect Control—A Result of the "Parliamentary System."*

The Parliament also exercises an indirect control over Foreign Policy.

- (a) Every year the Budget Commission presents to the Parliament a comprehensive report on the Ministry of Foreign Affairs, which includes an outline of the Foreign Policy of the coming year. It rests with the Parliament to pass the demanded credits or to reject or curtail them. Thus the Parliament controls Foreign Policy.
- (b) Indirect control can also be exercised by means of interpellations or questions on Foreign Policy in the Parliament; this method was seldom put into practice before the war, but since the war it has become general.

III

THE MINISTER OF FOREIGN AFFAIRS

The principal organ of the direction of French Foreign policy is the Minister of Foreign Affairs. The President of the Republic rarely attends to the details of International Relations. He supervises their general direction, leaving the effective control to the Minister of Foreign Affairs.

IV

THE PROBLEM OF SECRET DIPLOMACY

1. The democratic régime entails publicity of all procedure, decisions, and acts of the Government in order to facilitate parliamentary control. This principle applied to diplomacy could be compared to a game of cards in which the democratic State (e.g. France) alone shows her hand. This, of course, is not the case; but the democratic principle of publicity of procedure is adhered to in so far as the French Government keeps the public informed of its diplomatic negotiations, but only as far as is considered safe for the general interest of the nation. The channels of publicity in this domain are—
 - (a) Official communications given to selected papers.
 - (b) Declarations to the Chambers either in Committee or in Public Session.
 - (c) Speeches or toasts made at official functions.
 - (d) "The Yellow Book" ("Le livre jaune"), a book

occasionally published by the Government, containing documents relating to Foreign Policy.

2. According to the text of the Constitution the President of the Republic enjoys the right to make secret treaties. But "he shall inform the Chambers of them as soon as the interest and safety of the State permit". Hence this secrecy is only temporary. The duration of this secrecy rests with the President. A certain section of public opinion clamours for the abolition of this secrecy as contrary to democratic principles. But history provides us with precedents in favour of secret diplomacy: the Franco-Russian Alliance, the "Entente Cordiale", the "Amitié Italienne", are the results of secret diplomacy, and owing to them France has been able to recover from the state of isolation and weakness in which the disaster of 1870 had left her. Therefore "Democratization of Diplomacy", at least at present, is not urgently needed.

CHAPTER IX

THE ADMINISTRATION

THE administration assures the everyday life of the State by the functioning of various departments and public services. The present-day administration in France corresponds, at least in its outlines, to that created by Napoleon; but since 1875 this Napoleonic administration has been democratized. The administration is concerned with the general interests of the State (I) and the particular interests of groups of inhabitants (II).

I

THE ADMINISTRATION OF GENERAL INTERESTS OF THE STATE

1. This administration consists of central departments ("les bureaux") and of executive agents on the spot. At the head of each department is a Minister who controls the activities of the permanent staff of civil servants in his department. The latter are divided into two categories. executive's agents spread over the country and members of offices, the latter directing the work of the former. The central organization of each department is fixed by a decree of the President of the Republic, issued after the approval of the State Council. The recruiting of the Civil Servants as a general rule is subject to a competitive examination. Their salaries are very low.

2. "*Le Cabinet.*"

Ministers guide and control the activities of central offices composed of these Civil Servants, but they cannot do so single-handed. For that purpose they are assisted by

personal collaborators chosen by Ministers themselves outside official circles. These immediate collaborators of a Minister form what is called "le Cabinet". This institution has but a *de facto* existence, as it is defined neither by the Constitution nor by the law.

3. *The State Council.*

This important institution can be considered as a legal adviser and technical expert who assists the Government in the solution of the most important problems of the general administration. The origin of the State Council can be traced to the King's Council of the "Ancien Régime". Under Napoleon it played a very important part in the life of the French State; but the National Assembly of 1875 has deprived this institution of its original importance. The staff of the State Council is divided into two categories: at the top—the State Councillors, who take decisions in the name of the Council; at the bottom—Masters of Request and Auditors, who prepare the matter for such decisions by previous examination and reports. The State Council is divided into five sections, one for the judgment of administrative actions (see Chapter X, "Administrative Justice") and four sections for the examination of administrative affairs. Each section has a president, while the whole body is theoretically presided over by the Minister of Justice. Consequently the actual president bears the title of Vice-President. The staff of this institution consists of

- 22 Auditors of the second class,
- 18 Auditors of the first class,
- 32 Masters of Request,
- 40 State Councillors.

The high standard of the staff is assured by the necessity of passing a competitive examination in order to become an Auditor of the second class. After eight years' service as an Auditor of the second class one is either appointed an Auditor of the first class or one has to retire. Two Masters of Request out of three have to be chosen amongst Auditors of the first class, and one State Councillor out of two has to be chosen among the Masters of Request, the remaining vacancies being filled from among outsiders by the Minister of Justice. The State Council examines some 30,000 administrative affairs.

Another of its important functions consists in drawing up new rules of public administration in accordance with the general outlines approved by Parliament.

In some special cases the Government, according to the law, is bound to ask the advice of the State Council before taking a decision, but the advice of the State Council is always *optional* and *secret*. The Government is free to follow or not to follow the advice, which is not made public. The judicial functions of the Council of State will be dealt with separately in the next chapter.

4. The above-mentioned authorities sit in Paris in close contact with their respective Ministers, and their task is to direct and co-ordinate the activities of the vast number of executive agents spread over the whole territory of France. The competence of all these executive agents is limited by certain territorial boundaries, which in most cases correspond to the administrative divisions of the country set out by the "Constituante". At its base lies the old division of France into provinces; each province has been divided into a certain number of "départements",

personal collaborators chosen by Ministers themselves outside official circles. These immediate collaborators of a Minister form what is called "le Cabinet". This institution has but a *de facto* existence, as it is defined neither by the Constitution nor by the law.

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each receiving a geographical name; each "département" is divided into "arrondissements"; each "arrondissement" consists of a certain number of "cantons", while the smallest fraction of administrative division is called "commune", and corresponds to the outlines of a pre-Revolution parish. In every department there is a superior agent for each of the various branches of administration; but for some of them the outline of a department proved to be too small a territorial division. Hence, for military administration, France is divided into 21 "régions" (each consisting of several departments), with a commandant of an army corps at the head of each; for the administration of justice, 26 "ressorts", with a court of appeal in each, and with a First President and a Procurator-General at the head of each; and, for the administration of public instruction, 17 "académies" with a "recteur" at the head of each.

The competence of some officials only extends over a territory which is smaller than a department. So, for example, there is one Justice of the Peace in each "canton".

5. *The Prefect.*

At the head of each department stands the prefect. He is a political agent exercising his authority over all other officials in the department. He is assisted by a "Conseil de Préfecture", which plays in the outlines of the department an analogous part to the Council of State. These councils consist of three to four members, and also play the part of law-courts in administrative justice (see Chapter X). The Prefect is also assisted by the "Secrétaire Général. The "Sous-Préfets", one of whom

is placed at the head of each "arrondissement", are under the direct orders of the prefect. Prefects are appointed by the President of the Republic on the recommendation of the Minister of the Interior, who is their direct chief. As prefects are purely political agents, there are no special conditions or capacities required from them. This gives a free choice to the Government in their nomination. From the very nature of the prefect's office, a change of Government entails a rearrangement of prefects, while a complete change of policy results in great changes amongst them. Absolute dismissals of prefects are rare. They are usually moved to the State Council or to some other public office. Not only is a prefect called upon to supervise in a political capacity the various branches of administration in his department, but he is also responsible for the maintenance of public order, and has to take decisions upon innumerable technical matters, and appoints a large number of technical agents. Besides, the famous "article dix" of the Criminal Code of Instruction endows the prefect with the powers of an examining judge; but since 1906 the exercise of this function is subject to previous reference to the Minister.

II

ADMINISTRATION OF PARTICULAR INTERESTS OF GROUPS OF INHABITANTS

The boundaries in which the particular interests of groups of inhabitants are administered are the same as the ones used for the general administration: "département", "arrondissement", "canton", and "commune".

1. "*Le Département.*"

A department is a legal personality ("personne morale"); it possesses property, votes a budget, collects taxes, concludes contracts, buys, sells, manages different institutions, etc. The organ which expresses the free will of the department is the General Council ("le Conseil général"). Every department has its "Conseil général", composed of General Councillors, elected by universal suffrage for six years, renewable by half every three years. Every "canton" of the department is represented by one General Councillor. Three-quarters of the General Councillors must be elected from amongst the residents of the department, while one-quarter ("le quart forain") may consist of non-residents, but only ratepayers of that department. The General Council sits twice a year: during the Easter and the August sessions. During the rest of the year the affairs of the department are controlled by the "Commission départementale"—a delegation of four to seven General Councillors elected for one year by their colleagues. In principle this body must assemble at least once a month. The following are some of the various activities of the General Council: the providing of funds for construction and upkeep of public buildings, highroads, local railways, and hospitals. It also performs important charitable work, etc.

2. "*L'Arrondissement.*"

Although an "arrondissement" is not a legal personality like a department, it possesses a "Conseil d'Arrondissement" composed of at least nine members elected by universal suffrage for six years, renewable by half every

three years. Each "canton" of an "arrondissement" is represented by one councillor. In cases where there are less than nine "cantons" in an "arrondissement", the more important ones are represented by two councillors. This assembly has only fictitious attributions. It can protect the interests of its "arrondissement" by protests and advice. The "arrondissement" councillors can, in certain cases, perform the duties of the "Sous-Préfets", participate in the "Conseil de Revision" (a committee for examining the fitness of recruits for military service), and take part in the Senatorial Elections. The "Conseil d'Arrondissement" as well as the office of a "Sous-Préfet" is an unimportant institution, and their abolition would hardly be noticed. Every "arrondissement" has its rate-collector and represents a constituency for elections to the Chamber of Deputies under the "Scrutin uninominal" system.

3. "*Canton.*"

A "canton" is simply a territorial division, limiting the competence of certain State officials, and represents a constituency for elections to the General Council and the Council of "Arrondissement". It has no council of its own. Nevertheless, a "canton" is an important business centre. The borough town—the capital of a "canton"—is the place where markets are held and where certain officials reside. There is a Justice of the Peace in each "canton" as well as a rate-collector and an inspector of taxes; a brigade of the "gendarmerie" is quartered there, etc.

4. "*La Commune.*"

All "communes" in France, the rural ones as well as the big-town "communes", are administered in the same way.

There is a "Conseil municipal" in each, composed of 10 or 36 members (54 for Lyons, 80 for Paris), elected by universal suffrage, in principle by the "Scrutin de Liste" system for the whole "commune". In exceptional cases a "commune" might be divided into sections, each of which elects a certain number of councillors. Municipal councillors are elected for four years and are renewable "en bloc". All residents of the "commune" are eligible, while not less than one-quarter may consist of non-resident ratepayers. A Municipal Council holds four ordinary sessions, each of a fortnight's duration. Every Municipal Council elects among its members a "maire" and his deputies (adjoints). One of the latter may, in special cases, be substituted for the former. The "maire" performs two functions:

- (a) He acts as the executive of the Municipal Council.
- (b) He is also an agent of the State—an immediate subordinate of the prefect in the ranks of the general administration. As such he is bound to supervise the application of the laws, to maintain public order in his "commune", and to assist judicial authorities in the apprehension of criminals, etc.

All the above-mentioned elective offices (general councillors, councillors of the "arrondissement", and municipal councillors, "maires" and their deputies) are legally unsalaried.

CENTRALIZATION AND DECENTRALIZATION

When citizens enjoy the right to elect the administrators of public affairs of local interest, and when these

administrators enjoy the authority of taking decisions in such affairs, we have an example of decentralization. If, on the contrary, public affairs of local interest are directed by the Central Government directly or through Governmental agents on the spot, we have an example of centralization. Under Napoleon, France was a centralized country; all members of local administrative councils were not elected but appointed by the State, and were deprived of the power of decision. Since then a régime of decentralization has been gradually introduced. At present the "commune" is more decentralized than a department (the latter has no elected executive like the "maire" in a "commune").

"TUTELLE ADMINISTRATIVE"

One must not forget that the decentralized department and "commune" are only fractions of the whole country, and it is all-important that their local activity should not be directed against the general interest of the whole nation. To ensure this an institution called "Tutelle administrative" has been created. The administrative supervision is exercised both on the staff and on the decisions of local authorities.

1. *Supervision of the Elected Staff of Local Administrative Councils.*

- (a) The President of the Republic, having dissolved a General Council, must immediately inform the Chambers, if the Parliament is in session. The Parliament fixes the date of new elections, and may entrust the "Commission départe-

mentale" with the management of current affairs until a new council is elected. If the Parliament is not in session, elections must take place on the fourth Sunday after the decree of dissolution. Dissolutions of General Councils are extremely rare.

- (b) A Municipal Council in urgent cases may be suspended for one month by the prefect, with the approval of the Minister of the Interior. It can be dissolved by a decree of the President of the Republic containing reasons of dissolution after a decision taken in the Council of Ministers. A new Municipal Council must be elected within two months of the date of dissolution. Such dissolutions are often necessitated by the split of votes in the Municipal Council and the resulting deadlock of activities. Between the dissolution and the election of a new Council current affairs are administered by a "délégation spéciale" appointed by the President of the Republic.
- (c) The "maire" elected by the Municipal Council may be dismissed by the President of the Republic, suspended for one month by the prefect, and for three months by the Minister of the Interior. A dismissed "maire" retains the title of a Municipal Councillor, but cannot be re-elected within a year. According to the law of 1908 a "maire" can be neither dismissed nor suspended without an opportunity of making a written vindication of his actions.

2. *Supervision of the activities of Local Administrative Councils.*

- (a) Ordinary deliberations of the General Council can, on the ground of their unsuitability, be suspended by a simple decree.
- (b) By-laws issued by Municipal Councils become obligatory one month after being deposited at the "préfecture", and can only be annulled for illegality. In fact, any deliberations of the Municipal Council of any importance are subject to the approval of the prefect.
- (c) The administration laws contain a list of expenses which local councils are bound to meet. If a council neglects to do so, the central power (the President of the Republic in the case of a department and the prefect in the case of a "commune") supplies the necessary money by an official-expenditure note ("inscription d'office") and imposes on the citizens an official levy to balance that expense ("imposition d'office").

MORE VIGOROUS CENTRALIZATION FOR CERTAIN IMPORTANT
TOWNS

1. For purely political reasons, and owing to the special importance of the city of Paris, its local administration is less decentralized.

- (a) Paris is divided into twenty "arrondissements", each distinguished by a number. Each "arrondissement" is composed of four quarters, each distinguished by a special name. Every quarter

elects by "Scrutin uninominal" one Municipal Councillor. These Municipal Councillors of the City of Paris are at the same time members of the General Council of the Department of the Seine, the latter being also composed of the General Councillors representing the remaining part of that department. The Municipal Council of Paris sits practically the whole year round.

- (b) The City of Paris has no "maire". The functions of this magistrate are performed by two departmental authorities: the Prefect of the Seine and the Prefect of Police. (At the head of each of the twenty "arrondissements" of the town of Paris are officials called "maires", but, being appointed by the President of the Republic upon recommendation of the Minister of the Interior, they do not perform any communal functions, and are mere political agents.)
- (c) In principle, before becoming obligatory, all the deliberations of the Municipal Council of Paris are subject to the express approval of the Prefect.

2. Owing to its special importance the town of Lyons has also some peculiarities in its municipal organization. It is divided into six "arrondissements", each of them administered by two elected deputy "maires". The town "maire's" competence does not extend over the administration of police, which is under the authority of the prefect of the department.

3. In 1909 the same rule was introduced at Marseilles owing to the increasing importance of that port.

CHAPTER X

JUSTICE

THE traditional doctrine of separation of powers, described by Montesquieu, demands that the function of judging should be entrusted to an authority entirely independent of the Government. This principle is not completely adopted in France.

(a) Judges are not completely independent.

(b) Some of them are not independent at all.

Thus a single judicial hierarchy does not exist in France.

I

JUDICIAL ORDER

The function of judging is entrusted to permanent officials, forming the "magistracy". Outside this body is the Justice of the Peace ("Magistrature cantonale") as well as non-professional judges.

A. CIVIL JUSTICE

1. *Justice of the Peace.*

In each "canton" resides a Justice of the Peace.

(a) He must be appointed by the President of the Republic on the recommendation of the Minister of Justice.

(b) Anyone who holds a diploma in law and has a ten years' record of public functions is eligible for this office.

These Justices are not permanent, but are removable by a special commission by the Minister of Justice.

The functions of the Justices of the Peace are:

- (a) They must attempt to conciliate litigants before their cases are heard by the appropriate courts.
- (b) They must protect those incapable of defending themselves (widows and minors).
- (c) They decide:
 - (1) Definitely and *without appeal* (subject to control by the Court of Cassation for "excess of power"), cases involving less than 300 francs.
 - (2) *With appeal* to the Civil Tribunal ("Tribunal d'Arrondissement"), cases up to 600 francs.

A Justice of the Peace also aids the authorities to discover and prove crimes, and is himself a judge of petty offences.

2. *Tribunals composed of Non-Professional Judges.*

- (a) There are about 200 commercial tribunals for settling commercial disputes with a possible appeal to the Court of Appeal. The "Consular Judges", sitting in these courts, are elected for two years by licensed merchants (of five years' standing) from among their own number. They must be at least thirty years old, and they enjoy the right of one re-election. The main characteristic of these elections is the number of non-voters.

M. Barthélemy criticizes this institution because the existing civil tribunals could deal with commercial disputes just as competently and for the same cost as "Tribunaux de Commerce".

- (b) By the name of "Conseils de Prud'hommes" are known elective tribunals composed of an equal number of employers and employees, which decide labour disputes

without appeal, cases involving a maximum sum of 300 francs;

with appeal to Civil Tribunal, cases involving over 300 francs.

If the votes are equally divided, the case is retried by the same body—with the addition of the Justice of the Peace.

- (c) "Le Jury d'Expropriation" is a body composed of twelve citizens selected by the General Council and either the Court of Appeal or the local Civil Tribunal, which may be challenged by the parties concerned. This body determines the amount of compensation for property expropriated from a citizen by a decree of the Civil Tribunal.

3. *Permanent Magistracy.*

The following are the points common to the various degrees of the French jurisdiction:

- (a) The collegiate principle is applied in French Courts, except in the case of the Justice of the Peace. At least three judges must hear the case.
- (b) Officials who act as judges in Tribunals of the First Instance in the Courts of Appeal and in the Court of Cassation belong to the "magistracy" and are permanent: they cannot be dismissed by the Government against their own wish; but

this independence of magistrates is not complete, and as soon as a magistrate seeks promotion he becomes dependent on the Government. Three-quarters of the magistracy are recruited by means of a competitive examination, the remaining quarter being appointed by the Minister of Justice. As for further promotions—they are made by the Minister of Justice from among the magistrates whose names are registered on a list compiled by a special committee ("Commission de Classement"), composed of the first President and the Procurator-General of the Court of Cassation, of four councillors of the same Court, and of directors of the Ministry of Justice. The Court of Cassation acts as the supreme Council of Magistracy: it imposes penalties on the permanent magistrates and can even dismiss them.

- (c) The salaries of magistrates are generally very small.
- (d) Side by side with the College of Permanent magistrates, in each Court there is a group of officials who form the so-called Public Ministry ("Ministère public"). These officials are not independent of the Government; their task is to supervise the application of the law in respective Courts, and they, to a certain extent, represent the Government in the Court. No Court can sit without the presence of at least one member of the Public Ministry.
- (e) The legal procedure in French Courts is archaic, slow, expensive, and has an accusatory character.

4. *The Civil Tribunal.*

Cases which are not committed by special decrees to a special jurisdiction come before these tribunals.

They decide cases up to 1,500 francs. Above this limit an appeal is possible to the Court of Appeal. The Civil Tribunal itself acts as a Court of Appeal in cases previously tried by the Justice of the Peace and the Councils of "Prud'hommes" (above 300 francs). A Civil Tribunal cannot function without the presence of three judges: one president and two assistant judges. The president of a Civil Tribunal is invested with special powers—in urgent cases he can himself carry through necessary measures by an ordinance; he attempts to reconcile husband and wife before starting divorce proceedings, etc. The Public Ministry of the Civil Tribunal consists of a "Procureur de la République" and his assistants. Until 1927 each "arrondissement" had its own tribunal, but the recent development of communication has made this unnecessary. At present the number of these tribunals has been greatly reduced.

5. *The Court of Appeal.*

The principle put forward by the Revolution required a twofold jurisdiction: as a guarantee of fair trial a case had to be examined twice; the second examination, or the appeal, being brought before a tribunal of the same order. Under the Consulate, special Tribunals for Appeal were created, which under the Empire were called "Courts". Each of the twenty-five Courts of Appeal in France deals with cases previously tried in one of the Civil Tribunals of its "Ressort." A Court of Appeal is com-

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posed of the following magistrates: one First President, Presidents of Chambers, and Councillors. The Public Ministry is composed of: one Procurator-General, assisted by general advocates and their deputies. Legal procedure in the Court of Appeal is similar to that in the Civil Tribunal. The Court of Appeal cannot sit unless five councillors are present.

6. *The Court of Cassation.*

The Judicial Order system is headed by the Court of Cassation. Its duty is to safeguard the respect of law and to ensure the uniformity of its interpretation. The Court of Cassation never examines questions of fact. It confines itself to examining whether the decision appealed against has been taken in conformity with the law. On the other hand, the Court of Cassation does not pronounce a decision of its own; it either confirms or quashes the decision of the subordinate jurisdiction. In the latter event the case is sent to be retried by another Court of the same order as that from which appeal was made. There is only one Court of Cassation in France; it resides in Paris. The magistrates composing it are: one First President, three Presidents of Chambers ("Chambre des Requêtes", the Civil Chamber, and the Criminal Chamber), and forty-five councillors. The Public Ministry is composed of one Procurator-General and six advocates. The proceedings before the Court of Cassation—which are in writing and are conducted by one of the sixty barristers ("avocats") of the State Council and the Court of Cassation—are characterized by a double examination. A case is first carefully examined in the "Chambre des Requêtes".

If this preliminary examination finds the appeal justified, it passes the case to the respective (Civil or Criminal) Chamber, where the final decision is taken.

B. CRIMINAL JUSTICE

The same judges who try civil cases administer criminal or repressive justice. The infringements of law are divided into three categories, according to the nature and severity of punishments pronounced.

1. *“Contraventions”*,

or offences against police regulations and local by-laws, are dealt with by the “Tribunal de Simple Police”. It is the Justice of the Peace who under this title tries such cases. His decision can be appealed against when he imposes imprisonment, or when fines and damages, excluding costs, exceed five francs. “Contraventions” committed on highways are dealt with by the “Conseil de Préfecture” (see Administrative Justice).

2. *Misdemeanours (“Des Délits”)*

are tried before the “Tribunal Correctionnel”. It is the Civil Tribunal which takes this name when administering repressive justice. Appeals against the decisions of this Court are brought before the Chamber of Correctional Appeals of the Court of Appeal.

3. *Felonies (“Les Crimes”)*

are tried in the Assize Court (“La Cour d’Assises”). This is a special jurisdiction which holds sessions at the capital of each department. The magistrates composing it are specially appointed for each session. It is composed

of two professional judges forming the Court itself, and twelve citizens forming the jury. The President of the Court is appointed from amongst the councillors of the Court of Appeal by the Minister of Justice, on the advice of the Procurator-General; the two remaining judges, or assessors, are appointed either from amongst the councillors of the Court of Appeal, if such Court resides in that particular town, or from amongst the members of the local Civil Tribunal. The duty of the jury is to pronounce their opinion on given facts without consideration of the judicial consequences of their verdict. The jury, consisting in the majority of "petits bourgeois", shows an extreme severity in cases of crimes against property, and an indulgence in cases of assault; as a matter of fact the jury usually considers the judicial consequence of the verdict; therefore it often acquits criminals whose punishment seems to it excessive ("crimes passionnels"; child murder, arson with the object of defrauding insurance companies, etc.). Hence councils transform as many felonies as possible into misdemeanours in order to bring such cases before the Correctional Tribunal instead of before the Assize Court. The decision of the Assize Court is final and no appeal is possible (except to the Court of Cassation).

II

ADMINISTRATIVE JUSTICE

- (a) In England there is only one jurisdiction dealing with cases between individuals as well as with cases where both individuals and administration are concerned. In France, however, special

jurisdiction has been set up which deals with cases in which administration is involved. The principle which is at the base of this special jurisdiction is the one of the separation of authorities (administrative from judicial) and was brought forward by the Revolution.

(b) Under Napoleon this separation of authorities was carried still farther. That new system of separation which developed during the course of the nineteenth century led to a division of administration into three categories:

- (1) The active administration, embodied in individual authorities (such as the President of the Republic, the Prefect, the "Maire"), whose task is to supervise public services;
- (2) The deliberative administration, embodied in administrative assemblies (such as General Council, Municipal Council), whose task is to take decisions on questions of administration, the execution of which decisions is performed by the active administration;
- (3) Consultative administration, which confines itself to giving advice (Council of State and Council of "Préfecture"). It is this section of administration which was invested with the judicial functions in administrative affairs.

(c) With the Restoration, the State Council again lost its power of decision, and remained merely a consultative body until the law of August 11, 1872, delegated the judicial functions in administrative affairs to the State Council. Since then it

possesses a power of decision of its own in judicial matters, i.e. it has the power of passing sentence.

The fundamental idea of administrative jurisdiction undoubtedly represents privileges to the advantage of the administration, but the final results prove to be completely different. Ordinary judges are too timid to exercise a control in the domain of administration which may be interpreted as an incursion or as a usurpation; on the contrary, administrative jurisdiction, being a part of the administration, proves much bolder in compelling it to respect the law. In fact, the State Council is the great protector of the rights, property, and liberty of individuals against the administration.

1. *The State Council—Central and Principal Organ of Administrative Jurisdiction, Protector of Liberties and Individuals.*

Like the Court of Cassation which dominates the Common Justice system, the State Council dominates the Administrative Justice system, but the difference between the two is that the State Council acts as a Court of Cassation, Court of Appeal, and as a Court of First Instance in administrative matters.

- (a) The State Council as the Court of Cassation for administrative jurisdiction with a limited competence.

There are administrative jurisdictions whose competence is limited by a strictly determined

category of affairs; such jurisdictions are the medical examination boards for enlistment in the Army, and the Court of Accounts. These jurisdictions take final decisions in point of fact, but are subject to the control of the State Council in point of law.

The Court of Accounts is an institution created with the object of auditing the accounts of officials who have actual management of public funds. It is composed of one First President, three Presidents of Chambers, senior councillors, consulting councillors, and auditors, as well as of a Procurator-General and an Advocate-General. The councillors are permanent, but are, however, subject in point of law to the control of the State Council. There is only one Court of Accounts in France, and, if a decision of that Court is quashed by the State Council, the case has to be retried by the same Court. Outside its judicial function the Court of Accounts plays an important part in financial politics; it assists Parliament in the preparation of the Law of Accounts. Moreover, the Court of Accounts annually presents the President of the Republic with a report on the state of finance—a document of the greatest importance.

- (b) The Council of State as the Court of Appeal for the Councils of "Préfecture".

In each department there is a Council of "Préfecture" consisting of eight councillors, who receive very low salaries. In principle, the prefect

presides over the Council, but when this institution acts as a court of law it is presided over by a vice-president. The functions of public ministry are performed by the "Secrétaire Général" of the "Préfecture", which in that case is called "Commissaire du Gouvernement". The Council deals only with cases specially defined by the law—always in the first instance, and always with a possible appeal to the State Council. The overwhelming majority of cases tried in this institution deal with appeals against payment of direct taxes. The Council also deals with offences committed on the highways, and acts as a judge of the validity of elections to the Municipal Council and Council of "Arrondissement".

- (c) The State Council as a Court of First Instance. Whenever a claim is made against a public service of the State, or that of a department or a "commune", it must be brought before the State Council in the first and last instance (unless otherwise expressly provided by the law). It is one of the five sections of the State Council, which performs the judicial functions in administrative justice. The spirit of this jurisdiction is expressed in the formula: "The State is honest." And it is the State Council in its capacity of a law court of administrative justice which compels the State to remain honest. It also deals with responsibility of public authorities for damages which might be caused by them to private individuals. The Council of

State also supervises the legality of administrative actions and annuls them in case of "excess" or "misuse of power" by officials concerned. The amount of cases dealt with by the State Council in the first instance rapidly increases—the most important reason for this increase being the growing confidence of citizens in the fair and firm justice of this tribunal, and the conviction that the State Council is the best judge against the State.

III

THE TRIBUNAL OF CONFLICTS ("LE TRIBUNAL DES CONFLITS")

This tribunal settles all disputes which may arise between the above-mentioned two jurisdictions (Judicial Order and Administrative Justice). The composition of this tribunal has the characteristics of a Court of Arbitration. It comprises:

1. The Minister of Justice, who is its President;
2. Three State councillors elected by their colleagues;
3. Three councillors of the Court of Cassation, similarly elected;
4. Two members and two juniors elected by the above.

The Public Ministry is composed of one commissioner, chosen amongst Masters of Request of the State Council, and another, chosen amongst the Public Ministry of the Court of Cassation, as well as two juniors.

The presidency of the Minister of Justice deprives this Court to some extent of its arbitrary character. In

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practice the Minister of Justice performs this duty in exceptional cases, when the votes of the judges are equally divided. It is characteristic that in four such cases which arose since 1872 the intervention of the Minister of Justice led to a decision in favour of the administrative jurisdiction. Hence the Tribunal of Conflicts protects the administration from any encroachment of the Judicial Order.

Whenever a Law Court has to deal with a case which might come within the competence of the administrative jurisdiction, the prefect invites the Court, by a declaration of incompetence, to drop the case; if his declaration is rejected, he himself appeals to the Tribunal of Conflicts. The latter considers the appeal, and, if it decides to quash it, proceedings are recommenced at the original Court from the point at which the case was suspended by the prefect's declaration.

The Tribunal of Conflicts tries some half-dozen cases annually.

IV

POLITICAL JUSTICE

In all modern Constitutions political crimes have been removed from the competence of the Common Jurisdiction on the following grounds:

1. *In the Interests of the State.*

It was considered that Ordinary Courts might show themselves timid and hesitating in the presence of politicians still in power, and who would perhaps regain their office after trial.

2. *In the Interests of the Accused.*

Political crimes do not inspire moral contempt. Therefore the Court called to judge them must be allowed the greatest freedom for consideration of motive, which is not and cannot be enjoyed by Ordinary Courts.

3. *In the Interests of the Courts, which must be protected from any Political Passions.*

It is the Senate, under the name of the High Court, which administers repressive justice in political crimes. While the House of Lords in England and the Senate in the U.S.A. are only empowered to judge by a decree of the Second Chamber, the French Senate may be empowered either by the Chamber of Deputies to judge members of the Government, or by the Government itself to judge political criminals. Certain crimes are deferred to the High Court (i) by reason of the rank of persons who have committed them (*ratione personæ*); (ii) by reason of their intrinsic character.

V

MILITARY JUSTICE

While in England a soldier remains a citizen, subject to the common jurisdiction, in France a soldier is kept apart from civil life during the period of his military service. All infringements of the law committed by soldiers are tried by special Military Courts. Their decisions are final, except for the control of the Criminal Chamber of the Court of Cassation in respect of the interpretation of the law.

CHAPTER XI

FINANCE

THE influence of the democratic principle of French Finances is manifested in two ways:

- I. The management of public finance has been placed under the strict control of the nation's representatives.
- II. The principle of democratic justice safeguards the fair distribution of the burden of taxation among citizens.

I

1. No taxes can be imposed on citizens without the consent of their representatives (the Parliament). Such is the fundamental principle of modern liberty, definitely proclaimed in the "Declaration of Rights" drawn up during the Revolution.

2. Before consenting to the necessary sacrifices to meet rational expenditures by taxation, the Parliament verifies their real need. It then authorizes the expenditures by a vote.

3. There are two systems of voting the State's expenditure and revenue:

- (a) The so-called system "de l'abonnement". The expenditure is voted in one item and so is the revenue, i.e. the Government may dispose as it likes of the taxes. The first Budgets of the Restoration were voted according to that system.

- (b) The alternative system, introduced in 1817, is governed by the principle of specification ("le principe de la specialité"); for example, sums voted for the infantry cannot be used for the artillery, etc.

Specification of expenditure is becoming more precise; in 1817 the Chambers had to sanction the expenditure of seven Governmental offices. To-day the Budget is divided into more than 1,000 specific items.

4. Once a year the Parliament is called upon to make a draft of expenditure and revenues. This is called the Budget, and it is binding on the Government. In order to safeguard regular and controlled finance the Budget is a single and entirely comprehensive document ("Le principe de l'unité et de l'universalité budgétaire"). An annual Budget safeguards a sound financial administration:

- (a) It would be impossible to foresee financial needs of the country more than one year ahead.
- (b) The voting of the Budget gives Parliament a control over the Government.

If Parliament has not passed the Budget by December 31st, it is compelled to vote one or several monthly Budgets, called "Douzièmes Provisoires".

5. To ascertain that the provisions of the Budget have been observed, the annual law of accounts ("La Loi annuelle des Comptes") was instituted in 1818. Unfortunately this checking of the Budget by the Parliament is

- (a) performed with lack of attention during morning meetings.

- (b) The voting takes place without debate, and without detailed examination ("par paquets").
- (c) The vote is held sometimes after a delay of nine or even eleven years.

II

A. INDIRECT TAXATION

Under a system of "fiscal anæsthesia" the indirect taxes, which are paid in the act of consuming, circulating, or transferring wealth, play an important part:

1. Taxes on commodities are paid by the taxpayer without his noticing them, as they are included in the price of the goods. Although unfair from a democratic point of view (as they weigh more heavily on the poor), their abolition is hardly possible as they bring in a substantial part of the State revenue.
2. Democratic fiscal systems strike heavily at inheritances. Death duties are progressive. Duties on inherited property ("droits de mutation par décès"), combined with the "Taxe progressive", which affects the estate of a deceased person leaving less than four children living, may rise as much as 60 per cent., according to the amount of the inheritance.

Appeals against indirect taxation may usually be brought before the local Civil Tribunal, sometimes before the Justice of the Peace.

B. DIRECT TAXATION

Democratic principle favours direct taxation, which is levied in proportion to the income of the taxpayer.

The direct taxes levied on various classes of income are as follows:

1. A $4\frac{1}{2}$ per cent. tax on industrial and commercial profits.
2. A $3\frac{3}{4}$ per cent. tax on agricultural profits.
3. A $3\frac{3}{4}$ per cent. tax on public and private salaries.
4. A $3\frac{3}{4}$ per cent. tax on profits from non-commercial sources.
5. A tax on Revenues from:
 - Credits,
 - Deeds of Property, or by
 - Credits by mortgage or by note of hand,
 - Deposits,
 - Securities, etc.
6. A 5 per cent. tax on land profits.
7. A proportional tax up to $12\frac{1}{2}$ per cent. on gross income.

The features of recent fiscal legislation are:

1. Fairness—taxes are in proportion to income.
2. Abolition of "Indiciaire" system—exterior indications of income (rent of house, etc.) are ignored. The real income is taxed. It is gauged by the taxpayer's controlled declaration ("Déclaration contrôlée"), or by a third-party declaration ("Dénonciation du tiers").
3. The tax is personal—individuals, not things, are taxed.

4. Classification of Revenue—unearned incomes are more heavily taxed than earned incomes.
5. Taxes are progressive—the higher the income, the higher the tax.
6. Rebates. These are allowed from 5 per cent. to 50 per cent. on land—and general income tax for ratepayers with one or more dependents.

The taxpayer may protect himself against illegal exactions by

- (a) An oral appeal at the “mairie” before a controller of taxes.
- (b) Proceedings brought before the Prefect’s Council with a possible appeal to the State Council.

CHAPTER XII
PUBLIC RIGHTS

THE following are the "Cardinal Liberties of the French People":

I

FREEDOM OF THE PRESS

A law, passed in 1881, and still in force, laid down the following principles regarding the Freedom of the Press:

1. *Suppression of "Régime Préventif"*, i.e. there are no restrictions on
Printing,
Publishing,
Retailing,
Placarding.

But the following rules must be observed:

For non-periodicals:

- (a) They must bear the name of the editor.
- (b) Two copies must be filed in the National Collection.

For periodicals:

- (a) The name of the editor responsible must be registered by a simple declaration when the publication is founded.
- (b) Two copies of each issue, signed by the editor, must be deposited.
The existence of a periodical publication is

immune from interference by Governmental or Judicial authorities.

2. *Abolition of the "Crime of Opinion" ("Délit d'Opinion").*

It is not a punishable crime to attack in print the Government, the Constitution, etc. Pornography alone is not entirely free from preliminary official scrutiny.

This freedom is partly limited as regards individual defamation, calumny, and insult. However, no preventive measures are taken, but the victim may subsequently claim damages through the Court. The same rules apply to the publication of false news.

3. *Competence of the Jury.*

"Freedom of the Press is the freedom of opinion". (M. Barthélemy). Therefore the Tribunal which should determine the guilt of the Press of infringing the law must represent public opinion; it was thought that the Assize Court, in the presence of a jury, should be an adequate tribunal for dealing with such cases. But the competence of the juries in these cases is often doubtful.

However, the "Tribunal Correctionnel" deals with:

- (a) Defamation of character.
- (b) Criminal sedition.

4. *Lack of Responsibility.*

Liberty should go hand in hand with responsibility. The law of 1881 ensured this liberty, but did not enforce responsibility. At law an editor is responsible for his publication; in fact, he is often only a figurehead. Public opinion clamours for a remedy for this abuse. But it would

be difficult, and perhaps unwise, to tamper with the law of 1881—the Magna Carta of the French Press.

II

FREEDOM OF ASSEMBLY

The law of 1881 demanded twenty-four hours' notice for holding a public meeting. The day after the separation of the Church and State (1905) the Government and the Parliament claimed that religious meetings were also subject to this rule. On the justifiable objection of the Catholic Church this rule was relaxed with regard to religious meetings. In 1907 the necessity of previous notice for meetings was abolished, except for open-air meetings.

III

FREEDOM OF ASSOCIATION

An "Association" is a permanent group of individuals who combine their efforts towards a non-commercial aim. Under despotic régimes associations of this kind were mistrusted, and up to 1875 the French Penal Code forbade the formation of a society of more than twenty members without special permission. The Third Republic began to show leniency towards this type of association, and finally, by the law of 1901, the following principles were proclaimed:

1. An association, however large, may be formed without formality, provided that its objects are not
 - (a) Illicit.
 - (b) Contrary to public morals.

- (c) Opposed to the Republican form of Government.
 - (d) Aimed against the integrity of national territory.
2. Associations thus established, though considered legal, are not invested with a "legal personality"; they cannot possess or acquire property, or plead in a Court.
- (a) By a simple declaration an Association acquires the right of "petite personnalité". Such "declared associations" can plead in Court, acquire under title-deed ("à titre onéreux"), and possess, apart from administrative grounds ("en dehors des subventions administratives"), shares up to 500 francs and effects strictly necessary for the association.
- Hence this type of Association cannot receive bequests.
- (b) Associations of public utility enjoy "pleine personnalité". They can receive bequests, but not of such a type from which interest might accrue.

The law of 1901 excluded religious congregations from the freedom of association, demanding the authorization of Parliament for their formation. Sixty congregations applied in vain for an authorization.

IV

FREEDOM OF TEACHING

Freedom in this respect is complete, except for religious congregations.

The law of 1833 gave freedom of Primary Education.

The law of 1850 gave freedom of Secondary Education.

The law of 1875 gave freedom of Superior Education.

By the laws of 1901 and 1904 all convents and boarding-schools run by nuns and monks were closed down.

V

FREEDOM OF RELIGION

This means the right of practising, without interference, the ceremonies of one's religious beliefs.

In 1801 a Pact known as "Concordat" was signed between Bonaparte and the Pope. It established the collaboration of Church and State. Hence religious ministers have become State officials.

The law of 1905 substituted separation for collaboration of Church and State. This meant:

A. Freedom of Religion.

B. The organization of this new freedom; i.e. religious associations had to be formed to take over the possessions of the suppressed ecclesiastical institutions.

The natural objection of the Catholic Church to form such associations unfortunately resulted in a total loss of their property. Later, the Law of 1907 tried to introduce legal sanction for religious services by granting the right to hold such services on application by religious associations or ministers of religion. The Pope quite rightly forbade the acceptance of this offer. This led to the establishment of a *de facto* régime, giving rise to some judicial difficulties.

1. Religion is not recognized, but it is not ignored.
 - (a) The State does not ignore religion, because it imposes certain restrictions on it—e.g. religious ministers are not allowed to give religious instruction during school hours.
 - (b) The State does not ignore religion as it sometimes favours it, e.g. the judicial and administrative authorities recognize the “fact” of the Church. Its congregations enjoy judicial capacity, and its ministers also have this right, but only when they are members of the hierarchy recognized by the Church authorities.

N.B.—Army chaplains receive an officer’s pay.

2. Religion is free.
 - (a) Religious buildings are still exclusively used for religious ceremonies, but these buildings none the less belong to the local “commune”, which alone controls their upkeep. The local “curé” must pay rent to the “commune” for his lodging in the vicarage.
 - (b) Religious ceremonies are free. The State Council rigorously protects the freedom of Religion; it annuls municipal restrictions on freedom of religious ceremonies, and opposes the abuse, misuse, and excess of power (“l’excès, l’abus, le détournement de pouvoir”) of local authorities in that respect.
 - (c) Religious organization is free. The Church is freer than under the “Concordat”. It is now free from State influence.

MARRIAGE, FREEDOM
AND EDUCATION

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MARRIAGE, FREEDOM
AND EDUCATION

Marriage, Freedom and Education

By

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Marriage, Freedom and Education

THE circumstances under which we meet are not calculated to give prominence to the connection between education and marriage.

Here is a large concourse of highly trained and highly zealous educators, who are nearly all professional and in the main celibate. It is easy for us to forget that there is a phase in social evolution, prior to the emergence of the professional teacher, at which a child's education, such as it is, must be at the hands of his parents alone. But in the inevitable complexity of a highly organised society we have travelled far from that lowly phase—so far indeed that parents think of education in terms of a heading in the family expenditure, so many shillings or pence on the rates, or so many millions in the Chancellor's Budget. And while the parents are apt to regard education in this artificial light of restriction and delegation, the teachers are, not unnaturally, thinking of the parents as the unworthy and unco-operative owners of their pupils. Many of

them, I venture to say, would even subscribe to the definition, by a witty headmaster, of parents as people who shouldn't be allowed to have children. And even the more moderate are obliged to accept the fact that whatever teachers and school may do for a child, the ultimate issue, for better or for worse, depends on the parents. And so we see, growing up around us, a movement to bring the teachers and the parents together. It is a very necessary movement, and it is certain to grow. In the United States, Parent-Teacher Associations have assumed great importance and dimensions. And if we ask why this movement is necessary I should say it is because parents need to be reminded at very frequent intervals and in very forcible terms that there are aspects of their children's education which constitute for them an indefeasible responsibility. On the other hand, if we ask why the movement is certain to grow, the answer is that Mr. Smith will always want an opportunity to explain how useless are Latin and Scripture in the green-grocery trade, and Mrs. Brown will with equal certainty desire to find out who is responsible for Mabel coming home without her goloshes. But even from such lowly sources of parental motivation, great things may come and must be hoped

for. And the greatest thing that we can hope for is a general recognition by parents of their stewardship—its nature, its extent and its importance.

What is the real nature of this parental responsibility in education? To what extent is parental co-operation essential, and why should it be of such importance to the child? First, then, let us ask ourselves why parental influence is of such importance to a child? Briefly, we may state the answer in the following terms: "Because in the pre-school years the conflict between instinctive desires and social demands passes through its most decisive phase." From the first hours of its life a child realises that superior human forces are threatening to frustrate his instinctive impulses. The fear of this frustration is the key to his attitude to authority. The mother appears as the dispenser of gratification, the source of security, the defence against frustration. The father, in due course, emerges as the law-giver, the arbitrary thwarter, and later as the competitor. Ultimately he should be the boy's hero, but in pre-school days this rôle is of relative unimportance. It is in this period that the foundations are laid of the child's attitude towards his own desires and their indulgence, towards his fellow-creatures

and their conciliation, and towards adult standards of every kind. Hence this is the period during which the great and often lifelong fears take shape. A child who is reasonably free from fear at five is presumably the product of a fair heredity and a good home environment. And because he is reasonably free from fear he is educable, in the broadest sense of the word, even though his intelligence quotient be a modest one. It matters little whether a boy is exposed to a punitive atmosphere at school, provided he reaches it free from fear of his father. It is relatively unimportant to a child to find itself in a narrow environment of ethical vetoes and social taboos if only it has learned from its parents that "the Sabbath was made for man, and not man for the Sabbath," and all that is implied in that liberating phrase. It is of little moment to a girl to find herself in an atmosphere of criticism, if only she has learned from her parents that freedom from herd-fear, and that independence of self-value on which we may describe as "criticisability." Let freedom in education be pursued to the logical limits compatible with social necessities. But let all teachers and parents understand that freedom in character development, like charity, begins at home. And it resembles charity

too, in that it cannot survive in an atmosphere of intolerance and destructive criticism.

If, then, this freedom is so important to the child, and if it is primarily in the gift of the parents, what are the conditions of its transmission? First of all there is, as ever in human affairs, a temperamental or inherited factor. Courage and timidity, sensibility and obtuseness, are characteristics belonging to the germ plasm and capable of influencing greatly the child's reaction to its environment. Hence, out of the same home and subjected to treatment as nearly as possible identical, two children may go to school, the one haunted by fear and the other as notably free from it. But in general we may say that home influences in the pre-school period count for much more than hereditary variations. And in so far as this is the case, it is the parents who can pass on freedom or withhold it. Now this transmission is not merely an intellectual and conscious affair. It involves instincts and emotions on the unconscious plane. Hence the difficulty of the whole problem. It is for this reason that so many enlightened and well-meaning parents fail, and indeed that so few parents are educable. They have themselves bonds of some kind or another of which they are not aware, but

which will most surely inhibit them in granting freedom to their children. They themselves suffer from unformulated fears that arose in the nursery, and these fears will be transmitted to their children, no matter how many books they may have read, or lectures they may have attended on "Perfect Parenthood."

This is the vicious circle of filial and parental reciprocity. Despotic parents turn out children that are either cowed or rebellious, but never free. Neurotic parents turn out children that are apprehensive or sensation-mongers, and again not free. Eclipsing parents turn out competitive or diffident children—and they are never free.

Let us grant, then, that by the time he reaches school the child has already adopted an attitude towards dependence and independence; that such an attitude derives mainly from the treatment he has received from his parents, and that this treatment is in great measure the outcome of his parents' characters. Now let us ask how far the actual relationship between the parents, and other factors implicit in marriage, are likely to have a detrimental or favourable effect. In this connection the first point to observe is that no unwanted child is ever free. Parents of an unwanted child may repudiate this generalisation by some such

rationalisation as the following : “ We were very disappointed when we knew baby was on the way, but he has been *such* a treasure since he came that we have forgotten all that. And, of course, we have never let him guess that he wasn’t exactly welcome.” I doubt if this occurs. It may with mothers, but I am sure it does not happen with fathers. Somewhere, buried below a layer of newly-roused paternal satisfaction, there is a lurking grudge ; and that grudge will unconsciously find expression in the father’s attitude to the child. I once had a patient who was the youngest of a large family. The middle name of the penultimate brother was Omega. This may have been an innocent source of amusement to the parents, but to my patient it constituted the worst form of pleasantry, producing incidentally a lifelong aversion to the Book of Revelation, in reading which he had first realised the import of his brother’s name ! But the sense of being unwanted is not so common a handicap as that of having been born of the unwanted sex. One of the most ineffective young men I have ever encountered was the youngest of five boys. There were no sisters. He said : “ I always knew my mother was bitterly disappointed that I wasn’t a girl, but I think I was her favourite all the same.”

The methods whereby he had sought to placate maternal disfavour consisted in the most complete repudiation of his destiny as a male—a repudiation that inverted his entire sex life, and expressed itself from time to time in masquerading in public as a woman. What, I ask you, can school teachers do to influence the character growth of a boy that has adopted this attitude well before school age? Very little, I fancy. The youngest of four sisters, at her first interview: “We all grew up in the shadow of mother’s displeasure. We knew it made no difference to father, but mother made us all feel we were disappointments.” What sort of freedom can a child achieve, even under the most favourable scholastic conditions, in the face of parental disapproval of this kind?

Illegitimacy is the supreme evidence of being unwanted, and the realisation of it generally comes to a child reinforced by the recognition—almost as bitter—that he has been deceived for many years. The problem of the illegitimate child is often thought of in terms of a social problem for the parents—for the mother, at least. It is really a problem in what I might call “character-blight.” We may or may not think that a father, a mother, and a home are important. It is certain that every child in a civilised community thinks

so, and that the sense of being fatherless, motherless, or homeless, constitutes for him a grievance to which he does not easily adjust. But when, sooner or later, he discovers that his father is not really dead, but merely the father of other children, and that he has been lied to by his mother ever since he can remember, the grievance is accentuated many fold. A high proportion of child and adolescent delinquency can be traced to these and similar feelings of deprivation of the fundamental prerogatives. I recall a young man who was drinking heavily, and in other ways causing trouble to himself and society. He had always been handicapped by marked inferiority, both personal and racial. At the age of sixteen he discovered correspondence which revealed the fact he had never suspected, namely, that he was not his "mother's" son, but the offspring of an extra-nuptial alliance by his father. This was more than he could bear. A process of deterioration set in which, when I saw him, amounted to a blind compulsion to hedonic compensation.

An Englishwoman of gentle birth married an Oriental potentate. She believed that she had married him of free choice. Those of her friends who knew the potentate did not share her belief, and it was not many months before she was

asking herself what had made her marry this husband. When she consulted me about her insomnia, she mentioned with modest pride that she was the granddaughter of a duke. But it was the knowledge that her father had borne the name, not of the duke but of the dairymaid, which had unconsciously compelled her to seek the compensation of semi-regal, albeit Oriental, status.

Quite apart from status, all marriages of diverse races tend to produce a detrimental effect on the character-growth of the child. This is not merely a result of adult public opinion; it goes deeper. It might be said, for instance, that the child of a French father and a Senegalese mother is less handicapped than the child of an English father and a Bengali mother, in that public opinion, both native and European, tolerates the former situation better than the latter. But in either case the early adjustment between love and authority, to which reference has already been made, will be complicated. European values will stand or fall with the adjustment to authority and vice versa. Hence the familiar sociological observation that hybridisation is less successful in the human than in any lower species. Similarly, a wholesome development towards freedom is rendered diffi-

cult whenever the parents are divided on important issues, such as religion, social standing, or even politics. The child's loyalty should permit of his progressive development from mother dependence to father emulation. Instead of that, there is in such cases a divided loyalty which constitutes an added barrier in the transition. And every additional barrier means more fear and less freedom. I recall a woman patient, who said: "I was always conscious that mother had married much beneath her." This patient on analysis revealed a most contradictory and baffling relation to her father. Biologically she had been unduly attracted to him; socially she could not forgive him. Intellectually she always supported her mother; but, unconsciously, antagonism to her was of common recurrence. No real freedom can be expected from such home conditions. A more frequent situation is that of the really discordant parents. Where the father openly maltreats the mother, the son is prone to reach adolescence with a strong mother-fixation. Where the mother tyrannises over a feeble father, the daughter is likely to grow up with a hatred of the mother, which does not abate till she herself is treating a similar husband in a similar way.

Again, there are indirect ways in which a

child's character-growth is influenced in pre-school years. The number of children and the economic conditions of the family are matters of the highest moment. I need but refer to the only child in an audience of educationists to be sure of a sympathetic hearing. The only child is, and always will be, as popular with his parents as he is unpopular with his teachers. This is not, like so many dogmas of modern psychology, a truth which the schoolmaster rejects. But there is a further point which is perhaps not as obvious. The child who remains the only child, or the youngest child till he is four or five, is in many cases a more difficult problem than the permanent only child. They are both handicapped by bondage to adult observation. But in the case of the child who is dethroned late there enters in a competitive factor—fighting for his lost throne, so to speak—which sometimes makes matters much worse.

I have said enough, and perhaps too much, to make clear the broad fact that freedom in education must be conditioned by freedom of emotional development in the pre-school years. Let us next examine the problem of human freedom in its general applications, and then proceed to study the particular aspect presented by marriage.

For practical purposes we shall take the following simple plan : A man's orientation in life may be —Self, Others, the Future. This corresponds to Hedonism, Social Authority, and Idealism. I am well aware that this is a cross-classification ; but it is in this inherent cross-classification that there occurs, as I hope to show later, so much ambiguity in ethics and morality. I am also perfectly well aware that most of the human race fall under at least two of these headings, and some under three. Pure types are the exception. The thorough-going hedonist is not often encountered ; the pure altruist is often described but rarely seen ; and the complete idealist is a very rare bird. Most of us behave now in obedience to instinctive impulses, now at the dictates of herd authority, and sometimes in conformity with an ideal. It is essential that we should discover, as far as may be, the possibility of freedom in each of these behaviour trends. To the determinist there is no such possibility in any group. To him, human choice is merely an illusion, and the will is but the component of a triangle of forces called the Id, the Ego, and the Super-Ego. But there are some of us who still think otherwise. We recognise that man frequently believes he is acting freely when in point of fact he is not, that he constantly

deceives himself as to his true motive, that he manifests a remarkable capacity to disguise his fears and his selfishness, not merely in the sight of others but also in his own eyes. But because we admit this, are we logically obliged to make of it a universal truth? Is it not admissible to assume that man's intuitive conviction of free choice is sometimes—albeit seldom—valid and genuine? I believe it to be so. If I did not I would not trouble to talk on freedom—"the great illusion"—in education and in marriage—aspects of human activity which I believe to be susceptible of improvement in the presence of calm reflection and serious effort.

Before going further it is necessary to trace the origin of these three behaviour trends, and the specific fears associated with them. First, then, we have the purely self-regarding reactions, those that affect the individual and his instinctive life. These reactions belong to our animal ancestry. They involve nutrition, self-preservation and procreation, and all the multifarious forms in which these instincts present themselves in civilisation. Man, as Rudyard Kipling has reminded us, is but "an imperfectly denatured animal." It is clear, therefore, that freedom in this group of reactions depends on some capacity

of detachment from instinctive demands which allows the individual to make his choice without fear of suffering as a result of denying these demands. The social reactions are inherited from our specifically gregarious ancestors, and are essentially of the nature of conditioned reflexes in relation to herd conditions. Social authority conflicts with instinctive impulses at a very much lower level than the human. The individual's desire for food, and for mating, must often be incompatible with his desire for security if he happens to be, as man is, a gregarious animal. In this case he has transferred a large part of the instinct of self-preservation to a conditioned reflex of herd-dependence. Hence he is subject to new fears connected with the authority of the herd. To gain freedom from this authority he must have a certain confidence in his own power to defy the dictates of the herd and yet ensure his own safety.

The third group—the reactions that are based on future considerations—belongs essentially to man. It is true that animals behave at times with apparent forethought, but such behaviour is instinctive and is no proof of freedom. It is only among very highly evolved apes and chimpanzees that we get evidence of the dawn of

conceptual thinking and the capacity for abstraction.

If we think in broad genetic terms, we see that a process which we call organic evolution has been at work from the protozoon to Pithecanthropus. That process has been an automatic one in which the individual has never been free. His conduct has been the result of instinctive response to environment. Fear has driven him to behave as he has behaved, and out of his behaviour Nature, by the inexorable law of the survival of the fittest, has produced her highest types. But with the dawn of conceptual thinking there came the capacity to predict the logical consequences, both for oneself and for others, of one's actions. And with it there came conflict in the sense of contrasting immediate gratification with ultimate benefit. And in so far as man has developed the power of recognising the remote consequences of his actions, both on himself and others, he has acquired the capacity of co-operating in a process of racial betterment. How far he can exercise that capacity depends on the degree of freedom he has achieved. And his freedom is to be measured in terms of his detachment from fear of consequences. And what is the general nature of these fears? Roughly we may group them under three

headings—frustration, retribution, and extinction; and these headings correspond in a general way to the self, society, and the future. Thus our instinctive equipment stimulates us all our lives to behave in such a way as to avoid feelings of frustration—hunger, pain, sex-starvation, and so on. Our herd impulses drive us to behave in conformity with law and order, and thus to avoid all forms of social retribution from mere unpopularity to penal servitude. And our fears of extinction result in our interest not only in an after-life, but also in handing down to posterity whatever may serve to keep our memory alive.

We may now inquire how these three groups of fears react upon the individual, and in doing so we shall see the numerous misrepresentations whereby fears are disguised and real freedom is made more difficult of attainment. A story is told of a Jew who said to his friend: "Ikey, how much pocket-money do you give your boy?" "Threepence a week. How much do you?" "I give Jo a shilling a week." "A shilling a week! That seems a lot. Don't he spend it all on sweets?" "No, he puts it in the gas-meter; thinks it's a savings bank."

If we take the sweets to represent instinctive gratification, then the gas-meter will represent

social contribution, and the conception of the savings bank may stand for consideration of the future. The first thing to be noted in our allegory is that every Jo in every generation wants to spend his money on sweets. To satisfy instinctive demands is natural. Therefore it is also natural to fear the dissatisfaction which results from their frustration. If this is true of every son, it is nearly as true that every father tries to prevent his son from indulging his natural passions and desires. Sometimes this interference is desirable or even essential; often it is uncalled for; generally it is intended as a training in unselfishness. The father is satisfied if the son devotes his resources to any purpose that is not purely selfish, and to gain his end the father chooses a perfectly good social object and directs that the shilling goes into a slot that he has chosen. Now here we have the simple conflict between social and individual demands. Jo, being a member of a herd, must find out sooner or later that the herd has claims upon his contributory power, and that these claims are often incompatible with the claims of the self. It follows that if Jo is to be free he must be in a position to evaluate these relative claims, and also to face the consequences of the unsatisfied demand. It is hard enough to

learn to do this on the plain basis of an imperfectly denatured gregarious animal. But things are made harder by the great ambiguity. Since Jo is more than an imperfectly denatured animal, he is susceptible to certain conceptual fears pertaining to the future. He would like to feel economic security in old age, and he would do a lot to feel sure of his fate after death. In short, Jo's problem is really a three-factor one, and it is not easy for him to choose between frustration, retribution, and extinction. His father knows this very well, and by way of "educating" his son proceeds to deceive him by representing the gas-meter as a savings bank—in other words, altruism is bound up with rewards and penalties in the future. Jo's father fully recognises that the abstract requirement of the home for light and heat will not appeal to the boy as certainly as any immediate threat of retribution. He might, of course, threaten to call in the policeman if Jo didn't put the shilling in the slot, or he might ordain a family ostracism, but he chooses instead to play upon subtler fears and desires. It is possible that the boy thought he was saving up to buy the latest edition of the *Encyclopaedia Britannica*, or to give an anonymous donation to Dr. Barnardo's Homes. Certain it is that he will, sooner or later, be disillusioned. He will

find that he has been cheated, and that the sacrifice he made willingly because of the value he placed on his aspiration, was made in vain and only served to promote the good of his fellow-creatures in a way and measure that were not of his choice. In short, the conflict between individual inclination and social demands has always been presented as the conflict between transitory gratification and ultimate benefit.

We see from this that the parent does not help the child in making his choice freely. On the contrary, he exploits fear, and thereby reduces the possibility of freedom, and, furthermore, he confuses the issues. I submit that many parents—and not merely the unintelligent and selfish parents—fail to pass on to their children any true degree of freedom, for this very reason. For instance, it is natural for Tommy to want a third slice of cake; if he is to forgo his inclination he must do so on genuine grounds, namely, that to yield to his desire may produce in the near future a painful sensation in an overworked organ, or that his brothers, whose slices of cake he has consumed, may join forces and punch his head. But if he is adjured to refrain from greed because of a possible reward after death, it is clear that an unjustifiable confusion has been introduced. In

all generations adults have been prone to promote social conformity by exploiting motives of desire and fear that have no real relevance to the issue. They have met the hedonic demands of the young by claiming that social contribution was not only a necessary condition of herd life, but also a means of ensuring future happiness. They have persistently hidden from them the central fact that happiness can result only from that which has been done from choice and in freedom. A cynic once wrote :

“ They eat and drink and go to church on
Sunday,
And many are afraid of God, but most of
Mrs. Grundy.”

In that couplet we have expressed the three sources of human satisfaction—instinctive, future, and social—and in it we have explicitly stated the confusion between the fear of divine anger and the fear of social retribution. Thus it has come about that since man emerged from the level of an instinct-driven mechanism, he has reduced the possibilities of his freedom by two great sources of bondage—Mrs. Grundy and the punitive Jehovah. In consequence we see around us, on all sides, individuals whose lives can hardly be

described as free. Some are as completely impelled by the constant endeavour to placate society as is any gregarious animal. Others are equally compelled by the desire to find favour in the eyes of an all-seeing and vindictive Judge.

Human freedom must ultimately resolve itself into a problem of values : it is only in accepting a valuation on a positive and fear-free basis that the individual can hope to derive a degree of satisfaction that exceeds the mere satisfaction of escape. Thus we see the hedonist hastily passing from one form of self-indulgence to another, as he experiences each transitory gratification that emerges from the sense of having escaped from the frustration of successive instinctual impulses. We see the social conformist building up an illusory happiness in the consciousness that society must inevitably reward his diligent co-operation, and that he has escaped for a time any danger of retribution. And—most pathetic of all—we see the man who, by constant regulation of behaviour in conformity to a man-made code, hopes to escape eternal punishment. On the other hand, we may see, here and there, if we search diligently for him, a man or a woman whose values in life make a convincing impression of freedom and spontaneity. He is a man who can

appreciate a good dinner or a good game, and whom hard fare and hard work cannot disconcert. He is a man sufficiently sure of his independence to accept the dictates of organised society without feeling that they constitute a threat to his personality, and yet sufficiently interested in his fellows to enjoy helping them without claiming publicity. He is a man who believes in human nature and in the possibility of a better-than-what-is, and with that belief he has the conviction—or illusion, as you will—that he can make some contribution to the future betterment of the race. And in this belief he has some source of inner strength and harmony, derived, we may surmise, from an intuitive sense that his values have in them something of permanence and universality which may correspond to the divine will.

From what has gone before it must be obvious that marriage, of all social customs, involves the greatest problems of freedom. Let us see how far we can delimit the varied claims to freedom in marriage. It will be well to start with a perfectly clear conception, namely, that marriage exists primarily for the preservation of the race. Much loose thinking is apt to follow on the assumption that marriage is a human institution, like language or cooking, devised for the convenience of

society. Mating is procreative in function and as such is primarily instinctive and comparable to nutrition and excretion. Out of this genetic activity man has evolved marriage customs. These customs have led to a greater or less infusion into mating of social and spiritual values. Some of these customs are based upon patriarchal desire to keep the young from competing in the mating activities of the herd. Some are clearly intended to promote fertility, and in some we can see a pre-occupation for the quality of the next generation, as well as the quantity. According to Professor Malinowski, "Monogamy secures the only form of really effective parenthood . . . and is the best foundation . . . for the training of future citizens."

Now it is clear that monogamy is the form of marriage which most seriously challenges the liberty of the individual, and it is also clear that monogamy is at present the object of much criticism. Furthermore, active legislation in various countries has since the War been directed towards some modification of the Western conception of monogamic marriage. For instance, in Russia, at an early stage of the Soviet régime, arrangements were made on a large scale for replacing the family by the institution. If one

can believe anything that appears in the press about that country, it would seem that the attempt has largely failed, and that the experiment itself has contributed in some measure to the great social problem of the homeless children, who have had no education in any sense of the word, except such education as can be derived from an incessant struggle for existence on the outskirts of society.

In Italy, on the other hand, we have a policy entirely different. Here the Duce has openly legislated for fertility. He is reported to have said, not many months ago: "In 1950 Europe will be old and wrinkled, and men will come from all quarters to see the miracle of Italy—a nation full of youth and vigour." And to secure this end he has accepted the family as the unit of society. By the alliance of the Fascist régime with the Church of Rome the bonds of marriage have been made stronger than ever. It is probably safe to say that divorce is as hard to obtain in Italy as it is easy to obtain in Russia. In each of these cases legislation is directed to the future. In Italy the freedom of the individual is curtailed; in Russia it is increased. In the one case the aim is a large home-bred population; in the other it is to be a State-reared generation. In the one, the authority of religion is invoked in the interests

of posterity ; in the other, religion is revoked in the interests of individual freedom to satisfy emotional and instinctive desires.

Alongside of these notable instances of State experiments in Europe, we have much writing and some State legislation in America. I am led to understand by *Punch* that marriage in Hollywood is a very transitory affair. Books on "Companionate Marriages" and "Misbehaviourism" suggest that the American mind demands novelty in the field of marriage, and in any case it is clear that a State which provides for dissolution of marriage on the sole plea of incompatibility of temper, does not regard the marriage contract in any very permanent light. This, in point of fact, is the essence of the problem ; how far is monogamy as a permanent social contract compatible with a reasonable degree of human freedom? If the answer is in the negative, it is obvious that a marital system which unduly restricts the freedom of the contracting parties is one which defeats that very purpose which we are studying now—namely, the transmission of freedom from one generation to another. And this, in point of fact, is the view taken by certain American writers. They maintain, basing their argument on psycho-analytical findings, that the

family complexes in the child are the greatest bar to freedom, and that, therefore, posterity's path to freedom must lie in the abolition of the family. This approximates the official Russian argument, but it differs materially in that the American writers I have in mind claim freedom (in a broad sense) as the objective, whereas the Russians aim at something different. They have recognised the truth of Loyola's dictum, and know that whatever doctrine is authoritatively presented to the child in the first five years—be it political, patriotic or religious—will tend to be permanently fixed.

On the other hand, we may ask ourselves whether monogamy can be so reconciled to the demands of individual freedom as to preserve it, on the grounds that no other system has yet been devised which provides for the young comparable possibilities of free development and a secure environment.

What, then, has society demanded as the main restrictions of the marriage contract? The first is economic responsibility for the man, and the second is chastity for both parties. Of these, economic responsibility has been pursued mainly by the law and with moderate success. Chastity also has been the concern of the law, but more notably of religion, with what measure of suc-

cess or failure I do not propose to pronounce. Individual chastity must always imply social chastity to a greater or less extent. Now if we take, first, the question of individual chastity, we see that society, certainly as represented by the law in this country, concerns itself primarily, if not altogether, with actions. On the other hand, the Church enlarges the scope of the contract to include emotions and instincts. This is very important to us, because it implies that the Church demands much greater restriction of individual liberty than does the State. Religion stands, or should stand, for institutionalised idealism. The law is but a code of herd obligations. It is, therefore, right and proper that religion should demand of its adherents more than the State demands of its citizens. But that is no justification for institutional religion to frame a marriage contract which includes obligations that cannot be made the subject of vows. It is, for instance, quite possible for an individual to undertake to obey or even to cherish the chosen partner, but a man cannot guarantee to honour his wife who, twenty years later, is a drunken and degraded sot. A woman may marry a man with feelings of affection and even of admiration, but she cannot contract to love him when she still has to encounter

her soul-mate. In short, the Church attempts to restrict freedom of emotional reaction in a way that is psychologically impossible. Under these circumstances, it is interesting to note that most of the criticism directed against the marriage service of the Church of England deals with those aspects of marital behaviour that *can* be made the subjects of contract, whereas few, if any, protest against the psychological incompatibilities just referred to.

On the other hand, we may observe that both the religious and legal views of marriage lay much greater stress on immediate social obligations than on genetic or procreative responsibility. And again, they resemble each other in that penalties are implicit as the consequences of breaking the contract. We have already noted that there can be no true freedom where conduct is controlled by fear of consequences. Therefore it follows that in marriage the freedom of the individual is threatened on all sides : if marriage does not turn out to be biologically satisfying, frustration is the price of chastity ; if sex demands are satisfied extra-nuptially, there may be immediate retribution by an injured wife, supported by the State, and it may be the Church, and if the husband or wife fails to maintain the emotional attitude under-

taken at the altar there are implicit possibilities of extinction or penalties after death.

Under the circumstances it is hardly surprising that the conflict between freedom and authority should largely turn on marriage. Ever since the War we have heard, perhaps more loudly than in any previous generation, the demand of the young for freedom and the defence by the old of traditional authority. In marital customs and concerns they have created such a stir that judges and bishops alike have been compelled to strong protests.

The problem is indeed a very difficult one, and deserves our special consideration. Throughout civilisation the infantile death-rate for boys is higher than for girls. The result, even before the Great War, was an excess of women over men to an alarming extent. In this country the disparity was about 1,750,000. The next census is likely to reveal a still greater difference. It follows that an appreciable proportion of the adult female population must go unmated. The dread of such frustration drives many women to—

- (a) Greater exhibitionism and a general lowering of standards of modesty.
- (b) A readiness to accept a lower standard of

sex morality on the man's side (i) in condoning previous in chastity ; (ii) in disregarding evidence of venereal infection ; (iii) in "forgiving" acts of infidelity which would not otherwise have been forgiven.

It is possible to argue that woman is less free to-day than she has ever been in Western civilisation. It is true that she is more free economically and socially, that she is no longer the chattel that she has been for centuries, that her place as an unmated individual in the human herd is more secure than ever it was. Nevertheless, if we examine her position critically we are bound to admit that her freedom is more apparent than real. There are three great groups of adult females that we may roughly label as mothers, "wives," and spinsters.

1. The mothers are those whose dominant instinctual urge is maternal. In order to obviate the frustration of this urge they have "won" a husband by good fortune, or, as is more likely, by strenuous competition. If they had not attained to motherhood, they would have been but half-fulfilled, and they know it. They also know—many of them—that under pressure of mother

hunger and in the face of shortage of men they have had to lower their standards of morality both for themselves and their mates. This is not freedom as one would wish to see it. For the sake of the race the maternal urge should be in a position to make its own conditions, so to speak. By that I mean that the woman who longs for children and who has an above-par heredity should never lack the best sort of mate. That would be such a freedom as a eugenic society might well promote.

2. The "wives" are those who, having no desire for children or else a positive fear of bearing them, elect to marry for the gratification of sex-appetite, or merely for social or economic motives. This group includes all the "legalised prostitutes" who, in the security of modern contraceptive knowledge, marry and live for the hedonic side of sex. They are less free than either of the other groups. The sex impulse perpetually stimulated without generative fulfilment is apt to become an unreasoning tyrant. These are the wives who cannot bear to be separated from their husbands for a week or a fortnight, and who present to society the baffling paradox of quarrelling with the said husbands whenever they have the opportunity. Such women are continually

pursuing a precarious course between Scylla and Charybdis. On the one hand there is somewhere deep down the cave-woman that demands children. Her voice is stifled by fear of labour or some other inhibition. On the other hand there is the "imperfectly denatured" woman that demands sex gratification and fears abstinence. But hedonic indulgence is apt to awaken maternal aspirations, and a married life which is led between the two may be possible, but it cannot be called free.

3. The spinsters undoubtedly approach nearer to freedom than does the last class. They have, either of choice or necessity, turned from the demands of their instinctive life and set about making a social adjustment as independent of these demands as may be. The extent to which some succeed and others fail varies a great deal. There are those who sublimate their maternal urge usefully and even magnificently. There are those whose conjugal craving drives them to liaisons with their own sex. There are others who, gloriously misrepresenting their true motives, adopt the rôle of the "*ersatz*" man, ape male characteristics to the point of self-assertion or coarseness, and claim to be enjoying the utmost freedom. Their freedom—in so far

as it can be called freedom—consists in a certain detachment from their feeble and somewhat conflicting instinctive impulses.

This whole group of the spinsters can only enjoy partial freedom. Even the best and most commendable sublimation necessarily leaves the individual with a residual dissatisfaction. This fact belongs to our animal heredity and make-up, and because it closely affects the problem of freedom it must be dealt with in some detail. The survival of a race depends on forces *a posteriori* or *a priori*. In other words, the young are born either because their parents experienced an instinctive appetite for sex-gratification, or because of a conceptual aspiration for parenthood. In the case of all animals and a few very primitive human tribes the former is the exclusive agent. In the rest of the human race both motives may enter in, that is the hedonic or the parental motive may weigh with either the husband or the wife, or both. Now if sublimation could be 100 per cent. effective with all married adults, it is obvious that there would remain no instinctive pressure towards parenthood. In other words, no child would be born except both parents desired that it should be. It is safe to say that, at the present stage of human evolution, this would result in a

much more precipitous fall in the birth rate than that which is actually taking place. Hence the genetic necessity for the residual dissatisfaction, no matter how effective a sublimation may be. In other words, complete freedom from our generative impulses is theoretically impossible, although in practice it is approximated both by those who sublimate very successfully and by those whose instincts are too feeble to demand any great effort of sublimation.

We see, therefore, that freedom for these three classes of women—the mothers, the “wives,” and the spinsters—is conditioned by conflicting factors. At the one end of the scale we have the primitive wife and mother, socially and economically bound to her husband, biologically (it is to be presumed) contented and fulfilled. At the other end we have the up-to-date bachelor woman, 100 per cent. independent and assured of her place in the herd, but haunted, sometimes acutely, sometimes very vaguely, by “dreams of the unfulfilled and unpossesst.”

To mitigate this situation which has grown up with Western culture it has been suggested that some modified marriage system should be devised. In somewhat similar social circumstances the Athenians devised and regularised a system of

concubinage, whereby one husband sufficed for two or three women. Apart from historical evidence that the system was a failure, and setting aside all moral preconceptions, it is perfectly clear that any such system would take away as much freedom as it gave, and more also. Let us grant that it would serve to liberate, at least partially, a certain, perhaps a large, number of women from the demands of unsatisfied appetites and aspirations. It would at the same time destroy such security of status as the wife enjoys under even a semblance of monogamy. Marriage would be a continued state of competition. The effect on the children could not fail to be detrimental, for the adjustment between Law and Love—between father and mother adherence—would be fraught with elements of competition and therefore with insecurity. In short, no departure from monogamy can be considered with any serious regard to the emotional development of children, and therefore no solution is to be sought along this line for the problem of the surplus woman. No doubt in a few generations the disparity will be eliminated and the problem will cease to be acute. When that much to be desired change comes about woman will come into a greater measure of freedom than she has ever enjoyed before, for she

will neither suffer from the constraint caused by shortage of men nor from the social and economic limitations of earlier times. When she regains—or rather gains—this full freedom she will progressively raise the ethical tone of society. What woman insists on getting in the way of a husband she will then be able to get, though she may not be able to now. And, in the meantime, is there no solution to this problem, no possibility of emancipation for the surplus woman? Probably the true answer is in the negative, and if one were asked to justify this depressing answer, one would be obliged to point out that Nature demands that all evolutionary changes should be associated with suffering. In so far as the changes we are discussing consist in a reorientation or redirection of animal impulses, it is to be expected that in this condition of progress Nature will assert itself. *Homo sapiens* is still a long way from the God in whose image he was made. He is, therefore, still endowed with animal proclivities. He may want to forget, disguise or deny these, but ultimately he must pay a price, the price of frustration. The real problem of civilisation is not how to evade paying the price, but how to ensure that the price paid in suffering purchases the greatest value in progress. For practical purposes we can think of

progress as emancipation, or in other words freedom from constraint instinctual, social or conceptual. It is for every generation and every community to ask itself two questions. The first is : How far do our laws, conventions and ethics impose suffering on individuals who are by them condemned to frustration, or at any rate to partial unfulfilment ? The second is : What relation does such suffering bear to any good that posterity may experience ? Here we are at once faced with the fundamental problem of values, and therefore it becomes necessary to restate the question. Let us say, rather, " How far can the suffering of this generation contribute to the capacity of future generations to transcend similar suffering ? " Or again, " Will the children of to-morrow be less instinct-driven because adults of to-day have endured continence ? " In this way the problem of social evolution becomes extremely intricate, but we may at any rate accept as fundamental the conception that this process of denaturation which is manifest in the human race can only proceed by the readiness of individuals to pay the price in terms of instinctual frustration. It is by such renunciation gladly undertaken that many men and more women have identified themselves with the idealism of the race.

If we turn from the pressing problem of the surplus woman, we may look for a moment at the problem of the men. This problem pertains more to the sphere of the abnormal than the normal. The bachelor is *ex hypothesi* a less normal product than the spinster. Modern psychology has thrown much light on the bachelor. It has reinterpreted his much vaunted freedom in surprising ways. It has shown how small a proportion of bachelors are, in effect, hetero-sexual in their orientation. Most of them have only reached the adolescent or homosexual stage of emotional development. This factor makes a considerable difference to the relation of society to the bachelor. The bachelor may say: "I claim to be free. I could marry and beget children. I prefer to satisfy my instinctive cravings by heterosexual promiscuity." The very doubtful response of the community is: "We know that you are likely to disseminate venereal disease. Sooner or later a child may be born that you have begotten, but refuse to own. In both these ways you are a threat to the liberty of others. We shall pay no attention until some unmarried mother proves that you are the father of her child." On the other hand, the bachelor may say: "I have no interest in heterosexual relations. I find all the physical and sentimental satisfaction

that I require with my own sex." To this claim some societies (including our own) reply: "We regard such sex relationship as perverted, and we cannot give you freedom to gratify your passions in such ways." Other societies—such as France—do not legislate against it. It is probable that the English veto against homosexual relations is essentially a relic of patriarchal legislation, and as such as directed against a practice which could provide instinctual gratification without a corresponding contribution to the birth rate.

In all these difficult problems of freedom and restraint that surround the sexual life of the community we can but bear in mind two broad principles. The first is that no interference with the freedom of another adult can be as detrimental as handicapping the life of a child. In other words, the illegitimate child and even the unwanted child is more radically injured than the young woman who is seduced, than the husband who is infected with syphilis by a faithless wife, or than the wife whose heart is broken by the husband who deserts her.

In the second place, we lay it down as a principle that the demand for parenthood must, in the ordinary course of events, take precedence of mere hedonic gratification. A recent case illus-

trates this point. A man who had been married for some four or five years fell deeply in love with an unmarried woman. He was intensely anxious to have children, and had always been so. His wife had, before marriage, also professed a desire for parenthood. However, when they were married she asked that contraceptive precautions should be observed, on the plea that she would prefer not to incur pregnancy for a few months. Gradually this changed into a permanent condition ; she said that nothing would induce her to have a child. The husband exercised considerable patience ; but when he found that no argument could influence her he underwent a great revulsion of feeling consequent on the shattering of his longing for parenthood. The woman he met was apparently upright and perhaps puritanical. She came to love him deeply. Neither she nor the man would have transgressed any law of God or man, except to make her a mother. But what was the situation in law ? The man had no legal grievance against his wife. (It is interesting to note that in Roman law there is an admission of "*le droit d'être mère,*" but no recognition of "*le droit d'être père.*") He could, however, give her an opportunity of divorcing him for adultery. Or else he could have made the other woman into

the mother of his illegitimate children. This case represents a situation in which the freedom to be childless is protected by law against the desire of the other partner for parenthood.

Another particularly painful group of cases is that in which a man is proved, after marriage, to be sterile, though he is not impotent. His wife may be passionately longing for children; the husband after he has been told the truth by the specialists, may be generously remorseful and anxious to give her freedom—but there is no machinery of the law whereby this can be achieved. They could, of course, stage an undefended suit for nullity. That would involve perjury. Or else there might be an action for divorce on evidence of misconduct. Or finally, with the husband's connivance, his wife might bear the child of another man and the husband accept paternity. One may well ask what sort of freedom is this which prevents a normal and well disposed woman from achieving her most appropriate aspiration for motherhood, except perjury or adultery, or both, are resorted to?

Enough has been said to show how difficult a matter it is to safeguard the freedom of the individual in his or her personal matters. But the wider question of social influences has yet to be

considered. By what right does the censor ban a play, a film, or a novel? Presumably because he represents the State, and the State exercises authority over the morals of its citizens. But clearly this must be a question of degree, and the interpretation of what is obscene, blasphemous, demoralising or perverted must remain a matter for public opinion. Quite recently a group of the champions of freedom discovered the legal anomaly that a town councillor had to attend Church regularly. It is clear that no organised community (outside Tennessee) would support any such interference with the freedom of any townsman, be he councillor or not. But when it comes to a play being banned there is generally a great storm in the circle of the lovers of freedom, and the unfortunate censor is told by some journalists, if not by many, that he has exceeded his commission, that he has acted *ultra vires*, that he is using his power to kill art, and that it is only inartistic people like himself who see any evil in such an inspired creation.

Presumably the social principle underlying all this is somewhat after this fashion. The community lays it down that monogamy is the only marriage system of which it approves. This implies that all extra-nuptial gratification of sex

is to be discouraged, if not actually punished. It is therefore logical to discourage everything calculated to stimulate extra-nuptial sexuality, whether before or during marriage. If such discouragement is regarded as an arbitrary interference with the liberty of the subject, it can be pointed out :

1. That the majority of the adult population is under contracts of marital fidelity.
2. That social influences such as we have been discussing can only be expected to exercise a subversive effect on the contractual fidelity of this majority.
3. That as far as the minority is concerned—i.e. the adult celibates—because it is a minority it must waive its claim to freedom in matters which affect the whole community.
4. That, as far as children and adolescents are concerned, everything calculated to stimulate sex appetite precociously, or to devaluate chastity in any way, is certain to undermine monogamic values and, therefore, the stability of marriage in subsequent years.

Of these points the last is the one of real im-

portance. Adults, for the most part, can be left to look after themselves, but that is not the case with young people. Western civilisation is horrified by the idea of Chinese girls having their feet cramped and thus reaching adult years with what we would regard as a deformity. But Western civilisation itself is doing much worse to boys and girls. They are learning from the cinemas that marital infidelity is funny, if not clever. They are finding out from Sunday papers (and a few dailies as well) a great deal about the pathology of sex, and that is a totally different thing from sex physiology. They see plays that turn on points of venereal disease, illegitimacy, infidelity, and so on. Many of them, one might say, live in a public opinion which regards sexual promiscuity and extra-nuptial sexuality as evidences of maturity, independence, and progressiveness. Only a minority grow up with the feeling that the truest form of freedom is compatible with a personal acceptance of the monogamic ideal.

And in all this feud we seen Jo clamouring to spend his shilling on sweets, and his father indignantly, if not angrily, championing the cause of society. But very little is said of the future. The real problem of the savings bank remains very much on one side. Jo is tired of being a

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portance. Adults, for the most part, can be left to look after themselves, but that is not the case with young people. Western civilisation is horrified by the idea of Chinese girls having their feet cramped and thus reaching adult years with what we would regard as a deformity. But Western civilisation itself is doing much worse to boys and girls. They are learning from the cinemas that marital infidelity is funny, if not clever. They are finding out from Sunday papers (and a few dailies as well) a great deal about the pathology of sex, and that is a totally different thing from sex physiology. They see plays that turn on points of venereal disease, illegitimacy, infidelity, and so on. Many of them, one might say, live in a public opinion which regards sexual promiscuity and extra-nuptial sexuality as evidences of maturity, independence, and progressiveness. Only a minority grow up with the feeling that the truest form of freedom is compatible with a personal acceptance of the monogamic ideal.

And in all this feud we seen Jo clamouring to spend his shilling on sweets, and his father indignantly, if not angrily, championing the cause of society. But very little is said of the future. The real problem of the savings bank remains very much on one side. Jo is tired of being a

respectable member of society at the cost of suppressed passions and desires. He has ceased to believe that there is any connection between respectability and future welfare. He has heard from his friends that sweets are a physiological necessity, and he has even been told in the name of science that some have an important vitamin content. But he remains unconvinced as to the future. It is perhaps because he has never felt that his shilling was really his own, or that a savings bank was reliable, that he envisages the conflict so exclusively in terms of physical gratification *versus* social exactions. If he had felt more freedom in possessing and disposing of that shilling, he might have been willing to listen to the philosopher, to the sociologist, or to the eugenicist. The philosopher might have told him that the experience of the human race has proved again and again that while pleasure may be attained in many effortless ways, happiness, in any permanent sense, cannot be achieved without effort; that restriction of instinctive impulses may be not only a negative form of escape but also a positive road to the royalty of inward happiness; that there is a freedom which no external conditions can ensure apart from the factor of conative adjustment—in short, that the hollowest of all human

illusions is the winning of the *palmar sine pulvere*. The sociologist might have told him that his demand for pornographic literature, censored films and obscene performances constituted an infringement of his neighbours' freedom even more than a vindication of his own; that in all ages the most progressive society has been that in which there was most contribution and least fear of punishment; that it is a greater thing to live in a free community than to be free oneself; that in matters of sex conduct freedom is largely conditioned by the public opinion to which one contributes, and that the real bondage is not so much of action as of motives and aspiration. The eugenicist might have told him of a dimly envisaged purpose of racial betterment, of an ideal that some cynics call an illusion—an ideal of freely contributing to that purpose; of the great adventure of breeding and rearing an above-par quota to posterity; he might have gone on to represent this adventure in terms of trusteeship, and if he happened to be a reader of C. E. Montague he might have reminded him that positively or negatively, whether he liked it or not, he was endowed with "the august and precarious stewardship of the clean blood of the race." Indeed, it seems to me that all creeds and all

philosophies must ultimately be judged by their capacity to inspire the young with the conception of marriage as a joint trusteeship for an evolutionary purpose. I can see no other ideal which, in these days of devaluated authority and inflated freedom, is likely to produce a willing response from the young. The young have a right to know, and that right is reinforced by the fact that they have been hoodwinked in the past. They have a right to freedom, because the truer the freedom is the less likely they are to abuse it. They have a right to choose their own values in life, for only so can their contribution be free from compulsion. Only so can we hope to see a generation of parents fitted to transmit freedom to their children and thus capable of being conscious collaborators in a cosmic purpose.

THE TURN
TOWARD PEACE

THE TURN TOWARD PEACE

by Florence Brewer Boeckel

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NATIONAL COUNCIL FOR PREVENTION OF WAR
AUTHOR OF *Between War and Peace*
Through the Gateway, ETC.

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TO *the memory of my father,*
ALBERT BREWER, *because, like*
his ancestor who signed the
Declaration of Independence
at the age of seventy-six, he
possessed such courage and
readiness for the future as are
needed in the world today.

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Foreword

THERE are two errors into which it is easy to fall in connection with the study of the peace movement. The first is the conviction that there is no use working for peace because it cannot possibly be achieved. The second is that there is no use working for peace because it is coming anyway.

Peace is within reach for the first time in history. Instantaneous communication between the responsible heads of governments and simultaneous distribution of information to the people of all nations are now possible. International relations can be watched and guided from day to day. Machinery exists for the peaceful settlement of disputes. There is ready at hand an organized peace movement, capable of concerted action.

Yet the threat of war persists. Men continue emotionally ready for war, for one reason, because, as psychologists point out, war offers an established channel of release for the creative energy and desire for power frustrated by the daily routine of present industrial conditions. Economic rivalries such as have led to war in the past grow more rather than less intense. The amount of money and the number of men devoted to war purposes steadily increase.

What is it that makes possible such parallel development between the forces making for peace and the forces making for war? In the first place, as long as the movement toward peace is to a large extent a negative movement designed to avoid war, it can do

little to weaken the emotional appeal of war. To enlist men's emotions, to engage their spirit of adventure, the peace movement must include within its conscious reach world projects and world plans which will mean progress for all mankind, which can be carried out only when peace is assured, and which alone can solve the economic problems, such as unemployment, that now hamper progress and that have arisen out of the new mechanical world civilization.

In the second place, the machinery of government is heavily weighted on the side of war. Statesmen who recognize the necessity for world peace and seek to promote it work against tremendous odds because of the ever present official influence on the side of preparation for war, and the lack of any adequate machinery of government for carrying out their purposes or means of educating public opinion in support of their plans.

Progress toward peace therefore depends upon organized support by that part of the government which is unofficial, the citizens themselves. Not a single effort of any individual can be spared. Nor can it be foretold what individual's effort may make the difference between peace and war at the next crisis, what votes may put in power a statesman who will turn the tide toward peace, or what example or what words may inspire a leader who will rouse the nations out of an inertia which means war by opening their minds to the possibilities of peace.

Washington, D. C.
August, 1930.

F. B. B.

PART ONE
WHY WE MUST HAVE PEACE

1. The World Today

WAR HAS always been evil, but only today has the evil of war become intolerable. There have long been those who opposed war, but only today have thousands of men and women in all parts of the world organized to put an end to it; only today has it been officially condemned by the governments of the world.

What has brought this problem to a crisis? What are the facts which account for the present determined effort to abolish armed conflicts between nations?

One is that prosperity and progress depend today upon world peace.

Swift communication and machine-run industry have led to specialized production and to mass production, and these have made it necessary for all industrial countries to import raw materials from many parts of the world and to sell their goods in foreign markets. Because it interrupts this vital system of exchange, war today creates general disaster. Both sides lose.

On the spiritual and intellectual plane war has become intolerable, for its inconsistency with the standards and ideals of modern life was brought home by the World War to millions of men and women.

War denies what to modern thought are the fundamental assertions of Christianity. It contradicts everything that democratic government, which has gradually spread its influence throughout the world, stands for. It blocks the progress of the labor movement and of the woman's movement, and of all movements which are based on the value of the individual. It stands out as the last stronghold of the theory of physical force which is gradually being abandoned in every other relationship of life.

War belongs to an age that is past.

Thinking in Terms of the Past

For many years after the earth was known by men of learning to be round, ordinary men continued to insist that it was flat, and no sailors could be found willing to man the ships which might have sailed to rich new lands. Today we know the world is interdependent, and that the progress which world cooperation and the development of the world's resources will make possible is within our reach, yet still we delay to act upon that knowledge. We continue to think in terms of a past of isolated, war-making nations.

How little world interdependence has actually penetrated the consciousness of the average man in this country is very clearly shown in a recent survey of a small community, made to discover in how far its citizens were internationally minded. The summary of the report includes this statement:

The citizens are not conscious of relationship with the rest of the world. The manager of the milk condensing factory and the banker appear to be the only ones realizing such a relationship through activities in their work. . . . The citizens are interested in their own affairs which are local affairs.

Yet what are the facts in regard to these same local affairs? In another study, made for the education department of the National Council for Prevention of War by Mrs. Marjorie H. Garfield, to show in how far the important occupations in the various states depend upon exchange of goods with foreign countries, it is clearly revealed that there is no locality, practically speaking, in this country in which the livelihood of the people is not closely bound up with the activity and prosperity of the people of other parts of the earth, and dependent therefore on the maintenance of peace. As someone else has said, "The raw materials of our work are drawn from the most distant corners of the world, and our very livelihood depends on the ability of distant nations to buy what we produce."

It is sometimes only one item out of many required in a special line of work that has to be imported, but that item may be essential in keeping the industry going. The amount of certain kinds of goods exported may be no more than ten per cent of the total production of such goods, yet the sales in foreign markets make all the difference between keeping factories working or shutting them down, between em-

ployment and unemployment, between good times and bad times.

Peace and Prosperity

In the manufacturing states of the East and Middle West, factories manufacturing metal products depend upon the importation of minerals from Asia Minor, Russia, China, South America, Europe and Canada, and upon the sale of their products to South America, France, Germany, Italy, Great Britain, South Africa, Spain, Australia, Japan and China. For the manufacture of cotton goods, products are imported from Egypt, Italy, China, England, Germany, India and the Netherlands. In making woolen goods, materials from China, India, Persia, Algeria, Argentina, Australia, South America, Africa, Russia and Asia Minor are used. As for silk goods, the silk itself must be secured from Japan, China, or Italy, while to finish it tin must be procured in Malaya, Dutch Borneo, or Bolivia. The boot and shoe industry must have an even more diversified list of foreign materials. Few machine industries of any kind could exist if materials needed in perfecting the steel used in making machinery could not be obtained from abroad.

Where agriculture is the main industry of the people there is as great if not greater dependence on international exchange of goods. Materials for fertilizing some of our important crops, for instance cotton which is of vital concern to the people of North Carolina, Mississippi, Louisiana, Georgia, Alabama,

South Carolina, Texas, Oklahoma and Arkansas, come from South America, Germany, Spain, Great Britain and Africa. For wrapping cotton securely, which it is very difficult to do, the most satisfactory material to use is jute bagging, all of which comes from India. A substitute might of course be found but would probably increase the cost and reduce the sale of the cotton. Growers of cotton in 1928 sold nine hundred and thirteen million dollars' worth abroad, and the industries growing out of cotton production which support many people are dependent on foreign markets. Coarse cotton cloth is made from linters and is shipped to the Orient. Meal cake goes to Denmark for cattlefeed. Cottonseed oil is sold in the Orient and in South America.

Producers of wheat, that is, the people of Kansas, Nebraska, Montana, North Dakota, South Dakota, Minnesota, Colorado, Washington, and various other states, in 1929 required nineteen and a half million dollars' worth of sisal for binder twine, all of which had to be imported from Mexico. Without it large harvesters must have been discarded. Not only is a quarter of our wheat crop sold to Europe and the Orient, but large amounts of wheat flour go to China, the Netherlands, Germany, Cuba, Great Britain and Brazil.

States where the raising of livestock is the important occupation, such as Wisconsin, Iowa, New Mexico and Wyoming, must find foreign markets not only for meats but also for the by-products of the industry, and must have materials from abroad for

the manufacture of these by-products. For the tin containers needed for meat preparations and for condensed and evaporated milk, tin must be brought from Malaya or Dutch Borneo, and the palm oil, in which the steel sheet of the can is dipped before it is coated with tin, from Africa. For products packed in glass containers, if tin tops are not used, corks must be imported from Spain or Portugal as well as the materials used in the manufacture of glass. For the tanning of hides, materials are required from Newfoundland, Argentina, the East Indies, Italy, Mexico, China, the West Indies, Europe and South Africa.

To any industry using paint or varnish, the lac bug of India is indispensable, and coloring substances must come from Italy, Turkey, France, Spain, Germany, Holland and England. Drying oils for paint are imported from England, Argentina, Holland and China. Brushes that are used for painting are made from bristles purchased from China, Russia and Germany.

When rubber is needed it must be imported from South America or Malaya or Dutch Borneo. Besides the automobile industry which is particularly dependent upon rubber, many sports, including baseball, football, soccer, basketball, water polo, hockey, and golf, all involve its use. Practically all sports, in fact, are international in their equipment; the gut in the best tennis rackets, the bamboo in fishing rods and the silk or linen in fishing lines, the cork in baseballs, the celluloid in pingpong balls, all are imported. Factories manufacturing sport equipment are also

peculiarly dependent on purchases by people of other countries, for the seasonal demand in any one country could not keep them running.

The prosperity, then, of millions of the everyday men and women of the United States is dependent on both the products and the purchases of peoples in other parts of the world, and it is therefore only as others prosper that we can prosper.

It has become obvious, to use the words of one economist to express the thought of many, that:

Political entanglements or no entanglements, World Court or no World Court, League of Nations or no League, we are inextricably bound up with the world's business. Willynilly, we are on the world's board of directors and must plan accordingly. The government policy of the future may well be negative; the business policy will and must be positive. We must plan both our loans abroad and our policies at home with an eye to international welfare.

In *The Imperial Dollar* Hiram Motherwell puts the implications of these facts even more clearly:

The material interest of the United States is predominantly that of promoting her export trade. If there is one object above all others for which she should use her power, it is this.

If this premise be accepted, two consequences must be inferred. The first is that America's power should be used to promote purchasing power everywhere. The second is that it should be used to preserve peace everywhere.

President Hoover sets forth the situation in terms of the average family:

More than two million families in the United States earn their living in the manufacture of raw materials which we import in exchange for our exports. . . . We have increased our production approximately thirty per cent during the last eight years, while our population has increased only about ten per cent. . . . To insure continuous employment and maintain our wages we must find a profitable market for the surplus. . . . Consequently our industries will gain in stability the wider we spread our trade with foreign countries. This additional security reflects itself in the home of every worker and every farmer in our country. . . . We might survive as a nation, though on lower standards and wages, if we had to suppress the nine per cent or ten per cent of our total production which is now sold abroad. But our whole standard of life would be paralyzed and much of the joy of living destroyed if we were denied sufficient imports. . . . Foreign trade thrives only in peace. But more than that, it thrives only with maintained goodwill and mutual interest with other nations.

"If One Flourishes, All Flourish"

So intricate is world exchange that it is hard to trace it or its results until on some occasion it is interrupted. For instance, before the war Germany was held to be ninety-nine per cent self-supporting in food-stuffs, yet this availed her very little, for her people

starved during the war when she could not import phosphates for fertilizer. When the people of Russia were unable during the war to buy their usual quantity of tea, the tea growers of India reduced their crop, and required less tin foil for packages, and the Cornish tin mines of England shut down, throwing many people out of work and reducing prosperous communities to poverty. The natives of India in turn could not afford to buy the usual amount of cotton goods, the factories of England bought less cotton from America, and our cotton growers and cotton workers were affected. By the recent military disturbances in China, American exports to that country were cut, according to some authorities by as much as half.

Mr. Merle Thorpe, editor of *The Nation's Business*, the official journal of the United States Chamber of Commerce, pointed out in a recent radio address:

The cumulative effect of disruption of trade, whether in belligerent countries or in neutral countries, is stupendous. The National Foreign Trade Council estimated in 1926 that total merchandise exports were two hundred and ten billions of dollars short of what they would have been if the economic dislocation accompanying and following the great war had not occurred.

In such a world as we are living in today "if one suffers, all suffer; if one flourishes, it is good for all the rest of us."

Financial Interdependence

There is another form of economic interdependence which closely involves the prosperity of the people of one country with that of the people of the rest of the world—foreign loans and investments; and it is not only large investors who are concerned, but, through investment trusts and holding companies, millions of small investors. Even before 1914 the people of England, Germany, France, the Netherlands, and other countries to a smaller extent had as much as six billion dollars invested in the United States and many billions more in other countries, but it is only since then that American foreign investments have grown to huge totals. Figures published in May, 1930, by the Department of Commerce show that the total of American private investments abroad equals over thirteen billions of dollars, of which one-third is invested in Latin America alone.

There are three types of foreign investment: short-term speculative investments in stocks; more permanent investments in the bonds of foreign public and private corporations; and direct investments in concessions for the development of natural resources, and in American owned and managed manufacturing companies.

The investment of large sums of foreign money in a country where capital is needed means, of course, that development projects are undertaken there, that business is stimulated, that people are able to spend more, and that the country becomes a better market for foreign goods. "If one flourishes, it is good for

all." This was the point that Secretary Mellon urged when he declared that the entire foreign debt to the United States was not worth as much to the American people in dollars and cents as a prosperous Europe for customer. In so far as large numbers of people realize that their money is invested in other countries they will watch the development of those countries with greater interest and enthusiasm. Countries desiring foreign money will also come to learn that loans and investments will not be made in regions where there is constant threat and danger of the disruption of industry by war.

The formation of cartels, or international trusts, by the large business interests of Europe is another indication that national boundaries are losing their reality in the economic world of today. These cartels cover basic commodities, controlling as much as ninety per cent of some of them, and also such products as dyestuffs, electric lamps, matches, paper, rayon. Since, under modern economic conditions, capital from all countries finds its way into any productive area, development companies are almost invariably internationally controlled. The United States Rubber Company owns large plantations in British sections of the Malay peninsula. Although Great Britain holds a mandate over Iraq, the petroleum companies of that region distribute their dividends among British, French, American and Dutch investors. British and Belgian capitalists are heavily interested in the enterprises of the colonies of Portugal.

In the world of today, who profits by war?

Intellectual Interdependence

As for inventions, not only are those of present-day life built up from materials assembled from every nation, but they represent the combined efforts and cooperation of scientists from age to age and from many countries. Modern civilization is as dependent upon exchange of knowledge as upon exchange of materials.

In the invention of the radio, or discovery of the laws which made it possible, the problems involved were tossed back and forth across the sea. The men directly concerned in it include a Hollander, a Scotsman, a German, a Frenchman, an Italian (who had an Irish mother), an Englishman and a Dane, as well as Americans. To the development of the airplane, aside from the many inventors who took part in perfecting the engine, contributions were made by scientists of Italy, where Leonardo da Vinci was the first to make careful studies of the flight of birds and attempted to create wings to be manipulated by the arms of the flier; by those of England where gliders were first developed, and of Germany where work with gliders was later taken up; by those of France where the balancing system now used was invented and a power driven machine rose from the earth in short flights as early as 1897; and by those of America where gliders and airplanes were first perfected. The art of gliding is today being highly developed in Germany where gliders rise six thousand feet and with favorable winds soar all day. Lighter than air machines were success-

fully made by Zeppelin in Germany and Santos-Dumont in Brazil.

Wireless telegraphy rests upon the discoveries of the Englishman, Maxwell, and the German scientist Hertz, and upon the inventive genius of the Italian Marconi. The wireless telephone was made possible by the discoveries of the Danish physicist, Poulson, and the Americans, De Forest and Pupin, the latter of whom came as an immigrant to this country from Serbia.

Today in the great research laboratories of England, France, Germany, Japan, and the United States, discoveries and inventions are being made which will be used by the scientists of all countries in later developments. One very interesting recent example is the invention in Japan of an instrument which will take sixty thousand pictures a second, a rate rapid enough to photograph the flow of atmospheric air. International conferences and international journals also facilitate constant exchange of scientific information. Thus scientific knowledge grows from nation to nation, and advance depends upon constant communication.

International Organization

Along a few lines, economic interdependence has already created problems which have forced governments to organize internationally, to give up something of their independent sovereignty in order to serve the interests of their own citizens.

Fifty years ago business men demanded concerted action for the establishment of an international postal service. At that time if someone in this country wished to send a letter to a friend or customer abroad it was necessary to decide first by what route the letter was to go. Depending upon the route selected, the cost might vary from a few cents to more than a dollar, since each country through which the letter passed charged what it considered a fair price for its transmission. Furthermore, if the letter missed a boat which would have taken it according to the indicated route, it was held sometimes for weeks for the next boat making that same passage. Persistent protests of business men led to several international conferences and finally, after the nations had reluctantly relinquished heretofore "sovereign rights," there was established the Universal Postal Union with headquarters in Berne, Switzerland. Today the Universal Postal Union is to all intents and purposes a small section of an international government, for although its rulings are subject to ratification by the legislative bodies of the nations, no nation can afford to rebel and cut its citizens off from the advantages of the service which it provides. Disputes which arise are arbitrated by officials of the Union.

Similar international regulation and control in all systems of communication to provide uninterrupted and undelayed service seem to be inevitable; the interest of business will compel it for wire and wireless communication as it did for the postal service.

And the same requirements apply to transportation systems. A statement was recently sent by Colonel Charles Lindbergh to the Commission on Transit and Communication of the League of Nations in which he detailed the reasons for international cooperation and regulation in the standardization of airways. He concluded: "Aviation does not concern one nation alone. Its ultimate value lies in the bringing of the various countries of the earth into closer contact. It is not possible to develop air transport and communication in its broadest aspect without the cooperation of the entire world."

To protect the health of the people of any nation, it is obvious that international action is necessary. Germs of disease pass freely across national boundaries and so far as they are concerned there is no such thing as national isolation; yet many nations long hesitated to accept international quarantine laws for fear these might interfere with their sovereign rights.

Previous to 1914 an International Office of Public Hygiene to which the United States belonged had been established at Paris, and the Rockefeller Health Board was active in promoting international health projects. Health statistics concerning Europe and North America were published weekly, but no regular reports were received from the Far East or from tropical countries where dangerous epidemics often have their beginning. The statesmen who drew up the Covenant of the League of Nations recognized the need for greater protection and provided that the

League should "take steps in matters of international concern for the prevention and control of disease." The earlier International Office of Public Hygiene became an advisory body to the League committee, and the International Health Board of the Rockefeller Foundation has generously supported its work.

The first international health conference called by the League in 1920 found itself facing a crisis that demanded immediate action. Typhus was spreading rapidly from Russia and Poland toward western Europe. The individual governments, and the Red Cross acting through them, had been powerless to check the disease. A commission was appointed, selected physicians and nurses went at the risk of their lives to the infected area, quarantine stations were established, hospitals were equipped, a line of disinfecting stations was set up across all routes of travel and sentries posted. The people of Poland were aided and Europe was saved. Health reports cabled weekly are now received at Geneva from Asia and Latin America, as well as from Europe and North America. A wireless station at Singapore collects information from all the ports of the Orient through which cholera, plague and smallpox are most likely to spread. Geneva in turn relays the reports to all parts of the world, and even ships at sea are able to pick up warnings as to conditions in their ports of call.

Another phase of the work of the League Health Committee, the interchange of health officers, has greatly increased the possibilities of international cooperation in this field. Through this means it has

become possible for one country to profit by the most advanced information and knowledge obtained by any other. In many instances individual nations have made advances in special fields, the benefit of which all the world may now share: Italy in anti-malaria work, England in industrial medicine, France in vaccination against tuberculosis, Germany in health insurance, the United States in the campaign against tuberculosis and venereal disease, Japan in the study of foods. The experience of the Japanese health service has never before been available to Western medical science, and the results of its important research studies on problems of health are now being published by the Health Committee of the League. In all this work, including the exchange of health officers, the United States cooperates through the Public Health Service. The countries of the two Americas have also joined in the establishment of the Gorgas Memorial Institute in Panama, which is to be devoted to the study of tropical diseases. The control in recent years of many dreaded diseases has been possible because the knowledge of the scientists of one nation has been supplemented by the scientists of others. In the case of malaria, for instance, a Frenchman discovered the parasite, an Englishman found that it was carried by the mosquito, and an American the particular mosquito which carried it.

Weather reporting essential to aviation is another of the accepted government services which could not be carried on without international cooperation.

Four nations, England, France, Germany and the United States, have recently agreed to cooperate in mapping Atlantic weather by means of reports from ships made by radio several times daily. An agreement for more widespread observations and reports has recently been entered into by thirty-four countries which have accepted for the first time a uniform code that greatly facilitates international cooperation in this field. Eighteen nations have joined in the Safety of Life at Sea conventions which oblige ship masters to report dangers of navigation. A Pacific Science Congress has also been organized for cooperation in the study of conditions over the Pacific. In 1932-33 a second International Polar Year will be organized, in which all polar countries will take part. Stations will be established from which simultaneous observations will be made, and reports exchanged which will make it possible to construct accurate charts of atmospheric conditions in the Arctic directly affecting other parts of the world.

Another interesting joint undertaking of the moment is the making of an airman's map of the world showing all landmarks prominent from the air. Thirty nations are cooperating in preparing this bird's-eye view of the earth. A "millionth map" of the world, on a scale of one to one million, to show the character of the earth's surface was undertaken several years ago under a central bureau of supervision. There is also an International Council for the Exploration of the Sea which, founded in 1902, now employs thirty vessels.

These things are hints of what the nations working together without fear of war, and with such funds as are now devoted to war, might be doing for the progress and welfare of the people of all countries.



2. War Today

NOT ONLY are people in general thinking in terms of the world of yesterday, but when they talk of war they have in their minds a picture of the wars of yesterday. If this were not true, governments would be compelled to provide better guarantees of peace, or, as H. G. Wells says, gas masks for every citizen. A demand was made in the British House of Commons in 1927 that children in the schools be taught the use of gas masks and the suggestion was greeted with laughter, which led Mr. Wells to say:

Today the huge majority of people in the world think no more about the prevention of war than a warren of rabbits thinks about the suppression of shotguns and ferrets. They just don't want to be bothered about it. It is amazing how they accept the things that will presently slaughter them. . . .

Attacks on Civilians

The facts as stated in official reports or by government officials in regard to the weapons of war that

Four nations, England, France, Germany and the United States, have recently agreed to cooperate in mapping Atlantic weather by means of reports from ships made by radio several times daily. An agreement for more widespread observations and reports has recently been entered into by thirty-four countries which have accepted for the first time a uniform code that greatly facilitates international cooperation in this field. Eighteen nations have joined in the Safety of Life at Sea conventions which oblige ship masters to report dangers of navigation. A Pacific Science Congress has also been organized for cooperation in the study of conditions over the Pacific. In 1932-33 a second International Polar Year will be organized, in which all polar countries will take part. Stations will be established from which simultaneous observations will be made, and reports exchanged which will make it possible to construct accurate charts of atmospheric conditions in the Arctic directly affecting other parts of the world.

Another interesting joint undertaking of the moment is the making of an airman's map of the world showing all landmarks prominent from the air. Thirty nations are cooperating in preparing this bird's-eye view of the earth. A "millionth map" of the world, on a scale of one to one million, to show the character of the earth's surface was undertaken several years ago under a central bureau of supervision. There is also an International Council for the Exploration of the Sea which, founded in 1902, now employs thirty vessels.

These things are hints of what the nations working together without fear of war, and with such funds as are now devoted to war, might be doing for the progress and welfare of the people of all countries.



2. War Today

NOT ONLY are people in general thinking in terms of the world of yesterday, but when they talk of war they have in their minds a picture of the wars of yesterday. If this were not true, governments would be compelled to provide better guarantees of peace, or, as H. G. Wells says, gas masks for every citizen. A demand was made in the British House of Commons in 1927 that children in the schools be taught the use of gas masks and the suggestion was greeted with laughter, which led Mr. Wells to say:

Today the huge majority of people in the world think no more about the prevention of war than a warren of rabbits thinks about the suppression of shotguns and ferrets. They just don't want to be bothered about it. It is amazing how they accept the things that will presently slaughter them. . . .

Attacks on Civilians

The facts as stated in official reports or by government officials in regard to the weapons of war that

will presently destroy the men, women and children of the world if we continue not to bother about them are briefly these:

Wars of the future will be fought against citizens, not against soldiers. Cities and farms, transportation systems and distributing centers will be the chief points of attack, and neither battle fleets nor armies on the frontiers will protect them. The weapons will be airplanes armed with poison gas and poison smoke. Battleships, in the words of a member of the Naval Affairs Committee of the House of Representatives, will be "no more use than so many wash-tubs in the sea"; and the Journal of the United States Cavalry Association admits it will not be safe to have troops march "even at night," since planes with brilliant flares will hunt them out.

It seems probable that another war will be from the beginning a war of aircraft and gas bombs, though it might require a little time for these weapons to reach their maximum effectiveness. In so far as weapons of older type are used, they will be found to have increased tremendously in power. Armored tanks which once crawled laboriously over the ground already hurry about at more than twenty miles an hour. The range and accuracy of guns has been greatly increased. But whether achieved at once or not, the full possibilities of chemical warfare will assuredly be called into play. A bill has already been introduced into Congress by Senator Vandenberg of Michigan and Mrs. Florence P. Kahn, a member of the House from California, appropriating

four and a half million dollars for the construction of a metal clad airship able to lift one hundred tons. Such a dirigible would be able to carry and release armed airplanes as well as highly destructive bombs.

A report of a special committee on chemical warfare of the League of Nations states:

It will be borne in mind that henceforward an armed nation, utilizing the whole of its human and material resources, will attempt to strike not only at the combatants on the enemy's front, but at the whole enemy nation in arms—its population, its riches and its resources of every kind.

War of this sort, which carries destruction beyond the fighting lines and which renders opposing nations vulnerable to the extreme limits of their territories, has been made possible by the increasing range of modern guns, by the far-reaching activity of air forces, and by the conveying and disseminating in other ways of the means of destruction.

Defense Impossible

As for adequate defense against such weapons, it is generally agreed that there is none. Thomas Edison says:

Neither I nor anybody of my acquaintance has discovered any protection against the aeroplane even in its present state of development. There is in existence no means of preventing an aeroplane flotilla from flying over London tomorrow, and spreading over the millions of Londoners a gas which would asphyx-

iate those millions in a relatively short time. From twenty to thirty aeroplanes would be amply sufficient for this purpose.

In the mimic air attack on London in 1929, although the attacking planes were met by an equal number of defense planes, although the city was surrounded by a protective balloon system and by batteries of anti-aircraft guns, seventy-five pilots succeeded in bombing every specified objective, and escaped without one plane being downed.

The difficulty of defense is obvious when it is remembered that attacking planes may be invisible and silent. The noise of their engines may be stilled by Maxim silencers, and they may be made of a recently developed metal, called plass or aldur, which is invisible in the air and is peculiarly fitted for use in planes, since it is light and at the same time very strong. These invisible, silent planes may also be pilotless, for planes can now be controlled and their bombs discharged by radio.

Airplanes as Weapons of War

In his book *Men and Machines* Stuart Chase, discussing the London attack, makes these points:

For a three-dimensional offense there is no defense—or only the sorriest kind, as the attack on London showed. Some genius has suggested that piano wire be suspended from balloons to trap an air offensive. He should receive a prize from a comic weekly. . . .

The only way to keep aeroplanes out of a metropolitan area is to have enough anti-aircraft guns to fill four hundred cubic miles practically solid with steel splinters and T.N.T. . . . Defense by home aeroplanes is almost equally futile. There is too much space through which the attacker can slip. Tag is a good game on the ground, but it loses all charm in the air. . . .

These bristling pictures of anti-aircraft guns in the Sunday supplements . . . are an insult to the intelligence. The superdreadnaughts throwing up great walls of spume, beautiful as they are as pieces of engineering, are an even worse insult. These gas masks for every man, woman and child are the worst of all.

War Gases

The report of the League of Nations committee previously referred to concludes in this way:

There is every reason to believe that in a future war, aircraft would be much more numerous than in the last, and they would be able to carry much heavier weights. However reprehensible such an action might be, there would be nothing technically to prevent their dropping large bombs filled with some heavy poison gas over localities essential to the political or economic life of an enemy country. The gas to be employed would not necessarily be one which only disables human beings for a time, since the object would be to hamper or destroy some continuous activity aimed at by the attack. Mustard gas, for instance, dropped in large quantities would

be likely to hang about the cities and slowly penetrate the houses. It is much to be hoped that some means of protecting the civil population from such an attack may be found. But it is right to point out that the problem is a difficult one. To furnish a whole population with gas masks would seem almost impracticable, and methods for collective protection have yet to be proved efficient; yet, short of that, and especially in the absence of any knowledge as to where the attack was to be delivered, no complete protection could be secured. Moreover, heavy poison gases linger, even in the open country, for quite a long time. In a city it is difficult to say how long they might remain, and during all that time the danger would continue. . . . It is, in the opinion of the Commission, essential that all nations should realize to the full the terrible nature of the danger which threatens them.

Brigadier General Groves, head of the British air forces in 1918, has pointed out: "There is only one real defense in aerial warfare, that is, hit first. You must attack the enemy before he leaves his home airdrome." This plan offers little hope for the non-combatant, since in the vast spaces of the air the enemy planes will slip by each other, and destruction will come upon the citizens of both sides. In no future war will it ever again be possible for parents to achieve a vicarious heroism through the unseen sufferings of their sons on distant fronts. Their children will die at their sides; and, as Captain Liddell Hart has said, there is some good mixed with this evil, "for the people at home have often egged on

their gallant defenders long after these were weary of war and wishful for peace."

As for the defense against the gases loosed by the planes, consider the practicability of the methods suggested in a report of experts assembled by the Red Cross which was adopted and submitted to the international committee of that organization in 1928:

Shelters of the only invulnerable type thus far produced, which is a hermetically sealable subterranean chamber supplied with chemically produced oxygen or filtered air from a high chimney ventilation operated by a powerful motor, should be provided in all parts of a nation's territory, since there is no knowing where an attack will be made. These shelters should contain stocks of chemicals for neutralizing the atmosphere, like chloride of lime and permanganate of potash, which, in case of penetration of the shelter by gas, could be pulverized by a machine. Each shelter should contain instructions on how to proceed, printed on gas-proof material. Food, water and hospital stocks should be stored in small quantities in gas-proof receptacles, the populations being warned that gas-contaminated water must be disinfected, boiling being insufficient for that purpose.

Fire brigades should be trained to conduct the work of this disinfection, while volunteer corps of nurses and relief workers should be organized in all communities.

New buildings should be constructed with subterranean gas-proof shelters separated from the superstructure and from each other by masses of concrete, with stairways leading to them constructed of resist-

ant materials, such as reenforced concrete, the center of which would serve as a chimney for the filtered air.

Municipalities should be warned that gas and water pipes must be laid deep under the ground.

Each community should be provided with a hermetically sealed van with stores of oxygen for removing the gassed.

The New York *Times* of November 18, 1928, in discussing the new gases and protection of the population against them said:

Mixtures of gases have been evolved which can accomplish varied effects at the same time. A tear or sneezing gas will, if it penetrates the mask, force the removal of the mask, and then a strong dosage of a lethal gas can effectively kill off the non-combatant.

How can the military authorities provide the millions of non-combatants with gas masks to protect them against a surprise attack? There is no way. Gas masks have their limitations. New, secret gas mixtures, which, as we know, most of the chemical-producing nations are developing, can penetrate any gas mask. There is a constant race between new combinations of poison gas and new adjustments of the mask for protection.

What are these gases, and what is their effect against which we have but one defense, the prevention of war itself? Consider their development during the last war in which their use was only child's play compared with what it will be in any other.

The first gases used in the World War were irritating and temporarily disabling, such as tear gases

or sneezing gases, though any gas in sufficient quantity may be fatal. Gases which irritated the lungs were next employed, but these at first were of a kind which quickly lost effectiveness. Tear and sneezing gases were then mixed with those which affected the lungs. This combination compelled soldiers to tear off their masks, only to receive the full effect of the more deadly gas. In July, 1917, mustard gas was first used. It is a deadly and persistent gas and is estimated to have accounted for more casualties than the shelling in all the previous years of the war. It penetrates clothing, rubber and leather, it ruins food and liquids; death may come as late as two weeks after exposure, and a region contaminated with this gas is unsafe in dry weather for weeks. Its presence cannot at first be detected, and because it is heavier than air there is no escape from it in cellars and dugouts.

There are also arsenic gases which destroy the nerves, and phosgene which chokes and causes intense pain which no opiates can be used to relieve. Since the war, lewisite gas, which is twice as strong as mustard gas, has been developed; and a yet more deadly gas has been announced by the chemist, Hilton Ira Jones, who describes it as "a deadly poison which would destroy armies as a man might snuff out a candle." "War will never again be fought with shot and shell," Dr. Jones says; "it can't be, for it is so much cheaper to destroy life wholesale with this new gas."

Mrs. Elvira K. Fradkin, recognized authority on

chemical warfare, in her pamphlet published by the Carnegie Endowment for International Peace under the title "Chemical Warfare, Its Possibilities and Probabilities," points out that the use of poison gas in naval warfare will be as devastating as its use on land. The explosion of gas bombs over a warship will render it powerless, for by means of the explosive, gases will be forced in through the ship's ventilating system, reaching every man aboard before he is aware of their presence. Ships and men will become impotent in a few hours, and furthermore will be shunned by any possible rescuers.

What are governments doing to protect their people? Obviously they are not providing gas masks, nor gas shelters. The United States Senate has so far refused to become a party to the general treaty prohibiting the use of poison gas which was drawn up at the League of Nations Traffic in Arms Conference, in 1925, and which was at that time strongly supported by the United States delegates. The treaty as signed by thirty-eight nations has been ratified by only four, France, Liberia, China and Venezuela; and since the four have failed to deposit their ratifications with the League of Nations, their action is not effective. Lack of government action in this case as in all others can be directly traced to lack of interest and insistence on the part of the people themselves.

In connection with the Washington Conference on the Limitation of Armaments a committee on the subject of chemical warfare, the chairman of which was General Pershing, reported:

Chemical warfare should be abolished among the nations as abhorrent to civilization. It is a cruel, unfair, and improper use of science. It is fraught with the gravest dangers to non-combatants, and demoralizes the better instincts of humanity.

Following the Washington Conference, England, France, Italy, Japan and the United States agreed to prohibit the use of poison gas among themselves and to invite other nations to join in such prohibition. But the treaty has not been generally ratified, and preparation for chemical warfare continues.

It is true, and fortunately true, that horror never blocked man's way to a goal he wished to achieve. But what gain is to be had from a war conducted by methods and with weapons which mean wholesale destruction, and the preparation for which demands so large a proportion of a nation's energy and income?

What War Costs

In his message to Congress on December 4, 1929, President Hoover concluded his statement on national defense by saying: "I recommend that Congress give earnest consideration to the possibilities of prudent action which will give relief to our continuously mounting expenditures."

The figures which he gave showing the increasing cost of national defense were these:

1914.....	\$267,000,000
1924.....	612,000,000
1929.....	730,000,000

The number of officers and men in our regular forces and in the National Guard and other forms of reserves he showed to have increased according to the following figures:

1914.....	299,000
1924.....	672,000
1929.....	728,000

On the following day he made public a tabulated statement showing the national budget at a glance. The Associated Press said in publishing this statement:

The statement of today showed that approximately seventy-two cents of every dollar to be spent by the federal government during the next fiscal year must go to pay for past wars, and preparedness for any that may occur in the future.

Only eight cents of every dollar will be spent to keep the actual machinery of the government functioning, thirteen cents will be devoted to the social aids and subsidies, and the remaining seven cents to maintaining the government's fiscal affairs.

Official government figures published in 1923 showed that eighty-five cents of every dollar was then being spent to pay for past wars and to prepare for future ones. The gradual reduction during recent years from eighty-five to seventy-two cents is due almost entirely to a reduction in the amount of the public debt previously incurred for war purposes.

This budget statement showed an increase in the estimated appropriations for national defense for 1931 over 1930 of more than twenty-six million

dollars. It also showed that compared with the seventy-two cents spent for war purposes out of every tax dollar, one-half cent is spent for the conduct of foreign relations, less than a quarter of a cent for aids to labor, a little over a cent and a half for aids to agriculture, a third of a cent for education, two-thirds of a cent for public health, and one-third of a cent for aids to industry and trade. It is sometimes said that the amount spent by our government for national defense is trivial compared with amounts the people of the country spend for luxuries; but it is not the cost of defense, it is the cost of war which is the question at issue.

As a matter of fact there is no way to arrive at the total figure accurately representing the cost of war. There are not only direct but indirect costs, both in money and in life; there are not only immediate but long delayed costs both in wealth and in the welfare of the race. Moreover, to the total cost must be added those national projects the undertaking of which is prevented, not only by the existence of war but by the threat of war.

The most complete figures on the money cost of the World War are those compiled by Professor Ernest L. Bogart and published by the Carnegie Endowment for International Peace.

	<i>Direct Costs</i>
To the Allies.	\$125,590,476,497
To the enemy countries.	60,643,160,600
	<hr/>
Total	\$186,233,637,097

The indirect cost, covering capitalized value of lives lost, property losses, loss of production, war relief and loss to neutrals, is estimated at \$151,612,552,560. The number of soldiers killed is estimated at close to ten million. The number of wounded reached over twenty million. There were more than five million women made widows, and more than nine million children made orphans. In the civilian population of every European country engaged, the birth rate heavily declined and the death rate, due to disease, was raised.

But obviously these figures are little more than an intimation of the price which the world pays today when it permits itself to become involved in war. There was a time when war engaged the energies of only a small part of a nation's people, and when these were able during campaigns very largely to support themselves. When weapons were largely those of personal combat, the destruction of material wealth was relatively small. Today, when war means that a nation's industrial life is disrupted, all its resources and energy turned to war purposes, there must be added to the actual destruction of wealth the wasteful and extravagant use of natural resources, the tremendous depreciation in all equipment because of the lack of repairs and replacements, and such loss as is represented by the fact that it required eight years after the close of the last war for the soil of Europe, which had been necessarily uncared for and unfertilized, to regain its productivity.

The effect of war upon the race has heretofore been

checked, it has been pointed out, by the fact that in general the health of the women has been unimpaired by it. But in modern war women as well as men suffer from undernourishment, and from the intense strain of industrial overwork. It is prophesied that in another war the strongest and most intelligent women will be selected for employment in the munition works, which will be among the first objects of attack.

The generation of children which is born or grows up under war conditions is often undernourished, depressed, and deprived of the educational training which it should and would normally receive. If, as is known from the enlistment records of the French army, the effect of the Napoleonic wars was to reduce the stature of the men of France two inches, while the necessary exemptions for infirmities as the children of the war period reached military age increased by one-third, the biological effect of future warfare can be foreseen. Dr. Ales Hrdlicka of the Smithsonian Institution in Washington says:

Armies in the past have had little heavy artillery, with none of the powerful modern high explosives; and other conditions of warfare were such that deep mental and nervous shocks must have been far less frequent. . . . Perhaps even greater harm, both in the way of resulting defective personalities and following defective progeny, will result from the extreme and prolonged tension that must be sustained in many cases by the soldier in the trenches, for days and often weeks at a time; from the infectious dis-

eases; and from the disease of the various important organs contracted through overstrain, exposure or direct injuries.

Viewed in this light, modern warfare becomes a great enemy of the human race. It not only kills many of the most healthy and competent, but it will create and perpetuate on a larger scale many serious organic defects, which, like the proverbial sins, will plague humanity for generations. The victor and the vanquished will suffer alike.

It is believed by many people that if other nations lost wealth through the World War, the United States gained. Certainly the nation as a whole gained a position of greatly increased power as compared with the other nations of the world. Our system of production was speeded up, and our resources were depleted to no such extent as those of the other nations involved. Consequently at the war's close we found ourselves in a favorable situation to supply the industrial needs of the world. It is true also that a few men in this country—records show over a hundred and twenty—became multi-millionaires. Yet the fact is that the increase in the national wealth was many millions below what it would have been had the rate at which it was increasing before the war continued during the war years; while the per capita income of our people decreased between 1913 and 1923 from three hundred and twenty-one to two hundred and eighty-two dollars.

Could the money which this nation is devoting to war purposes be turned today into promotion of

great national projects designed for the welfare of all the people, it is impossible to estimate to what extent our national wealth would be increased or how far removed from the problem of unemployment we might be. In a speech in Louisville on October 23, 1929, President Hoover said that the modernization of our whole system of waterways would require "an annual increase of expenditures equal to the cost of one-half of one battleship."

One week of the World War cost the United States enough to build in every state 940 high schools at \$100,000; 1,540 grade schools at \$40,000; 480 churches at \$100,000; and 1,920 recreation centers, with swimming pools and playgrounds, at \$35,000. One-half year cost the United States enough to cover the purchase of one automobile and one tractor for every one of six and a half million farmers, with six hundred million dollars left over for good roads.

Beyond the possibilities of what any single nation might do if it were free to devote all its resources to activities which would mean progress, lie the possibilities of peaceful world cooperation in such development of the resources of the earth as modern science has brought within the reach of man. Already engineers of many nations are meeting in world conferences. The second World Power Conference held in Berlin in 1930 was attended by four thousand delegates from fifty countries. The chairman of the American delegation said at the closing session, "This conference deals with economic, engineering, and social problems common to us all . . . world

interest in the use of power is binding nations together."

When the vision of the world beyond war takes hold of men's imaginations, the glory and glamor of war will be dimmed, and like every other monster and obstacle which has stood between men and their advancement, war will be swept aside. Freed from war, not only the world's material resources but its energy and its thought could be turned to the solution of the great problems which harass the life of the people of all countries—conflict between labor and capital, unemployment, the dependency of old age, the proper care of children, distribution of population, the adequate education of all citizens. These are not only universal problems but are common problems in the sense that they can be solved only by common action. Because they are unsolved, millions of men and women and children are today deprived of all approach to happiness.

Someone has said, "To end war, create great peace." It might be said, end war to create great peace, for war today is blocking the road toward the future.

PART TWO
WAYS AND MEANS OF SETTLING DISPUTES
WITHOUT WAR

1. Arbitration and Conciliation

WHEN THE world was threatened by the outbreak of the World War, what means were there for protecting it against that disaster? There were two alternatives only: a settlement reached through long distance diplomatic negotiation, and war. No nation was then under any real obligation to attempt a peaceful settlement, and the nations threatening hostilities were supported not only by custom but by law.

When a critical dispute arises today between two nations, what are the possibilities of avoiding war? In the first place, under the Kellogg Peace Pact they find themselves pledged to try to settle the dispute by peaceful means.

The great power of the Kellogg Pact to restrain governments from war lies in the fact that it is practically universal and a people's treaty. Officially known as the General Pact for the Renunciation of War, it was signed at Paris on August 27, 1928, and was proclaimed at Washington on July 24, 1929, by President Hoover as "the supreme law of the land." Within less than two years after the treaty had been open for signature, sixty-three nations had signed, or,

in the case of seven Latin American countries, had expressed their intention of signing. Brazil and Argentina alone have failed to take any action.

The proposal out of which the Pact grew was made by Foreign Minister Aristide Briand of France in a message sent through the Associated Press to the American people on the tenth anniversary of their entry into the war. Encouraged by its reception both in France and America, M. Briand about two months later sent a formal suggestion to the United States government that war between the two peoples should by agreement be outlawed. When the United States delayed its reply, prominent citizens wrote to the press urging the government to act. The organized peace movement was aroused, and in Congress it was suggested that a joint resolution be adopted by that body declaring the American policy to be in accord with the French proposal. The final negotiation of the Pact by the State Department is admitted to have been in response to the widely expressed desire of the people.

As concluded, the Pact was not one between France and the United States, but a general treaty open to all the nations of the world and negotiated and originally signed by fifteen: Australia, Belgium, Canada, Czechoslovakia, France, Germany, Great Britain, India, the Irish Free State, Italy, Japan, New Zealand, Poland, the South African Union, and the United States. As one statesman after another signed the Pact in Paris, they pointed out that it was an expression of "the will of the people" of the

world, and significant of a "new spirit in the world." Secretary Kellogg said, "This treaty is the solemn public expression of the aspiration not of governments but of whole peoples speaking through their governments." When the Pact was ratified it was said to have been "ratified by common opinion."

But it is a people's treaty in more ways than these. It rests for its enforcement upon public opinion alone, crediting that opinion with power to maintain peace. At the same time it gives new power to public opinion, for with war condemned and renounced, a public demand for peace has right and law on its side. Under the Pact it is not only the right but the responsibility of citizens to use their power for peace. There is every evidence that they realize this in the peace petitions, signed by thousands of names, recently sent to the President and to Congress and to international conferences. Many churches have signed "A Pledge of Acceptance of the World Peace Pact," drawn up by the Federal Council of the Churches of Christ in America, which says . . . "realizing that the value of this Peace Pact is dependent on the intelligent and determined support given it by the people of each nation . . . we accept for ourselves . . . and will do whatever lies in our power to bring to others the meaning and significance of the Pact."

The provisions of the Pact are brief and easily understood. The important articles read:

The High Contracting Parties solemnly declare in the names of their respective peoples that they con-

demn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

The High Contracting Parties agree that the settlement or solution of all disputes or conflicts, of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

What kind of disputes may arise, and what pacific means exist for their settlement?

Types of Disputes and Methods of Settlement

There are two types of international disputes; those of a so-called legal nature, and those which are not legal—that is, to which no existing law or treaty applies. The distinction between the two classes is not always easily made. It has, however, in connection with the jurisdiction of the World Court been generally agreed that disputes of a legal nature shall be understood to include those which have to do with the interpretation of a treaty; those which have to do with some recognized point of international law; the existence of any fact which would prove a breach of an international obligation; and the amount of reparation to be made for such a breach. Non-legal disputes have to do rather with a conflict of political interests. It has, however, often been pointed out that a political dispute may become a legal dispute by the simple process of agreeing to submit it to a court or arbitration tribunal for final decision.

At present there are four chief methods by which disputes may be settled by reason rather than by force:

By conferences between diplomatic representatives or officials of the nations involved.

By asking a disinterested commission to investigate the problem and suggest a solution. This process is known as conciliation. There is no compulsion upon the nations involved to accept the suggestions made, and it does not assure a settlement.

By submitting the dispute to arbitrators, often members of the Hague Tribunal, who will decide it according to the principles of international law, and whose decision it is agreed in advance shall be accepted as final.

By laying the case before the World Court, which determines it according to law or, if authorized to do so, according to justice and equity.

Practically all nations within the last few years have signed treaties agreeing to attempt a settlement of any international dispute which may arise through processes of conference and conciliation, and many, including Great Britain, France, Italy and Germany, but not the United States, have agreed to accept decisions by arbitration or by the World Court of all disputes of a legal nature. At least eighty-eight treaties, signed by forty-three nations, have been negotiated, in each case between two countries though in no case other than in the Locarno treaties between two great powers, for the final settlement of any and all disputes by arbitration.

The principle involved in none of these processes is new. Conference and conciliation have long been employed in diplomatic negotiation. Arbitration was practised by the city states of Greece. A world court was advocated for many centuries, and definitely outlined by an American citizen, William Ladd, a hundred years ago. The thing that is new is the number of disputes which it is agreed are suitable for solution by one or another of these means, and the fact that definite machinery has been established making them constantly and easily available. Along these lines there has been since the war a swift and remarkable development.

Compare for an encouraging moment the only general treaty for the peaceful settlement of international disputes which existed before the war, the Hague Convention of 1907, with the Kellogg Pact. Instead of "condemning and renouncing" war, the contracting powers "with a view to obviating as far as possible recourse to force in the relations between states . . . agree to use their best efforts to ensure pacific settlement of international differences." Instead of agreeing that the settlement of disputes shall "never be sought except by pacific means," the powers agree to have recourse "as far as circumstances allow, to the good offices or mediation of one or more friendly powers." As far as questions of a legal nature are concerned,—which almost all the great nations of the world, though not the United States, have now agreed to submit to the World Court—it was in 1907 considered "desirable" that

the contracting powers should "have recourse to arbitration in so far as circumstances permit." As for the machinery of peaceful settlement before the war, government officials met chiefly at "peace" conferences to conduct the final skirmish of a war. They had little chance except through correspondence, or at second hand through ambassadors, to discuss problems easily and naturally before these reached the stage of acute conflict. With the establishment of the League of Nations, statesmen of the world began to meet at regular intervals to talk over whatever problems were on their minds at the moment. Although the United States has no representative at the meetings of the Council or of the Assembly of the League, which offer the easiest and most frequent opportunities for conference, it has sent representatives to practically all the meetings arranged on special subjects. It has been officially represented at twenty-four conferences and meetings, and unofficially at twenty-nine more.

Understanding Through Conference

For this hemisphere the Pan American Union and conferences have supplied a natural opportunity for discussion and exchange of views. The first one of the conferences was called in 1899 by the United States to consider ways and means "to preserve the peace and promote the prosperity of the several American states." The reality and value of the conferences have been less than they might have been because of

their almost inevitable domination by the United States. At the last conference, held in Havana in 1926, a certain change in the attitude of the United States was noted, due in part to a clearer realization of the situation and in part to actual protests from the other countries. Among other things it was agreed that hereafter the representatives of Latin American countries to the conferences need not be, as they previously had been, the diplomats already accredited to Washington, who must necessarily be agreeable to the United States and somewhat imbued with its point of view.

A Pan European Union has been proposed by the French government in a recent memorandum to the other nations concerned. Its purpose is much the same as that of the Pan American Union, "peace and prosperity" through closer economic and cultural relations. One of the most important objectives is the ultimate creation of a free trade area in Europe in order to supply larger home markets for European products.

Special groups from the countries bordering on the Pacific, scientists, business men, educators and journalists, have for a number of years come together through the conferences called by the Pan Pacific Union. In 1925 the Institute of Pacific Relations began a second series of unofficial conferences attended by men and women as independent citizens. Central offices have been set up in Honolulu, and there are committees in each of the nations concerned. The Institute shows the growing and self-

conscious power of public opinion. Its sole aim is to promote peace, recognized as a common need, by better mutual understanding arrived at through wider knowledge of facts. Because its discussions are informal, because no action is taken, not even such action as is implied in the passing of resolutions, it has been possible to discuss such complex and delicate problems as the Oriental exclusion clause, the expansion of Japanese population, and the rise of Chinese nationalism.

In the Inter-Parliamentary Union, which was founded in 1904 and meets every two years, members of national legislative bodies consult together and are able to work toward common ends and to agree on policies promoting international peace.

The principle of conference as a means of settling differences actively involving the threat of war is recognized in the Covenant of the League of Nations, and in the Four Power Pacific Treaty negotiated in 1922. The Covenant provides that a member of the League may request a meeting of the Council for the purpose of conferring in regard to any threat of war, in order that the League may take whatever action shall be deemed wise to safeguard the peace of the nations. In the Four Power Pacific Treaty which grew out of the Washington Conference on the Limitation of Armaments, Great Britain, Japan, France and the United States formally agree to confer in the event of a controversy arising out of any Pacific question "likely to affect the harmonious accord between them."

Arbitration in United States History

Arbitration is a term that is often loosely applied to describe any formal method of peaceful settlement, probably because it is the oldest and most familiar. Accepted at first only for disputes that had already arisen, it was extended to possible disputes of the future, and the questions admitted to be capable of settlement by arbitration have steadily widened in scope. Today it is agreed between many of the great powers that all legal questions shall be so settled, and between certain other powers that all questions of whatever nature may be so settled.

George Washington himself reintroduced arbitration into the practise of modern nations, and thus began the long series of efforts to bring about world peace which have recently resulted in the Kellogg Pact. A large part of the honor which is being given modern statesmen for their efforts to free the world from war belongs to Washington. For many centuries before the Revolution there had been no occasion when an international dispute had been referred to arbitration. But, true to his frequent statement that it was his "first wish to see war abolished from the earth," Washington, during his first administration when a second conflict with England threatened over boundary claims, debts and neutral rights, resisted all demands for war and sent his Chief Justice, John Jay, to England to effect a peaceful settlement. The treaty which Jay negotiated was the first arbitration treaty in modern his-

tory. Its provisions were not considered favorable to the United States, and it was ratified after bitter opposition without a vote to spare, but Washington courageously supported and signed it. John Quincy Adams described it as "the severest trial which the character of Washington and fortunes of our country have ever passed through."

With this precedent, the treaties following the War of 1812 likewise provided for the settlement of certain questions by arbitration; but it was not until England agreed to such settlement of the Alabama Claims Case, following the Civil War, that arbitration was taken seriously by European nations. In the meantime the principle had been growing in favor in the western hemisphere. Certain of the republics of Latin America, Brazil, the Dominican Republic and Venezuela, were the first governments to provide in their constitutions for the arbitration of disputes.

The idea grew rapidly in popularity. State legislatures and both houses of Congress by resolution urged treaties referring "the adjustment of misunderstandings or controversy to the decision of disinterested and impartial arbitrators." In 1851 the preamble to such a resolution read, "The genius of our government, the habits of our people and the highest prosperity of our republic . . . require the adoption of every feasible measure to prevent war." The report of the Senate Committee on Foreign Relations in submitting this resolution said, ". . . the United States, of all others, is the proper country to propose this policy to the nations of the earth."

In 1890 the President was authorized by Congress to invite negotiations with other countries "to the end that any differences or disputes arising between the two governments which cannot be adjusted by ordinary diplomatic agencies may be referred to arbitration." In response to this action the British parliament expressed the hope that the government would cooperate with the United States in conducting such negotiations. As a result a treaty was entered into by the two governments providing for the arbitration of all questions "not involving title to territory." The reasons for its failure, even after many amendments, to pass the Senate are discussed in the paragraphs dealing with the Senate's power over treaties.

An important gain in procedure was made when the first Hague Peace Conference in 1899 established the Permanent Court of Arbitration, which is in fact a panel or list of jurists from among whom arbitrators can readily be chosen when any dispute arises. This court of arbitration, frequently referred to as the Hague Tribunal, continues to function side by side with the World Court.

Roosevelt, Root, and Taft Treaties

Shortly after President Roosevelt came into office, he instructed John Hay, Secretary of State, to propose a treaty similar to one which had been signed a short time before between Italy and France for the arbitration of disputes of a legal nature or disputes referring to the interpretation of a treaty. Questions

of "vital interests, independence or honor" or the interests of third parties were excluded. France, Germany, Great Britain, Portugal, Switzerland signed such treaties with this country. Mexico, Italy and Russia were prepared to do so. When the first treaty of this type was submitted to the Senate it was amended in such a way that each time the arbitration of a dispute was contemplated, the terms defining the dispute, technically known as the *compromis*, would have to be set forth in a special agreement requiring the Senate's ratification. Roosevelt declared that the amendment made the treaties "shams," and reduced them "to solemnly enacting that there shall be another arbitration whenever the two governments decide that there shall be one," and he dropped them. It was apropos of this incident that Secretary Hay compared a treaty coming before the Senate to a bull entering the arena, and declared that the only thing certain in either case was that they "would not come out alive."

Elihu Root as Secretary of State secured the adoption between 1908 and 1910 of twenty-two treaties similar to the Roosevelt treaties, by incorporating the Senate's demand that it have a voice in defining the terms of each arbitration.

In 1911 President Taft attempted to negotiate with England and France treaties which would admit a much wider class of disputes to arbitration. The treaties covering all disputes "justiciable in their nature by reason of being susceptible of decision by the application of principles of law" were duly signed

and submitted to the Senate. They were promptly attacked by Roosevelt and by his close friend, Senator Lodge, who, as chairman of the Senate Foreign Relations Committee, reported them to be "unconstitutional" on the ground that they permitted an international commission to decide whether a question could be arbitrated or not, whereas such power belonged in fact to the Senate. The press of the country believed the public to be behind the treaties, and practically all important papers supported them. Nevertheless they were so amended that their final ratification by the Senate was, according to the *New York World*, "adding insult to injury." The President definitely refused to sign them.

Bryan Proposes Conciliation

In 1913, in a further effort to find some method of peaceful adjustment adapted to any and all disputes, William Jennings Bryan undertook the negotiation of treaties which provided for the establishment of permanent commissions of five members to which all disputes should be submitted for investigation and report. It was required that a report be made within a year, and the nations agreed neither to declare war nor begin hostilities before the report was rendered, but did not agree to accept the report. No settlement, therefore, was guaranteed by this process, but at least a way was opened for settlement, and a delay or "cooling off period" provided. Twenty-one such treaties were concluded.

When certain of the Root treaties were renewed in 1928 a further advance was made in that the questions excluded, instead of being those affecting vital interests and national honor were somewhat more clearly defined as those concerning the Monroe Doctrine, domestic issues, a third nation or the obligations of any nation to the League of Nations.

Progress of Arbitration in Europe

Since the World War various European nations have adopted treaties of arbitration much more advanced than any to which the United States has been willing to agree. Such treaties, known as "all-in" arbitration treaties, provide for settlement of legal disputes by the World Court, and of non-legal disputes by conciliation or, failing that, by an arbitral tribunal. Some eighty-eight of these, as already mentioned, have been signed.

The Locarno treaties designed to supply guarantees against aggression were signed in 1925 by Germany, France, Belgium, Poland and Czechoslovakia, and in them Great Britain and Italy agree to come to the support of France if attacked by Germany or of Germany if attacked by France. The treaties specifically provided for local conciliation commissions before which all disputes may be brought. Still unsettled legal questions are then referred to the World Court for final judgment, and all others to the Council of the League for recommendations.

In 1928 the Assembly of the League drew up what

is known as the General Act, which any state, whether a member of the League or not, may sign and which goes into effect between any two states which have signed it. This is in reality a general "all-in" arbitration treaty, and in a sense provides for just what the second article of the Kellogg Pact provides for, but seeks to arrange the particular method by which various kinds of disputes shall be settled. Legal disputes are taken to the World Court; non-legal are submitted first to conciliation by regional commissions, and in case this fails, to definite decision by a board of arbitration. Belgium, Norway, Denmark, and the Netherlands and Sweden with reservations, have so far accepted the General Act. France's signature has been ratified by the Chamber of Deputies but not the Senate. Great Britain, it is understood, is to sign in 1930.

The International Joint Commission

Between the United States and Canada there has been worked out a unique plan which has been so successful that it is now suggested for adoption by the United States and Mexico and by neighboring states in other parts of the world.

The International Joint Commission was created by Canada and the United States in 1909. Its jurisdiction is threefold. In cases concerning boundary waters, many of which involve millions of dollars, it has authority to make a final settlement; it may be called upon by either government to investigate and

report on "questions of difference arising along the common frontier" and "any questions or matters of difference arising between the high contracting parties [whether or not concerned with frontier problems] . . . may be referred to it for decision." There is a notable absence of red tape about the working of the Commission. Sessions are held when necessary at points where the local interests seem to be most affected, and everyone concerned is given an opportunity to be heard. When a decision is not unanimous it must be by a two-thirds vote.

The Commission is composed of three citizens of the United States and three of Canada, appointed by the executive branches of their respective governments. In accepting appointment one of the commissioners made this statement: "Although I am a citizen of but one nation, I am constituted a judge for both. Each nation has the same, and no greater, right to demand of me fidelity and diligence in the examination, exactness and justice of the decision."

Inter-American Treaties

In 1929, as an outcome of the Pan American conference of 1928, two treaties of peaceful settlement were signed by all the American republics except Argentina. The first of these, the General Convention of Inter-American Conciliation, has been ratified by the United States and four of the countries of Latin America. The second, the General Treaty of Inter-American Arbitration, has not as yet been con-

NATIONS WITH WHICH UNITED STATES HAS
TREATIES PROVIDING METHOD FOR PACIFIC
SETTLEMENT OF DISPUTES. (*August 1, 1930*)

ALL DISPUTES—BY CONCILIATION

<i>Countries</i>	<i>The Bryan Treaties</i>
Bolivia	Netherlands
Brazil	Norway
Chile	Paraguay
China	Peru
Denmark	Portugal
Ecuador	Russia
France	Spain
Great Britain	Sweden
Italy	Uruguay
	Venezuela

The Kellogg Conciliation Treaties
The important provisions of the Kellogg Treaties, negotiated at later dates, are practically the same as those of the Bryan Treaties.

Albania	Finland
Austria	Germany
Bulgaria	Hungary
Czechoslovakia	Jugoslavia
Esthonia	Latvia
Ethiopia	Lithuania
	Poland
	Rumania

Inter-American Conciliation Treaty
One of two permanent Conciliation Commissions established in Washington and in Montevideo is immediately to take under consideration any dispute which arises, without waiting for it to be submitted. A special commission will then be appointed, which must report within one year. Hostilities must not be begun for six months after report is made but recommendations need not be accepted.

Chile
El Salvador
Guatemala
Mexico

JUSTICIABLE DISPUTES—BY ARBITRATION

Countries

The Root Treaties

Brazil	All disputes of a legal nature or relating to the interpretation of treaties, except those affecting vital interests, independence, honor and the rights of a third party, are to be submitted for settlement to the Tribunal at The Hague or other tribunal agreed upon.
Ecuador	
Haiti	
Liberia	
Peru	
Uruguay	

The Kellogg Arbitration Treaties

Albania	Hungary	All disputes of a legal nature or relating to the interpretation of treaties, except those involving domestic jurisdiction, third parties, the Monroe Doctrine, or the obligations of any nation to the League of Nations, are to be submitted for final settlement to the Permanent Tribunal at The Hague or other tribunal agreed upon.
Austria	Jugo-	
Bulgaria	slavia	
Czecho-	Latvia	
slovakia	Lithuania	
Denmark	Netherlands	
Esthonia	Norway	
Ethiopia	Poland	
Finland	Portugal	
France	Rumania	
Germany	Sweden	

Pecuniary Claims Convention

Bolivia	Guatemala	Pecuniary claims submitted by citizens and not adjusted by diplomacy are to be arbitrated.
Brazil	Honduras	
Costa Rica	Nicaragua	
Dominican	Panama	
Republic	Paraguay	
Ecuador	Uruguay	

ALL DISPUTES—BY INQUIRY INTO FACTS

Treaty of Santiago

Brazil	Haiti	In the event of any controversy not settled by diplomacy or submitted to arbitration, an investigation and report as to facts is to be made and hostilities are not to be begun before six months after report is made.
Chile	Mexico	
Costa Rica	Panama	
Cuba	Paraguay	
Dominican	Peru	
Republic	Salvador	
Ecuador	Uruguay	
Guatemala	Venezuela	

BREACH OF TREATY—BY INQUIRY INTO FACTS

Costa Rica	Honduras	Inquiry into facts in case of alleged failure to comply with a treaty.
Guatemala	Nicaragua	

sidered by the United States Senate but has been ratified by four Latin American nations. The Conciliation Treaty calls for the submission of "all controversies of any kind" to a conciliation commission which it has not been possible to settle through diplomatic channels. This commission is to report within a year, and hostilities are not to be begun for six months following the report.

In the Arbitration Treaty the nations bind themselves to submit to arbitration all disputes which are legal in nature. Only two classes of disputes are excluded: domestic questions not controlled by international law, and questions affecting states not parties to the treaty. The ratification of this treaty by the United States will necessitate a decided advance on the part of the Senate over the position which it has heretofore assumed in regard to arbitration treaties, for it provides that if the nations concerned cannot agree upon a definition of the subject-matter of a controversy to be submitted, it shall be defined by the court or arbitral board.

The Senate's Power over Treaties

In most countries the executive branch of the government is able to negotiate treaties with a fair assurance that they will be ratified, but this is not true so far as the United States is concerned, for the constitution requires the consent of the Senate by a two-thirds vote. This fact gives a ready veto power to the opposition party in that body, or to any small

group who are either honestly opposed to a treaty or disposed to embarrass the administration.

It is worth noting that it was by a vote of six states to five that the Constitutional Convention determined that a two-thirds majority of the Senate instead of a majority should be required for ratification of treaties. Three considerations led to giving the Senate as much power as this over foreign policies. The states were accustomed under the Articles of Confederation to the negotiation of treaties by the representatives of the states; the limitation at every possible point of the power of the executive was regarded as essential; its relations with foreign nations were looked upon necessarily as holding the greatest threat to the new democracy. The Senate has jealously guarded its power over foreign affairs, allotted to it by so close a vote, to the repeated embarrassment of the executive, and frequent disturbance of our relations with other countries—whether to the ultimate good of the country or not it is difficult to determine.

Various attempts have been made to assure ratification of a treaty by obtaining the opinion of the Senate during its negotiation. Washington accepted the constitutional provision that the President was to negotiate treaties "with the advice and consent of the Senate" literally, and, holding that the Senate was to act as a kind of council to the President in these matters, went in person to get its opinion on the provisions of an Indian treaty negotiated in the first year of his administration. The senators were

reluctant to permit a vote to be taken while the President was on the floor, for fear certain members might be overawed by his presence. Consideration, to Washington's obvious disturbance, was postponed to a later day, and an attempt was made to refer the matter to a committee. Washington returned on the day appointed and the treaty was finally ratified, but the tactics of the Senate had so annoyed him that he left in what was described as "sullen dignity," and declared, according to John Quincy Adams' memoirs, that "he would be damned if ever he went there again." This incident is related by Dr. Denna F. Fleming, who gives a complete and dramatic account in his recent book, *The Treaty Veto of the American Senate*, of the history of the relations between the Senate and the executive.

On several occasions the proposed terms of a treaty have been submitted to the Senate with the names of those appointed to negotiate it. In more recent years an attempt has been made to secure the goodwill of the Senate through early consultation with the chairman of the Foreign Relations Committee, or by the appointment of influential members of both parties to treaty-making bodies. There are various grounds on which senators object to this latter practice, since they hold it tends to commit members to the support of the treaty in advance of its consideration by the Senate.

Aside from its desire to safeguard its own prestige, the existence of certain special questions has made the Senate reluctant to ratify arbitration agreements.

These are questions concerning the Monroe Doctrine, "domestic" policies such as immigration, and existing debts to European investors incurred for commercial, not for war purposes, as is often supposed, by certain Southern states before and following the Civil War. These debts have been repudiated, and the federal government under existing constitutional requirements can neither compel the states to pay nor make payment itself. Behind all its hesitations is the fact that the Senate, to use a phrase of Hiram Motherwell's in *The Imperial Dollar*, still pictures the United States as "an economic and cultural colony of Europe, to be protected against the craft and might of an older civilization." Its new position of world power and new responsibility are not yet appreciated.

Politics, and often very personal politics, has also been an important influence in the Senate's opposition to ratification of treaties. An attempt to negotiate an arbitration treaty during Cleveland's administration was defeated by free silver senators, supporters of Bryan and bitter enemies of Cleveland. The Senate is said to have insisted in the Roosevelt treaties upon control over the *compromis* because of Roosevelt's tendency to act independently of the Senate. The Taft treaties were opposed by Roosevelt, at that time the bitter opponent of Taft, and by Roosevelt supporters in the Senate.

The veto power over treaties granted the Senate was labeled by John Hay the "irreparable mistake" of the Constitution. The power of ratification is given to the lower houses of national legis-

lative bodies of virtually all other nations, while the power to amend treaties, if it exists, is not exercised. Various changes in the treaty-making power in this government have been proposed, from requiring a majority instead of a two-thirds vote, to transferring the entire treaty-making power of the Senate to the House, supposedly more responsive to the will of the people.

Short of some such radical change by constitutional amendment, the one hope of working up from "the tail of the procession of nations" advancing toward the judicial settlement of international disputes is in bringing public opinion to bear more effectively upon those senators who attempt to hold back the tide toward world unity and interdependence. The difficulty in such matters as international treaties is that while there may be a large well informed public in favor of progressive action, it is a public scattered throughout the nation. The number of informed and interested voters among any given senator's constituents is usually small. Education in international affairs must reach down to the small community before it will be effectively reflected in the Senate. Embarrassingly clear evidence of how behindhand we are in accepting arbitration was offered recently in the Parliament of Holland when one of its members protested against the ratification of a new arbitration treaty the United States had proposed on the ground that it would be a step backward as compared with the post-war treaties Holland had signed with other nations.

2. The World Court and the League of Nations

THE DELAY of the United States in joining the World Court, to which fifty-four of the other nations of the world belong, is difficult to explain. A world court is admitted to be indispensable to world peace. The adoption of the Kellogg Pact, with its requirement for the pacific settlement of all disputes, would necessitate the creation of a court if one were not already in existence. Chief Justice Hughes, shortly before his appointment to the Supreme Court, summarized the situation before the American Society of International Law by asking the following questions:

Should there be provision for the judicial settlement of international disputes? That question admits of but one answer. . . .

What shall be the tribunal? The choice is plainly between arbitrators selected for a particular case or a permanent international court. . . . Are arbitrators chosen for the particular case likely to be better qualified or more impartial than the judges of a permanent court? Speaking for myself in the light of experience, I should rather submit an important case of the United States to a permanent court of international justice. . . .

If a permanent court is desirable, what permanent court shall it be? The answer is that there is but one, so far as we can see into the future there will be but

one—the Permanent Court of International Justice at The Hague. . . .

Although the idea of a World Court can be traced to individual statesmen and philosophers as far back as Dante, the first government seriously to propose the creation of such a court was the United States. The United States delegates to the first Hague Conference were instructed to work for the establishment of a court of law. This "American plan" was modified and resulted in the creation of the Permanent Court of Arbitration, known as the Hague Tribunal. At the second Hague Conference the Americans again proposed a court of law, but it was found impossible to find a method of electing judges agreeable to both the great and smaller powers.

The establishment of a world court was again a part of the American plan for a League of Nations at the end of the World War. When, in 1920, a committee was formed by the League to draw up a statute for the Court it was the American jurist, Elihu Root, who finally solved the problem of the election of judges by leaving it to the Assembly and Council of the League as representing respectively the small and large nations. In addition to the fact that the Court is a direct outgrowth of proposals made by American statesmen, this country's experience in connection with the Supreme Court, which may be looked upon as a forerunner and advance experiment, should lead to confidence in the World Court and definitely encourage adherence.

The Supreme Court and the World Court

The Supreme Court was accepted by the people of the United States, in spite of the risks involved, because they recognized the pressing economic and political necessity for a stable and orderly government. A similar necessity confronts the nations of the world today, making the acceptance of the World Court equally imperative.

Charles Warren, in *The Supreme Court and Sovereign States* says of the establishment of the Supreme Court:

Never before in history had there existed a Court with the powers which this new tribunal was to exercise. For the first time there now came into existence a permanent court, which should have the power to summon before it sovereign states in dispute, and to determine their respective rights by a judgment which should be enforceable against them. Such a Court, with such functions, is the most original, the most distinctively American contribution to political science to be found in the Constitution.

The willingness of the states to set up such a court was declared by John Quincy Adams to have been due to "grinding necessity." Chief Justice White said, in *Virginia v. West Virginia* (1918):

The fact that in the Convention, so far as the published debates disclose, the provisions . . . were adopted without debate, it may be inferred, resulted from the necessity of their enactment, as shown by

the experiences of the colonies and by the spectre of turmoil, if not war, which . . . had so recently arisen from disputes between the States, a danger against the recurrence of which there was a common purpose efficiently to provide.

The history of the Supreme Court encourages the belief that decisions of the World Court will be upheld even though there is no power behind the Court other than that of public opinion. It has been held that the executive branch of the United States government has ultimately the same power to enforce decisions of the Supreme Court as to enforce the laws of the country; and that power exists in Congress to provide for the execution of the Court's judgments, but it has never been necessary to make use of force. Although in various instances states have delayed several years before fulfilling the provisions of a decision, public opinion has always proved sufficient in the end to bring about their compliance with the Court's orders. In the debates leading to the creation of the Court it was agreed that armed force could not be used against a state, since if it were used, punishment would be imposed upon innocent individuals as well as upon those who were guilty.

Reservations by the Senate

The opposition of certain senators to the World Court has been based in large part on the fear that membership in the Court might involve us too closely in the League of Nations, thereby threatening our full

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sovereignty, or that we might in some way be committed by advisory opinions of the Court.

Although the Council and Assembly of the League of Nations as bodies representative of, in general, the large and small nations of the world elect the judges of the Court from a list of jurists nominated by the national groups composing the Hague Tribunal, the Court has no direct connection with the League. It was established under a separate statute or constitution. The League has no representative on the Court and no power of enforcing decisions, and a judge is removable only by the unanimous action of the other judges.

As to advisory opinions, it has been said that the rendering of advisory opinions is contrary to American practise, but though the United States Supreme Court does not have such power, various state supreme courts do. Furthermore, as this statement of Mr. George W. Wickersham shows, the World Court has adopted rules in regard to advisory opinions which entirely change their character:

The principal objections to the practise of a court rendering an opinion at the instance of the executive or legislative branch of a government always has been that in effect it was a decision of an unargued case. The World Court, very wisely at the outset, adopted rules to the effect that when an application was made to it for an opinion, it would give notice to all states . . . which seemed to have an interest in the question, of the request, and that the Court would hear argument at the bar by any one of those parties

claiming to be interested in the subject, and render a decision only after the fullest argument pro and con. This in effect has turned the procedure of the application for an opinion into what, in modern practise, is known as an application for a declaratory judgment. It has enabled the Court to settle principles of law after full consideration of all sides of the question; and by settling the rules of law applicable to the controversy, in more than one instance, it has made possible the adjustment of an international complication which might otherwise have been incapable of peaceful solution.

The Root Protocol

The five reservations with which the United States Senate finally voted in 1926 for adherence to the Court covered these points: The first reservation provides that adherence shall not involve the United States in any legal relation with the League of Nations or in the assumption of any obligations under the Treaty of Versailles; the second provides that the United States shall participate equally with other nations in the election of judges; the third, that it shall pay a fair share of the expenses of the Court; the fourth, that it may at any time withdraw its adherence, and that the statute of the Court shall not be amended without the consent of the United States; the fifth, that the Court shall not render any advisory opinion without the consent of the United States on any question in which the United States has or claims an interest.

The only reservation to which the other nations did not readily agree was the fifth, having to do with the rendering of advisory opinions. This function of the Court had proved so valuable in connection with European controversies that the members were not willing to endanger it. They were, however, entirely willing that the United States should have an equal voice with other members of the Court in determining whether or not an advisory opinion should be rendered. They asked that the matter be discussed, but we declined. Finally, after prolonged consideration and consultation with jurists here and abroad, Mr. Root proposed what is now known as the Root Protocol, which may be summed up perhaps in this way: If a proposal is made in the Council or Assembly to request an advisory opinion from the Court, the United States is to be notified and an opportunity is to be provided for an exchange of views. When a request reaches the Court, the United States is to have a second opportunity to express an objection. If it has an objection, the other nations may decide whether it is more important to have the advisory opinion or to have the continued membership of the United States in the Court. If an advisory opinion is demanded contrary to its expressed objection, the United States may withdraw without any implication of unfriendliness, or it may decide that the advantages of membership are of more importance than the effect of the advisory opinion and remain a member of the Court.

The Root Protocol was accepted during the meet-

ing of the Assembly of the League in 1929 by the nations which are members of the Court. The United States has signed the protocol, but the President had not submitted this new agreement to the Senate for ratification at the close of the special session in 1930.

What the Court Is and Does

The Court consists of fifteen judges who are chosen "regardless of their nationality," though it is to be borne in mind in selecting them that the whole body should represent the main forms of civilization and the principal legal systems of the world. The members are elected for nine years and may be reelected. The Court meets regularly once a year and holds as many special sessions as necessary. All sessions are held in the Peace Palace at The Hague. Cases may be brought before the Court only by national governments, but they may be brought by any national government whether or not it is a member of the Court. Decisions of the Court are by majority vote, and the reasons for them must be published. A decision has no binding force except between the parties and in respect of the particular case and rests solely upon the power of public opinion for its enforcement.

While the United States hesitates over simple adherence, forty-two other nations, including France, Italy, Germany, and Great Britain, have signed, and twenty-seven, including Great Britain, Germany, and

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France (since its action on the General Act is held tantamount to ratification), have ratified the Optional Clause by which they agree in advance to submit to the Court all disputes of a legal nature. Under the Optional Clause, both parties having agreed to submit certain disputes, either party may summon the other before the Court. The granting of such a degree of compulsory jurisdiction to a world tribunal marks a notable advance in the acceptance of judicial settlement of international disputes.

The first session of the World Court was held in 1922, and during the first eight years of its existence it has rendered sixteen decisions and sixteen advisory opinions. All nations involved in these decisions have acquiesced without protest. In at least one case in which France was involved, the French judge has sided against France. M. Briand, referring to the Court's decision in the Lotus dispute between France and Turkey concerning a collision of ships at sea, declared before the Assembly of the League:

I feel that the countries which bring up cases for judgment and lose them should not consider they have lost anything of their dignity. I felt nothing of the kind when I heard we had lost the case to which I have just referred. I did not feel humiliated, and I find the result has been that we have had closer bonds of friendship with the country concerned, enabling us since then to solve other problems, because, even though in some cases we lose, we can feel that the fact of having spared the nations the horrors of war constitutes in itself a victory.

The World Value of the League of Nations

Quite apart from whether the United States should or should not join the League of Nations is the question of the value of the League in the modern world to this country, and to the other nine states which are not members as well as to the fifty-four nations which are. To the steadily growing number of Americans who have visited Geneva and seen the League at work, or who have studied its accomplishments, it is always a matter of surprise that the American people as a whole do not seem to realize the great experiment, the great adventure, which the people of the world are carrying on through the League, and in which to a very large extent we ourselves are sharing. During the first few months after the League's formal establishment the government of the United States refused to admit its existence, even by answering communications from it. But that time has long passed. Our officials clearly recognize its influence and importance, and our representatives share in the work of practically all its commissions.

The plan according to which the League is organized and the rules governing its activities and methods of procedure are embodied in what is known as the Covenant of the League. The League is composed of three bodies. The Assembly is the large representative body in which every member nation has one vote and to which it may send three delegates. It meets every autumn and attempts to con-

clude its work within three weeks. The Council consists of representatives of the larger powers, including Great Britain, France, Italy, Japan, and Germany, and delegates from nine other states elected by the Assembly in groups of three to hold temporary seats for periods of three years. The Secretariat, or permanent body of experts and clerical assistants, includes some five hundred men and women of forty nationalities through whom information, based on such a collection of organized facts as no single government could have assembled, has been made available for the intelligent consideration of new and complex questions.

To aid it in its various tasks the League appoints permanent and temporary advisory commissions of experts who are chosen not alone from the nations which belong to the League but from other nations. It also forms technical committees to deal with problems of communication, with economic and financial problems, and with problems of health. Special international conferences of great importance have been held, such as the World Economic Conference, the Conference on the Codification of International Law, and the Preparatory Disarmament Conference. Through these committees and conferences, in which the United States almost invariably participates, there is going on a constant exchange of views among the governments of the world.

When the Assembly meets, the Council's report for the year is followed by a discussion lasting several days. Differences between nations are openly dis-

cussed, while four hundred newspaper correspondents telegraph the opposing views to all corners of the earth. Never before has there been such an opportunity for the creation of an intelligent public opinion or for the effective expression of general opinion on international affairs. More than once representatives have turned to their governments for new instructions because they felt the weight of world opinion in disapproval of their announced policy.

The terms of the Covenant of the League are technical, the names of its committees are abstract and formal, and their reports are not always easy reading; but behind these unrolls a panorama of human adventure and human drama in which the characters are peoples of many nations and many races. The rescue of the people of Austria from starving poverty caused by that country's desperate financial situation was one of the first tasks performed by the League, and by restoring Austria it not only prevented a possible second outbreak of war but helped to restore the whole of Europe.

Something of the way in which the League protects the people of the world against the spread of disease has already been told. Under it a Child Welfare Committee, on which Julia Lathrop is an advisory member, is at work to protect the health and improve social conditions affecting children. An International Committee on Intellectual Cooperation is planning ways and means of educating children for the modern interdependent world, publishing suggestions for school projects, making student

travel cheaper and easier, promoting exchanges between libraries and museums, increasing international knowledge of art and music, and endeavoring to make motion pictures serve the cause of international goodwill. The International Labor Organization is an independent part of the League, through which a constant worldwide effort is going on to improve the conditions of labor and establish uniform standards. It was created as one means of carrying out the League's purpose of effecting world peace by improving the conditions that imperil peace— injustice, hardship, privation and consequent unrest. It offers the first example of an international body in which votes are cast according to group interests, labor and capital as well as governments having their representatives.

The purpose of the League of Nations is twofold: "to promote international cooperation and to achieve international peace and security." If any member of the League believes that a situation exists which threatens war, it has the "friendly right," since any war affects the interests of all nations, to call that situation to the attention of the Secretary General, who is to summon a meeting of the Council. Members of the League are pledged to submit any dispute of a legal nature to the World Court or to arbitration, and to lay all other disputes before the Council or Assembly for investigation and decision. If the decision reached is unanimous the nations agree to accept it as final; if it is not unanimous they agree not to go to war until three months after it has been

rendered. In any case, the facts and recommendations are to be made public.

Secret treaties, which have always been a danger to peace, have been eliminated under the League by the provision that no treaty is binding unless registered. The system of mandates which placed certain of the less advanced nations under the care of the more advanced, promotes peace by requiring equal opportunities for the trade and commerce of all members of the League in these regions. The Covenant recognizes reduction of armaments as necessary to peace, and committees are constantly at work on this project. In its Armaments Yearbook the Covenant makes public the extent of national armaments, and it is endeavoring to curb the evils of private manufacture of arms and munitions.

Yet in spite of all this effort and machinery set in operation on behalf of peace, one of the arguments which led the United States to refuse to join the League was that it might through membership become involved in war. This argument was based on what is known as "the gap" in the Covenant, which permits member states, if a dispute between them is not settled by a unanimous decision of the Council, to engage in hostilities after a period of three months, and on the sanctions or penalties which under the Covenant are to be imposed upon a nation breaking its pledges. In case a state fails to carry out its pledges in regard to the peaceful settlement of disputes, the Council may call upon the other nations to sever financial and economic relations

with it, and may call upon them, though it cannot compel them, to engage in military action against it:

The League Covenant and the Kellogg Pact

Immediately upon the adoption of the Kellogg Pact, an effort was begun to close the gap in the Covenant and modify the sanctions in order to make it as definitely prohibitive of war as is the Pact itself. A committee of eleven jurists and experts in international affairs was appointed by the League Assembly in September, 1929, to harmonize the two treaties. The important changes it has proposed concern Article XII, which at present leaves the way open for resort to war if the Council cannot unanimously agree upon the settlement of a dispute, and Article XV, which leaves the way open for member states to take "such action as they see fit" in case the dispute is not settled by the Council. These articles, if modified according to the committee's suggestions, would provide instead that:

Members of the League agree that if there should arise between them any dispute likely to lead to a rupture, they will have recourse only to pacific means for its settlement. If the disagreement continues, the dispute will be submitted either to arbitration or judicial settlement or to inquiry by the Council. Members of the League agree they will in no case resort to war for the solution of their differences.

If the Council cannot make a unanimous decision, it is to "examine the procedure best suited to meet

the case and recommend it to the parties." There is no longer any reference to the right of members of the League to take "such action as they see fit" in case a unanimous decision is not rendered.

As for the so-called sanctions, when the Covenant of the League was adopted it was assumed that the United States would be a member, and that therefore any state which had taken aggressive action against another state would, under the Covenant, find itself economically isolated and might be forced to defend itself against the military forces of the rest of the world. Since the United States is not a member of the League, the question arises as to whether, if the members of the League decide that one nation has been guilty of aggressive action against another, the United States may insist upon continuing its economic relations with that nation or even support it with military assistance. Under these conditions, sanctions, or general guarantees of security such as were provided locally under the Locarno treaties, are impractical.

Supplementing the Pact

It is now urged that under the Kellogg Pact there can be no neutral nations; that no nation, having signed that Pact, can continue relations with a state which breaks it. But the question remains as to how it is to be decided which nation has broken its pledge. During the negotiation of the Pact it was said by Senator Borah, chairman of the Foreign Relations Committee, that it was "quite inconceivable that

this country would stand idly by in case of a grave breach of a multilateral treaty to which it is a party," and he went on:

. . . the Government of the United States must reserve the right to decide, in the first place, whether or not the treaty has been violated, and second, what coercive measures it feels obliged to take. . . . In such a crisis we would consult with the other signatories and take their judgment into account. But we should not bind ourselves in advance to accept their decision if it runs counter to our own conclusion.

Charles Evans Hughes said before the American Society of International Law in April, 1929:

While the institutions of peace are being perfected, there is one notable lack. That is with reference to our participation in the effort to maintain the peace of the world in case it is threatened by acts of aggression on the part of any state which is a party to the anti-war treaty. Our government is not a member of the League of Nations and cannot participate as a member in its activities. It may, however, appropriately take part, and has always been ready to take part, in international conferences in the interest of peace.

The United States government did consult with other nations in the Russian-Chinese Crisis of 1929, and at that time a proposal was made by the Secretary of State to supplement the Pact by an agreement for investigation and report, thereby making it possible to call into play the public opinion upon

which alone the Pact depends for its enforcement. It has been suggested that, partly as a means of creating an informed public opinion, a separate council of conciliation might be created to which states signatory to the Kellogg Pact could submit political differences, much as members of the League of Nations now submit theirs to the Council of the League. It is proposed by the Committee on Educational Publicity that the prohibition of war, instead of being embodied only in a treaty from which any nation may withdraw, be accepted by international enactment as a basic principle of international law.

Salmon O. Levinson, author of the outlawry of war idea, in declaring that he believes the attitude of European statesmen is changing in regard to the practicability of sanctions based on force, has proposed four interesting "sanctions of peace" based on public opinion, which he says must be "educated, alert, conscious of its power, and able to function." He proposes: First, an international agreement by which any annexations of territory by means of war or under the threat of war shall be null and void. Second, that any person advocating the use of war in violation of the Kellogg Pact with the intent of causing war shall be guilty of a felony. Third, that the World Court shall be given the power to investigate a charge of the breach of the Kellogg Pact and to make reports of the facts in aid of the formation of public opinion. And fourth, an agreement among the nations, in case of a threatened breach of the

Pact, "to communicate with one another fully and frankly in order to acquire the fullest knowledge of the situation and to consider the most efficient pacific measures to be taken jointly or separately. . . ."

There is a rapidly growing belief that the United States can, without any danger whatever, agree in case war threatens to consult with the other powers as to the best means of maintaining peace; that indeed the danger lies all the other way, in our refusing to consult with them.

As early as 1919 the late Senator Knox, an opponent of the League of Nations, offered in the Senate a proposal for just such consultation between the United States and other nations as is now urged. It read as follows:

If a situation should arise in which any power should directly or indirectly menace the freedom and peace of Europe, the United States would regard such situation with grave concern as a menace to its own freedom and peace, and would consult with other powers affected with a view to concerted action for the removal of such menace.

The position of the United States in regard to peace is a contradictory and baffling one. Someone has suggested that we are trying to eat our cake and have it too; that we want peace but do not want to pay a price for it.

Dr. Clyde Eagleton, Professor of Government at New York University, said recently before the American Society of International Law, "The world

is waiting for the United States to act in behalf of peace. The hands-off policy of this country in the efforts of European nations to effect treaties and organizations to insure this peace is the greatest obstacle to a forward movement." Why do we delay joining the World Court? Why are we unwilling to further the necessary world organization by membership in the League of Nations? Why do we, by failing to join these bodies, risk the organization of the world into competing continental units?

There is no question but that peace has been a recognized ideal of the United States since it was established as a democratic government. There is no question but that the influence and leadership of its most important statesmen have been on the side of peace. They have proposed the various instrumentalities of peace which it now repudiates. The difficulty apparently is that whereas a policy of national peace was originally one more means of securing the isolation of the United States from European affairs, national peace today means world peace, which cannot be achieved except through joint action with Europe.

If peace is desirable, if it is an advantage to us as well as to the rest of the world, we are honorably bound to play our part and assume our responsibility in maintaining it, for the indisputable fact of the present world moment is that the United States is the dominant nation, and that as it goes, so goes the world.

PART THREE

WHAT DELAYS THE ABANDONMENT OF WAR?

I. Nationalistic Policies

WAR TODAY is a total loss, a heavy burden, an obstruction to progress. Other means exist for the settlement of international disputes. Why can we not be rid of it?

A large part of the answer to that question is suggested in the old saying, "Possession is nine points of the law." The war system, handed down from a world totally unlike our own, exists; and having existed for many centuries, is deeply entangled in our economic policies, in our educational theories, in every phase of our national life. Its hold on our emotions will continue until we learn to achieve by other means the objectives which were once achieved by war and which are valued beyond life. The hold of war will be broken when peace is seen to be an economic necessity, when it becomes an educational objective, when it is felt as an emotional need.

It is conceivable that a spiritual transformation or sudden intellectual enlightenment resembling a religious conversion might take place which would lead to an immediate and definite abandonment of war and to a reconstruction of all international relations. But failing such a miracle the world makes peace bit

by bit, attempts to have peace without quite giving up war, and finds itself in consequence caught in a succession of vicious circles.

Our national activities, our policies, our attitudes of mind are what they are because our international relations are based fundamentally upon acceptance of the principle of war. These activities, policies and attitudes in their turn imply war and tend toward it. Nations whose industrial system is based on uninterrupted exchange of products and general prosperity continue to raise tariff walls, and to restrict the movement of raw materials and capital, on the old theory that political units can and should be economically self-sufficient. Nations which have renounced war increase their armaments and experiment with poison gas. Governments which labor for peace undermine their efforts by training their young people for war, and continue to interpret patriotism in terms of military service.

What economic practices, what government policies, what popular attitudes of mind are today obstacles to peace?

War in an Economically United World

It is frequently said that behind every war lies an economic need, the desire of a group to better in some way the material conditions of its life. Inequality in the distribution of the riches of the earth has meant that the natural effort to fulfil this desire has led to rivalry and conflict. Inequality and the desire for

improvement will persist, and it follows that there will continue to be conflicts of economic interests.

In the primitive days, when one people desired actually to occupy the fertile agricultural or grazing land of another, their object could be achieved by war, victory profited all the group, and war was therefore the natural outcome of conflicting interests. Later, when the object desired was assured access to distant lands for purposes of trade, and later still, when it was control of the natural resources and unexploited markets of new or backward lands, these too could be achieved by armed force, and war logically followed. It was held to be economically justified in these instances on the theory that such control in the hands of any members of a group profited the whole group.

Let it be admitted that war will continue to result in the case of any grave economic struggle of a people for its livelihood as long as it is generally believed that by war the end desired will be achieved. No claim as to a change in human nature or in the strength of the economic motive needs to be made by those who believe that, although economic conflicts between citizens of different nations may grow more rather than less intense, war will be abandoned. The decisive factor is the growing realization that the economic interests behind war have long been the interests only of the few, and that, in the modern relatively uniform and economically united world, general prosperity cannot be achieved by war, and even the few profit only temporarily. Such a statement does not imply an exclusively economic inter-

pretation of history; it implies rather that the fundamental unity of mankind, long felt and proclaimed by seers and prophets, has today become so obvious, so tangible, that it is penetrating the consciousness of all men.

If economic questions were today uncomplicated by political considerations, the strong tendency would be toward practical compromises, since conflict is unprofitable, and present economic problems are not such as can be solved by force. The natural ill will of economic rivalry is turned to suspicion and fear when governments, with armed forces ready at hand, intensify economic conflicts by associating with them political purposes and applying political pressure. The persistence of governments in the old effort to attain national economic self-sufficiency, which is wholly futile since the economic unit has grown from the nation, to the nation empire, to the world, is recognized as "still one of the strongest influences poisoning the international atmosphere." The imposition of tariffs for purposes of political retaliation, the use of foreign loans as a political club to influence government policies, are equally dangerous. In other words, governments have renounced war but continue to pursue policies and to employ methods that were appropriate when war was a practical and accepted last resort.

Present economic demands which carry the threat of war are due to the spread of industrialization through the world—to exactly the same cause which lies behind the international interdependence

that makes the avoidance of conflicts so important. Mechanical production of goods necessitates large amounts of raw materials which all nations to a greater or less extent must obtain from foreign countries. The old fear of being shut off from supplies, particularly in case of war, has led during recent years to worldwide rivalry, particularly between Great Britain and the United States, for control of the sources of supply of important industrial materials, notably rubber and oil. The fact that the navies of the world now burn oil helps to explain the great importance put upon the control of oil supplies.

Control of communication lines by individual governments is supposed both to endanger the trade secrets of other governments and to weaken their defense in case of war; insistence, growing out of the fear of war, on achieving or maintaining such control is in its turn a source of friction and suspicion. The struggle for control in this field is most acute at present in connection with the development of cable and radio communication, the countries chiefly involved being again Great Britain and the United States. Some form of international control is frequently proposed as the way out of this dilemma. Already under the League of Nations a Commission on Communication and Transit has been created to work on the problem of the international organization of transportation and communication in the interests of all the peoples of the world. Professor Joseph P. Chamberlain of Columbia University recently said in discussing this question:

Business is today international. The movement of goods and of passengers by water, by land, by air, and that of ideas by mail, by telegraph, by radio, does not respect artificial national boundaries; nor can it do so if the needs of individuals living in different countries are to be satisfied. . . . If this great trade is to be subject to regulation at the will of each state that it crosses, the business of the world cannot be successfully carried on, and a dangerous source of irritation, which will almost certainly lead to war, will be created.

Mechanical production means also a surplus of products which must be sold in foreign markets, and consequent rivalry for markets which may conceivably become a life and death struggle. Danger arises chiefly when fear engendered in one country by the belief that another will prefer war to loss of economic advantage, is followed on both sides by preparations for war.

Unequal distribution of population also tends, now that there are few unsettled areas, to an attempted expansion by certain governments at the expense of others, or to restrictions seriously interfering with natural development.

The political reaction to any of these conflicts of interest may be the habitual reaction of war if governments are permitted by their peoples to ignore changed world conditions. To insure a change from old policies to new there must be a pressure upon government officials of public opinion, enlightened by a knowledge of the new facts of world life, sufficient

to offset the inertia of habitual methods and the influences of special interests which desire to have old policies continued.

One evidence of such public opinion is to be found in a series of international economic conferences that have been held since the war. Business leaders of Europe and America organized in 1921 the International Chamber of Commerce for the promotion of "peace and prosperity," which has declared that "the chief responsibility of government" is the solution of the problem of removing the fear of war, and has repeatedly pointed out that the general economic welfare of all countries is a necessary foundation for the prosperity of any one country.

In 1926 the bankers of sixteen nations, including several of influence from the United States, issued a manifesto calling for the reduction of tariffs and all trade barriers in the interests of the economic recovery of the world. In 1927 the first World Economic Conference, called by the League of Nations and composed of the financial experts of fifty nations including the United States, urged that national economic policies be given continuous attention, since "world peace depends largely upon the principles on which the economic policies of nations are framed and executed." It declared further that the economic question of trade barriers is not exclusively a national problem but one requiring the concerted action of governments, and that "the time has come to put an end to an increase in tariffs and to move in the opposite direction." An international Confer-

ence for the Abolition of Import and Export Restrictions, held in 1927, and a Customs Truce Conference held in 1930, while they did not achieve important modifications of tariff policies other than certain agreements for no increases during a period of one year, did recognize the need of regulating commercial relations by general agreements, and "of organizing more rationally the production and circulation of wealth and removing unjustifiable hindrances to international trade." The gap between theory and practice in this field arises at least in part from the fact that the rank and file of the people who influence the action of government officials are in general uninformed, and that political parties hesitate to alter policies when to alter them means the admission of previous error.

Certain aspects of the problems indicated above, chiefly as they affect the people of the United States, are discussed in the remainder of this chapter.

Tariffs and Trade Restrictions

If changed economic conditions throughout the world are requiring a complete alteration of international relations, the United States is under a double necessity to reconsider its foreign policy. Within some fifteen years its own situation has changed from that of a nation in debt to the rest of the world and needing foreign capital and large numbers of foreign laborers for the development of its resources, and from that of an exporter chiefly of foodstuffs actually

needed by other nations, to that of a creditor nation with surplus capital seeking foreign fields of investment, a labor supply at least adequate to its needs, and an overproduction of manufactured goods necessitating foreign markets but not compelling foreign purchase. Its tariff legislation, however, proceeds as if nothing had happened for fifty years.

A thousand American economists and teachers of economics issued, while the 1930 tariff bill was pending, a declaration which sets forth the important facts on this question, and which is given in part below:

Increased protective duties would operate, in general, to increase the prices which domestic consumers would have to pay. By raising prices they would encourage concerns with higher costs to undertake production, thus compelling the consumer to subsidize waste and inefficiency in industry. At the same time they would force him to pay higher rates of profit to established firms which enjoyed lower production costs. A higher level of protection would therefore raise the cost of living. Our export trade in general would suffer. Countries cannot permanently buy from us unless they are permitted to sell to us. . . . There are already many evidences that such action would inevitably provoke other countries to pay us back in kind by levying retaliatory duties against our goods. . . . Already our factories supply our people with over ninety-six per cent of the manufactured goods which they consume, and our producers look to foreign markets to absorb the increasing output of their machines. Further barriers to trade will serve them not well, but ill. . . .

America is now facing the problem of unemployment. Her labor can find work only if her factories can sell their products. We cannot increase employment by restricting trade. . . .

Finally, we would urge our government to consider the bitterness which a policy of higher tariffs would inevitably inject into our international relations. . . . The higher duties proposed in our pending legislation plainly invite other nations to compete with us in raising further barriers to trade. A tariff war does not furnish good soil for the growth of world peace.

In regard to the present tariff law adopted in 1930, protests from thirty-five governments, representing a great variety of business interests and many millions of workers, were sent to the State Department. There have of course been frequent threats of retaliation in past years, but until recently, as Henry Kittredge Norton points out, however much a foreign nation might resent the handicaps we placed upon its export trade, it was forced to go on buying from us in its own interest, for our exports were almost entirely food materials of which it stood in need. Today it is manufactured goods which we must sell if our industrial facilities are not to lie idle and our workers be unemployed. Furthermore, as a creditor nation, if we are to be paid what other nations owe us we must make it easy rather than difficult for them to sell their goods.

Although under refunding agreements we cancelled a considerable amount of the debt contracted by foreign nations in the war period, we are still de-

manding payment of some eleven billion dollars. The fact that we have demanded payment of these debts, incurred in prosecution of a common war has been accepted but never cheerfully accepted by European nations. Much of the ill will felt against the United States is due to the fact that, poor as they are and rich as we are, they are still compelled to make these payments. Such resentment has been greatly increased by the imposition of tariffs which render that payment even more difficult, or, as some economists believe, impossible.

As a matter of fact it is not a question at all of what other nations may do by way of retaliation. France has already made the importation of motor cars from the United States practically impossible and greatly restricted the importation of our canned goods. Poland, Czechoslovakia and Austria have set limits to the number of cars to be received from any one country, a discrimination which affects the United States alone. Australia has increased the duty on automobile and motorcycle parts fifty per cent, restricted other imports to half the amount imported the preceding year, and drawn up an exhaustive list of goods which can be imported only with the consent of the Minister of Foreign Trade, while practically every item not on this list is subject to fifty per cent increase over previous duties.

In direct answer to the United States tariff proposals, Canada put into effect in May, 1930, the most extensive revision of its tariff since 1907. American trade amounting to between \$175,000,000 and

\$250,000,000 is affected. On livestock and a large variety of foreign products rates have been raised to equal those imposed by other countries on the same products from Canada. On fresh vegetables the tariff is increased to thirty per cent and on fresh fruits to twenty-five per cent. Under the new rates our iron, steel and machinery industries are seriously affected by the greatly increased preference given British products.

In South America the effect of our tariff policy has been most marked in connection with our trade with the Argentine Republic. The resentment of Argentina toward the United States, which has affected the attitude of other Latin American countries as well, is due largely to its belief that restrictions imposed by the United States have been designed to prevent Argentina from developing any export trade to this country. Argentina has five major articles of export to the United States: flaxseed, corn, casein, beef, and hides. In 1930 Congress increased the duties on flaxseed, corn and casein, and put hides on the dutiable list. Beef from Argentina is absolutely excluded under a ruling by the Department of Agriculture which is declared by Argentina to be unjustified and discriminatory.

At the Pan American Conference held in Havana in 1927, Argentina's representative demanded a declaration in opposition to high customs barriers between the American republics, recalling the proposal of Secretary of State Blaine at the first Pan American Conference in 1899 for a customs union

among the states of the western hemisphere. When the United States protested against such a declaration the proposal was ignored and the representative of Argentina resigned. Argentina was not represented at the Washington Conference on Conciliation and Arbitration which followed the Havana Conference, has appointed no ambassador to Washington for two years, and failed to sign the Kellogg Pact. The sugar tariff has been vigorously protested by Cuban producers and its result upon Cuba's chief industry cannot yet be foretold, but it is believed by many that it will be so severe as to lead to political disturbances.

Other results of erecting a high tariff wall around the large free trade area of the United States have been proposals for a customs union among European nations, and for a reciprocal tariff system among the parts of the British Empire. The nations of Europe realize that they are confronted by the same necessity which compelled free trade among the states of this country. The question is how soon the fact that this necessity confronts the world as a whole will be appreciated.

In this aspect of world economic affairs as in various others, our responsibility for developing sound policies is great because our power is great. Perhaps the place to begin as far as the tariff is concerned is by recognizing the tariff as a national rather than a local interest. If we can learn to see it in terms of the welfare of the whole nation we cannot fail to see it in terms of the welfare of the world. Dr. Alfred P.

Dennis, Vice Chairman of the Tariff Commission, in speaking on this point said recently:

In our tariff making we have been compelled to subordinate the national interest to the demand of the localities. We pay out about \$7,000,000 a year in duties on imported olive oil to protect a circumscribed district in California that produces less than 15,000 gallons a year, or about one and one-quarter per cent of our consumption. At one-hundredth of the cost to the consumer we could give the California industry the same amount of benefit through a straight out subsidy of \$70,000 a year and at the same time promote better trade relations with the Mediterranean countries.

We import about 2,000,000 bushels of corn, chiefly for poultry feeding, from Argentina. This import is about one-fiftieth of one per cent of our domestic corn production. The new tariff bill raises the duty on corn from 15 cents to 25 cents per bushel. We sell Argentine people about \$180,000,000 worth of goods, of which \$16,000,000 goes into agricultural machinery, much of which is used in the cultivation of their corn. . . .

If we breed antagonism we may expect American business to be hopelessly harassed to the four corners of the globe. In our trade with the world we shall come to recognize more and more that we stand to profit by trading with rather than against our rivals. In time we shall come to regard foreign peoples more in the light of customers than of rivals. . . .

Imperialistic Tendencies

Imperialism, or, roughly speaking, the self-interested control of the resources, territory, or policies of weak governments by the more advanced, long the policy of European powers, and with its attendant rivalries a constant source of friction and frequent cause of war, is now freely charged against the United States. The facts behind the charge are very briefly these:

The annexation of Hawaii marked the beginning of a period when the accumulated surplus capital in this country sought opportunities for investment, and a rapidly developing industry desired access to raw materials and larger markets. It was these motives also which lay behind our taking Cuba and the Philippines from Spain, although in those cases there were likewise questions of defense and military strategy.

The building of the Panama Canal inaugurated a period during which the efforts of this government to control the smaller states of the Caribbean area have been based chiefly on the desire to maintain assured control of the Canal area in case of war. Considered as part of the system of national defense, these latter policies, notably in Haiti and Nicaragua, have been carried out in an uncompromising manner which has aroused the resentment and alarm of the whole of Latin America.

The methods this country has employed to obtain control over Latin American countries have varied

from actual military occupation to refusal to recognize governments of which it did not approve. It has also often exerted an indirect influence through financial advisers. It is only recently that there has been any close public scrutiny of the exact methods the government was employing, but the facts in regard to them should be known, not only in the interest of justice but because, in so far as they contradict the democratic principles upon which this government is based, they endanger those principles at home as well as abroad. No fair account can be given in a few paragraphs of the stages by which we have drifted into the various situations that have caused us to be looked upon by the rest of the world as an imperial power. Each case needs to be studied in one of the many detailed accounts which have been published.

An investigation of the circumstances which led to the annexation of Hawaii, according to President Cleveland showed "beyond all question the constitutional government of Hawaii had been subverted with the active aid of our representatives to that government, and through the intimidation caused by the presence of an armed naval force of the United States which was landed for that purpose at the instance of our Minister." The group instrumental in bringing about the annexation was headed by a representative of American capitalists who had large sums invested in Hawaiian sugar plantations.

Cuba's liberation was undertaken with the declaration that when it had been accomplished the United

States would leave the government and control of the island to its people. Three years after the Spanish-American War we ended our protectorate and granted the island "political independence"; but at the same time we negotiated a treaty embodying what is known as the Platt Amendment. This gives the United States the right "to intervene for the preservation of Cuban independence, the maintenance of a government adequate for the protection of life, property and individual liberty," prohibits Cuba from incurring any debts beyond its ability to pay, and grants the United States land for coaling and naval stations. On the basis of the Platt Amendment we continue to hold a power over Cuba against which it has continually protested.

As for the Philippines, we accepted them, in the words of President McKinley, as a new duty and responsibility "which we must meet and discharge as becomes a great nation. . . . Incidental to our tenure in the Philippines is the commercial opportunity to which American statesmanship cannot be indifferent." We ruthlessly suppressed the struggle of the people of the Philippines for independence, giving promises of a future independence which have never been fulfilled.

There was at least no pretense about the acquisition of the Panama Canal. Congress debated it for some little time, but President Roosevelt, as he himself said, took the Canal zone while Congress debated it. In 1916 we acquired from Nicaragua exclusive right to any Atlantic-Pacific canal route in a treaty

which was declared by the Central American International Court to have infringed upon the rights of other Central American states. We ignored the decision, and the court was abolished. In Mexico we dominated the government, refusing to recognize officials of whom we did not approve, supporting our favorites, landing troops without declaring war, and demanding the election of what our officials described as "good men." One of the grave dangers of such policies of intervention, which if they do not amount to war may involve the country in war, is that they are initiated by the executive and are not under the control of Congress.

Over various Latin American countries we attained financial control through the fact that if they wished to raise loans which involved granting control of some part of their financial assets, we demanded that they raise them here, since otherwise our policy of preventing foreign governments from acquiring a foothold in the western hemisphere would be infringed upon. Financial control may be exercised in any of several ways—through commissions directing the country's economic policy, through financial advisers, or through control of the collection of customs. Such loans and control are arranged, of course, through American banks, but the government's connection is none the less a close one.

So far as the flow of United States money to less developed countries goes, it will inevitably continue, and with it there is bound to go an influence which amounts to control of economic policies. Several

events recently, however, have indicated a modification of actual governmental interference in the affairs of other countries. The first notable change, which amounted almost to a right-about-face, took place in the case of Mexico. The supposed injury done to American oil interests by the laws of that country in 1927 had created such a situation as seemed on the basis of history to lead to but one thing, war. But among the financiers of the country there was a new consciousness of the relation between peace and prosperity and of the injury to our general trade which war would mean; and among the mass of the people there was a newly organized and informed demand for peace. The general public was better able to detect the special economic interests behind threats of war, and able above all to formulate and publish its opinions promptly. As a result of these two forces, army officers who had been hourly expecting their marching orders to Mexico stayed at home, and in their place was sent an ambassador, Mr. Dwight W. Morrow, to build up the peaceful relationships which would be for the general advantage.

Increasing public knowledge of conditions in Nicaragua and Haiti has created a reaction against methods employed by our government in those countries, which early in the Hoover administration led to their virtual abandonment. The long-promised election of officials has been held or arranged for in both countries, and the marines are being gradually withdrawn, though a small force will supervise the Nicaragua election in 1930.

Perhaps more important ultimately than any of these things is the recent publication by the State Department of a memorandum, originally prepared in 1928 by Mr. J. Reuben Clark as Under Secretary of State, clarifying and definitely limiting the Monroe Doctrine.

The Monroe Doctrine—What It Is and Is Not

Uncertainty as to the extent and meaning of the Monroe Doctrine—we hesitated, it is said, to join the International Red Cross because of it—has made reservations in regard to it a source of danger and of serious limitation to arbitration treaties. It is defined in the memorandum referred to as having to do solely with relationships between European states and the American continents, and as not applying to purely inter-American relations. It is declared to be based on the right of self-protection, but not to cover "all policies demanded by self-protection"; the Roosevelt corollary, for instance, is held not to be legitimately considered a part of it. The State Department memorandum says in part:

The Doctrine states a case of United States vs. Europe, not of United States vs. Latin America.

Such arrangements as the United States has made, for example, with Cuba, Santo Domingo, Haiti and Nicaragua, are not within the Doctrine as it was announced by Monroe. They may be accounted for as the expression of a national policy which, like the Doctrine itself, originates in the necessities of security

or self-preservation . . . but such arrangements are not covered by the terms of the Doctrine itself.

The Doctrine has been useful, and such indeed was the real motive of its announcement and it will remain of such use that it should never be abandoned, as a forewarning to European powers as to what this country would regard, in a restricted field, as inimical to its safety. It has been equally useful to the Americas as forecasting our attitude towards certain international problems and relations in which they might be involved. . . .

. . . the Monroe Doctrine is not an equivalent for "self-preservation"; and therefore the Monroe Doctrine need not, indeed should not, be invoked in order to cover situations challenging our self-preservation but not within the terms defined by Monroe's declaration. These other situations may be handled, and more wisely so, as matters affecting the national security and self-preservation of the United States as a great power. . . .

The so-called "Roosevelt corollary" was to the effect, as generally understood, that in case of financial or other difficulties in weak Latin American countries, the United States should attempt an adjustment thereof lest European governments should intervene, and intervening should occupy territory—an act which would be contrary to the principles of the Monroe Doctrine. . . .

It is not believed that this corollary is justified by the terms of the Monroe Doctrine, however much it may be justified by the application of the doctrine of self-preservation.

It has been urged in Congress that as a means of

promoting international goodwill this memorandum be sent as an official document to all Latin American countries. If its restrictions are definitely accepted by this government, the effect will be to reduce notably the number of policies and questions which, on the ground that they came under the Monroe Doctrine and that that was a unilateral doctrine, we have insisted that we must decide for ourselves. The way would thus be opened for such inter-American action as has long been urged by the Latin American republics on questions of common concern.

Latin American Policies

The opportunity presented at the Havana Pan American Conference for more or less open expression of the growing antagonism in Latin America to the United States, and the threatened decrease in our trade because of it, have also helped to modify the manners and methods of this government and to make its purpose clearer in its own mind as well as in that of other countries. Latin Americans themselves admit that it is as natural for a surplus of dollars to flow to a region where capital is needed as for air to flow into a vacuum, and that in this industrial age, with its tremendous demands for raw material and for markets, the so-called backward countries must be developed. It is also readily enough admitted that stable government should be maintained, and that such waterways as the Panama Canal must be protected for international traffic. The solution most

frequently suggested is that the ends which the United States seeks to achieve by independent action should be attempted rather through the cooperative action of all the American republics.

International Rivalries

It is not only in regard to Latin America that a definite effort needs to be made to see that our increasing economic domination does not lead to undue resentment and ill will. The sudden rise to supreme financial power by the United States following the war, when other nations were deeply impoverished, our complete withdrawal from European responsibilities and problems, our insistence upon the payment of at least a large part of the war debts owed to us, our invasion of markets in which we had not before been a serious competitor, our power to supply the world's need of capital, and our vigorous efforts to control raw materials, have led to a certain fear, and to rivalry especially with Great Britain, whose former position as financial dictator of the world we now share. On the Continent an effort is being made, particularly in France, to prevent the American investors from obtaining control of French enterprises, although in all countries our money is desired for industrial development.

There is, however, no inherent reason why the investment of capital should lead to friction. The development of the United States in earlier years was dependent in much the same way upon capital from

abroad. As far as investments in less developed countries are concerned, where a government was irresponsible it was natural that investors should look to their own for protection. Such a policy, however, opened wide opportunities for the abuse of weaker countries. As the stability of governments increases and information concerning economic conditions is more easily obtained in advance of investment, the theory of government protection for foreign investments is widely challenged. President Hoover, while Secretary of Commerce, said definitely, "The time for making war to protect foreign investments has passed." Later, as President, he quoted Elihu Root's announcement in 1907 that we would not use "war or warlike means to enforce or collect upon private business contracts," and declared it "our settled policy."

In certain instances, however, it is difficult to prevent political control from following economic control. When a loan was made to Salvador, for instance, the loan was guaranteed by seventy per cent of its customs revenues, and it was agreed that any dispute concerning it should be referred to the Chief Justice of the United States. The investment bankers concerned in the loan gave out this statement: "It is simply not thinkable that, after a federal judge has decided any question or dispute between the bondholders and the Salvador Government, the United States Government should not take the necessary steps to sustain such decision."

The government emphatically denied any such

implication, and in 1922, in a circular requesting bankers to inform the Department of State of contemplated loan transactions in order that it might have an opportunity "to express an objection," definitely stated that the government would not pass upon the merits of foreign loans as business propositions, nor take any responsibility whatever in connection with loan transactions. Having demanded an opportunity to object, it has been held that by failing to do so the State Department does nevertheless take a certain responsibility; and this degree of supervision has been severely criticized as an illegal assumption of power and as an attempt to carry out political purposes through control of economic transactions.

Control of Raw Materials

But it is in the attempt of governments to gain control of important raw materials that there lies a greater danger to peace. The present rivalry over oil, and the efforts to control lines of communication for commercial and political reasons, involve exactly the kind of economic conflict which has heretofore led to war. Those who feel that war in the future is therefore inevitable fail, however, to allow sufficiently for the fact that it is the existing threat of war which makes the rivalry particularly intense, and fail to take sufficiently into account new factors which are creating a pressure for peace. The old reasons for making war may still exist, but there are

new reasons for not making it and for keeping the peace, among them the fact that conflict today is unprofitable. Granted that economic conflicts between business interests of different countries are not complicated by government interference for political or military purposes, there is no more reason, as Sir Arthur Salter, head of the Economic Section of the League of Nations has frequently pointed out, why they should lead to war than that similar conflicts between business interests in the same country should lead to war.

It is interesting to observe that business is reversing rôles, and now accuses political leaders of fomenting wars. Dr. Julius Klein, Assistant Secretary of Commerce, stated in a radio address that business demands "relief from the pre-war dangers of the exploitation of trade rivalries by unscrupulous politicians . . . a higher plane of foreign-trade ethics, and the abandonment of the old ruthless policies." It is, however, of the utmost importance that the conflict of economic interests be recognized, and a part of the energy which under earlier conditions would have been put into solving them by war be put into finding a peaceful solution. Perhaps something even of the same sacrifice might be made in the one case as would be required in the other.

The adjustment of economic conflicts without war is held by economists to depend upon their recognition as international rather than national problems, and upon the development of a standard or code of fair practices which will serve to guide the nations

concerned as to what their rights are and are not, and at the same time will make possible an enlightened public opinion which will be a protection to the weak states and a restraint upon the strong. So far as access to markets and raw materials is concerned, the rule laid down by the League of Nations for the powers holding mandates over weaker countries may serve as a guide; it is that they are to "secure equal opportunities for the trade and commerce of other members of the League."

The United States Chamber of Commerce through a Special Committee on Trade Relations is at present working in the national field on the problem of eliminating from trade and industry unfair and wasteful trade practices, and is gradually building up the necessary administrative machinery to carry out this policy. Such a plan might offer suggestions in the international field. The International Chamber of Commerce has itself created a Court of Commercial Arbitration to which three hundred and forty-nine cases have been submitted during the seven years of its existence, sixty-four of them during the first nine months of 1929. This development of a method for settling disputes within groups rather than through national governments, a method which has also been worked out by certain world service organizations such as the Universal Postal Union, is of far-reaching significance.

Population and Immigration Problems

Another primarily economic question which menaces peace is unequal pressure of population. It is usually asserted that war holds a solution for at least this problem, yet under war conditions production and the means of production are likely to decrease as rapidly as population, while it is, of course, the threat of war which induces governments to urge and even to offer rewards for large families. Groups denied the necessities of life will undoubtedly leave no means untried for obtaining them, but with war out of the picture and uninterrupted exchange of goods assured, with the development of new methods in food production, and with birth control spreading rapidly in every country and among all classes, the problem may grow less rather than more intense. The problem is in any case one that "may cause wars but is essentially soluble without them." Sir Arthur Salter makes this statement in his published lectures on "Economic Conflicts as the Causes of War," and goes on to say:

Neither war nor the transfer of territory from one country to another is necessary. When Germany, for example, had a large colonial empire, it was not mainly to her empire that her emigrants went; the majority went to a country which offered them a life of equal rights and equal opportunities under another flag. Since the war new restrictions, often for obvious and sufficient reasons, have been imposed by many countries. But surely, if we mean peace, we shall be

able, either by separate action or international agreement, to find sufficient outlets somewhere in the world among the still immense and half-developed areas, for a few "blocks" of surplus population before the pressure bursts into war.

The necessity for ever increasing markets created by mass production must tend toward willingness to permit the distribution of dense populations so that thinly populated regions may be developed and the standard of living raised in the original area. A uniform standard of living throughout the world will also reduce opposition on the part of the more developed countries to immigration from the less developed, and so permit an easier redistribution of peoples. The work of the International Labor Organization is tending toward this end, as, whatever other effects it may have, is the establishment of American owned or controlled factories abroad under the policy, announced by Mr. Ford, of paying the equivalent of American wages to the workers.

This problem, like every other, must be solved on a basis of the facts. In the first place, the needs of nations must be made known. They should be studied and discussed by international groups from the point of view of the general welfare of the world. In 1927 the first World Population Conference was held, and an International Union of Population which includes well-known scientists from the United States was organized.

Race prejudice must be eliminated as far as possible. The feeling of racial superiority is not

unique with the white race—every race feels itself superior to all others—but it is a more or less unconscious argument on the part of the white race for maintaining its present position of political domination in the world. The surest remedy is again wider knowledge of facts, for all investigations go to prove that there is no such thing as inherent race prejudice; prejudice is not inborn, it is acquired. Moreover, research tends to prove that all races of any importance today are mixed races; that so-called racial differences are explained chiefly by differences in historic environment, and have a distinct value for progress and for the enrichment of life. Variations in the mental capacity of racial groups can, it has been found, be largely overcome by education. Modern civilization is a composite of the contributions of all races. The life of mankind is a common adventure in which all have played and play their parts. Social institutions established on the basis of race prejudice perpetuate that prejudice from generation to generation. Their existence must be counteracted by direct teaching and by explanation of this age as one of transition due to increased knowledge of world facts.

Because of constant international travel and contacts, race prejudice promises to be overcome more rapidly than could have been anticipated a few years ago. Frequent contacts and more rapid communication do not necessarily mean greater sympathy or friendliness between peoples. But the fact that various families, snowed in in northern Russia, sitting on the straw mats of their living rooms in Japan,

grouped about the center tables of their libraries in France, on the balconies of their homes in South America, in their homes and offices in the United States, listen to the same radio, follow together the same news, learn together of any important happening in any part of the world whatever, does mean that they will have a greater degree of common knowledge and be influenced by this experience, and that the old idea of the foreigner as someone wholly different and distinct must disappear. What is most needed is recognition of the value of difference and of the right to differ; a sense of "common memories, associations and aims"; mutual respect and tolerance for the sake of a common gain, and as the accepted price of the common benefit of world peace.

Somewhat more localized but undoubtedly deeper international resentment has been created by the recent immigration legislation in the United States than by its tariff policies. Before the World War, except as concerned Oriental nations, the need for labor overcame all efforts to restrict immigration to this country. Chinese immigrants were excluded by law as early as 1882. Japanese immigration was restricted in 1907 by means of "the Gentlemen's Agreement," admittedly very scrupulously carried out by Japan, by which that country agreed to refuse passports to laborers. In the fear that there would be greatly increased immigration from the Far East following the war, the Asiatic barred zone was created by Congress in 1917.

In 1921 and in 1924 laws were passed designed to

select immigration from countries whose peoples were supposed to be more easily adapted to American standards of living. The 1921 law, which created much unnecessary resentment because of the manner in which it was administered, provided that three per cent only of the number of foreign born of any nationality in the United States according to the census of 1910, could be admitted. In 1924 the provision was changed to two per cent according to the 1890 census, and all aliens not eligible to citizenship were entirely excluded. This latter provision directly affected the Japanese, and abruptly discarded the Gentlemen's Agreement without so much as a conference with the officials of Japan. There was strong opposition to this Exclusion Act in the United States, and in Japan it led to widespread protests. The American Ambassador to Japan said when the act was passed, "The Japanese Exclusion Act was, in my judgment, an international disaster of the first magnitude—a disaster to American diplomacy in the Far East, a disaster to American business, a disaster to religion and to the effective work of our American churches in Japan."

The dignity and patience with which the act has been acquiesced in but not accepted as a final arrangement by the Japanese people has gone far to win American sympathy and respect. Other factors are also tending toward better relations between the United States and Japan. Recognition of the dependence of Japan upon her trade with this country has reduced American fear of what once was the

bugaboo of a Japanese attack on our western coast. Better mutual understanding has been created through the international conferences in which both countries have participated, including the sessions of the Institute of Pacific Relations. There is also a growing consciousness of Japan's influence in the Far East, and of the extent to which the relations of that section of the world with Europe and America depend upon the attitude of the government of Japan.

There seems every reason why, under the strict limitation of all immigration now in force, Orientals should be treated on the same basis as other nationals and brought under the quota provisions. Under this arrangement, from one hundred and twenty to one hundred and fifty Japanese and between sixty and a hundred Chinese would be admitted annually, and the chairman of the Immigration Committee of the House has proposed an amendment of the law to this effect.

In the immigration laws of 1924 no restrictions were placed upon the citizens of Canada or of Latin America. A bill introduced in Congress in 1930 would bring Mexico under the quota but would continue to exempt the other countries of Latin America and Canada. There has been strong opposition to Congressional enactment on this matter, not only in Mexico but in the United States, on the ground that it could be as effectively and more harmoniously handled in the State Department by means of an agreement with the Mexican government, which desires and is already taking steps to hold its workers

at home. The action of Congress in continuing to permit unrestricted immigration from South America won high approval in the press of that continent.

Whatever modification of our immigration laws may finally be possible, it is of the utmost importance that the ill will which they inevitably create should be minimized by applying them without racial discrimination and by methods which will arouse as little national antagonism as possible.

Peace and the Status Quo

The fear is often expressed that injustices resulting from the provisions of the Treaty of Versailles and other international agreements can be remedied only by force. Under the League Covenant there is a provision, embodied in Article XIX, which is attracting increasing attention. It is provided that the Assembly "may from time to time advise the reconsideration by members of the League of treaties which have become inapplicable, and the consideration of international conditions whose continuance might endanger the peace of the world." The question is not whether conditions of injustice should be remedied, but whether their one chance of being remedied does not lie in education and peaceful negotiation.

2. The Menace of Armaments

ECONOMIC conflicts menace peace by creating situations to which the reaction has always been war and which therefore release the impulse to war. But there is in armaments a more direct menace, for they strengthen the impulse itself and at the same time undermine the forces of resistance. No disinterested responsible person any longer asserts that armaments preserve peace. On the contrary, statesmen are endeavoring to disabuse the public mind of this delusion. There may have been a time when a nation could hope to achieve effective superiority in arms over any possible enemies, but no one nation can achieve superiority over the rest of the world. The attempt to be adequately prepared, like the attempt to be economically self-sufficient, is hopeless today and increases the dangers against which it seeks protection. As Heywood Broun explains it, a big navy is needed to defend the Philippines, and the Philippines are needed as a coaling station for a big navy.

In a speech before the United States Naval Academy President Coolidge said in 1925:

"I am not unfamiliar with the claim that if only we had a sufficient military establishment no one would ever molest us. I know of no nation in history that has ever been able to attain that position. I see no reason to expect that we could be the exception." And again in a message to Congress in 1927 he de-

clared that competitive armaments "constitute one of the most dangerous contributing causes of international suspicion and discord and are calculated eventually to lead to war." Practically every other President, beginning with George Washington, could be quoted against a large military establishment for this country. One of Washington's many statements on this subject was, "Overgrown military establishments are under any form of government inauspicious to liberty, and are to be regarded as particularly hostile to republican liberty." In signing the Rush-Bagot Treaty providing for the disarmament of the Canadian-United States boundary, President Monroe said, "Preparation for war is a constant stimulus to suspicion and ill will."

Realization of this danger in armaments, and their tremendous and increasing cost, have led since the beginning of the century to a succession of efforts to bring about their limitation and reduction. The First Hague Conference in 1899 was called for this purpose, but it was found impossible even to discuss the subject at any length, and from the program of the Second Hague Conference in 1907 it was entirely omitted, a fact which emphasizes present progress along these lines.

Having in mind the competition in armaments between Germany and England which had preceded the World War, the delegates to the peace conference at the conclusion of the war stipulated that Germany should be disarmed "in order to render possible the initiation of general limitation of armaments in all

nations," while the following statement was introduced into the Covenant of the League of Nations:

The members of the League recognize that the maintenance of peace requires the reduction of national armaments to the lowest point consistent with national safety and the enforcement by common action of international obligations.

The members of the League are further called upon to exchange full and frank information as to their armed forces and military appropriations, and the Council of the League is authorized to draw up plans for the reduction of armaments and to consider how the evil effects of the private manufacture of armaments can be prevented.

Committees formed to consider reduction of armaments have been at work since 1920, while since 1925 a preparatory commission has been attempting to work out a draft for a disarmament agreement to be submitted to a general disarmament conference which it is hoped will meet not later than 1932. Before the technicalities of this subject can be decided there must be a reconciliation between the point of view that security based on guarantees of armed assistance from other nations must precede national disarmament, and the view that security must rest on the power of public opinion in an enlightened electorate. It is generally accepted that the first point of view is that of the French government, and the second has been represented by officials of the United States.

The position of the United States as stated by Secretary Kellogg in 1928 is that it "cannot obligate itself in advance to use its armed power against any other nation," nor has it been willing to agree to sever economic relations. The chief objection to such a pledge grows out of the difficulty of determining in any given case which was the aggressor nation, since the aggression may date back of the actual attack or invasion to policies calculated to provoke the use of force. The definition generally agreed upon is that refusal to submit a case to arbitration constitutes aggression. Whatever the right or wrong of its position, the United States, by insisting upon deciding for itself whether it will maintain trade relations with nations engaged in hostilities, and by refusing to accept the verdict of the rest of the world as to when a nation is an aggressor—or even as yet to agree to confer on the subject—prevents definite commitments to impose even economic penalties as international guarantees of security.

Naval Disarmament

While the League has attempted to work out a plan for general reduction of land and naval armaments, conferences among the larger naval powers have been able to reach important agreements on the limitation of naval strength.

The Washington Conference for the Limitation of Armaments, called by the United States in 1921 in an effort to check post-war competitive building pro-

grams, resulted in the first multilateral agreement for limitation of armaments. Two factors in its success need to be kept in mind for the future. The first is that the conference was called in response to an active organized public demand, which continued to make itself heard throughout the period of the conference. The second is the boldness of the policy announced at the first session by Secretary of State Hughes. Neither of these factors has been present to a like degree in subsequent conferences. The Washington Conference resulted in a fifteen-year treaty establishing a 5-5-3 ratio in battleships for the United States, the British Empire and Japan, with the lower figure of 1.67 for France and Italy. It limited the quota of battleships to a figure which required the actual destruction of some ships. On this basis certain Far-Eastern problems were adjusted, and relations between Japan and the United States noticeably improved. The Washington Treaty was followed, however, by competition in cruiser construction.

In 1927 President Coolidge called a second conference for the limitation of the classes of ships not affected by the Washington Treaty. This conference was a complete failure inasmuch as Great Britain and the United States were unable to reach any agreement on cruisers. The question of the freedom of the seas was held to be an underlying cause of the failure, while a more obvious one was the domination of the conference by naval officials.

Influence of Munition Manufacturers

Behind the influence of naval officials was the influence of shipbuilders and manufacturers of munitions, as was later revealed before a Senate investigating committee by William B. Shearer, their representative at Geneva.

The extent of the influence of armament firms on the policies of governments had been brought out before this time in public documents and Congressional debates. International influence has been revealed in the deliberate cultivation of war scares, in bribery of the press to egg one nation on by accounts of what another is supposed to be doing, and by sales of the materials of war to foreign countries, irrespective of the circumstances existing in the countries concerned. The result of this latter practice was that German soldiers were killed by hand grenades for which the British had obtained the patent rights from Germany, that German firms sued England for payment of royalties on the grenades, and that European troops fighting in the Near East were attacked with weapons bought from their own countrymen. Although armament firms of Germany and France are reported to have combined, the French branch is encouraging the building of forts along the German-French frontier.

The dangers of this situation are testified to in these recommendations of the League of Nations Disarmament Commission:

Persons who own shares in private munitions factories may not do so in similar enterprises in other countries.

Persons who own shares in private munitions factories, or members of their directorates, may not acquire ownership of newspapers, control them, or exert influence upon them.

London Naval Conference

With the signing of the Kellogg Peace Pact the situation was believed to be so altered as to justify a third naval conference, which was called by England in agreement with the United States, and which met at London in 1930. After fourteen weeks of constant deliberation a treaty was agreed upon by the British Empire, Japan and the United States, which, although it did not fulfil the hopes of the American and British people for large reductions in naval expenditures, did accomplish notable results. Under the London Treaty all classes of ships not covered by the Washington Conference were limited in such a way as to give the United States parity with Great Britain, and Japan a somewhat greater relative strength than that indicated by the 5-5-3 ratio of the Washington Treaty. The general limitation of navies by international agreement marks a great advance and logically implies reduction. The treaty was ratified with a vote of fifty-eight to nine by the United States Senate on July 21, 1930, and England's ratification followed soon thereafter.

Under the treaty there is to be an actual reduction

of the present battleship, submarine and destroyer fleets of the three powers, including the actual scrapping of battleships: five by Great Britain, three by the United States, and one by Japan. France and Italy, the other two powers attending the conference, joined in an agreement extending for six years the battleship holiday which under the Washington Treaty was to have ended in 1936. It is anticipated that this means the doom of battleships as a class, for so many will become obsolete during the period that it is not to be expected that any nation will desire to incur the expense of replacing them. All five nations likewise agreed on restriction of submarine warfare.

The most critical problem before the conference had to do with the cruiser fleets of Great Britain and of the United States. The British government reduced its demand from seventy to fifty cruisers, of which fifteen are to carry eight-inch guns. Japan agreed not to increase its cruiser fleet. The United States under the treaty is granted eighteen cruisers, as compared with the British fifteen, carrying eight-inch guns, and is permitted to build six-inch gun cruisers to within fifteen thousand tons of the British total. Naval officials of the United States wanted twenty-one cruisers with eight-inch guns, and it is on this point that they opposed the ratification of the treaty when it was before the Senate.

As a matter of fact, in all three countries ratification of the treaty was opposed by certain naval and military officials, men "handicapped," according to

Secretary Stimson, "by a kind of training which tends to make them think of war as the only possible defense against war. . . . Under the circumstances they are naturally against all naval limitation, for it is difficult for them to see that naval limitation itself, by checking mutual suspicion and promoting goodwill, is one of the most effective preventives of war." In the United States the *Army and Navy Journal*, in its opposition to the treaty and in contradiction of the principle accepted in the Kellogg Pact, went to the extreme of saying that our traditional policy of defense so far as the Pacific coast was concerned was a "strong offensive" of which the London Treaty supposedly deprives us.

Ratification of the treaty was supported by the organized peace forces of the United States with the reservation that they would oppose building up to the figures allowed under the treaty, since to do so would weaken the Kellogg Pact and create a spirit of distrust in the world.

As for the expense of building to the limits allowed this country, Representative Burton L. French, chairman of the House Sub-Committee on Naval Appropriations, stated in a speech before Congress on May 9, 1930, that it would cost from \$750,000,000 to \$1,000,000,000 between now and 1936, and that the annual naval construction program on this basis would require from \$125,000,000 to \$150,000,000. He concluded by saying:

From the standpoint of national finances, I submit, there can be no justification for any such expenditure

of money, an expenditure that would treble the appropriations that we have made for new construction work on an average for each of the last ten years. . . .

It would be a perversion of the magnificent work of President Hoover and Prime Minister MacDonald, and the able delegates to the London Conference, to transform a limitations agreement into a mandate for expansion programs. . . .

Fighting craft mean auxiliary craft. Fighting craft mean expansion in navy yards. Fighting craft mean personnel, both officer and enlisted personnel. The expansion of the navy of the United States to the limits that would be possible were that to be the interpretation of the London Treaty, would mean the increase of the annual burden of naval appropriations from an average of about \$350,000,000 annually, as it has been during the last eight years, to an annual cost of between \$500,000,000 and \$600,000,000.

Whether the country does or does not build up to the limits permitted it under the London Treaty is a question yet to be determined by the people of the country, who, under the Constitution, are given the responsibility of determining the size of the country's armed forces.

The chief reason that Italy and France did not join the other nations in the limitation provisions of the London Treaty was the existence of certain political differences between them. Italy demanded naval parity with France, as a matter of prestige and because of her desire to obtain control, for the expansion of her population, of territory in Africa now under French rule. France refused to grant this de-

mand. It was understood, however, that conversations between the two countries would continue, which they did with the result that a six months' naval holiday was agreed upon in order to provide further opportunity for discussion.

The subject of airplane disarmament has not been raised at any naval conference, but following the Geneva disarmament conference the Labor Party of Great Britain submitted the following resolution to Parliament:

In view of the growing menace to civil communities in the development of methods of air warfare, this House regrets that His Majesty's Government have failed to make any proposals for securing international agreement on the question of aerial disarmament for the abolition of military and naval air forces and the establishment of international control of civil aviation.

As the destructiveness of the weapons of war increases and war budgets become steadily larger, there is growing recognition of the absolute need for more drastic reduction of all armaments. The Women's International League for Peace and Freedom, through its national branches, circulated during the summer of 1930 in many countries a petition calling upon governments for total and universal disarmament. It described government assurances of peaceful policy as "valueless" so long as measures of disarmament are delayed. In a recent trans-Atlantic address, one of the greatest of British statesmen,

Lord Robert Cecil, declared disarmament and peace "almost interchangeable terms."

Militarizing Public Opinion

It is conceivable that armaments may exist and nations refrain from using them, but also it is obvious that the readier to hand lies equipment for war the more persistent and emphatic must be the demand for peace. But the citizen point of view is steadily attacked by the propaganda which military officials feel is necessary in order to build up a public opinion which will give them the men and appropriations they need to carry on their job. "Democracies," President Hoover said in his Memorial Day address in 1929, "can only be led to undertake the burdens of increasing naval construction by continued appeal to fear, by constant envisaging of possible conflicts, by stimulated imaginings of national dangers, by glorification of war."

When military officials attempt to influence public opinion by these means, to call such officials militaristic is merely to shift the burden of responsibility from the citizens who employ them. It was the citizens to whom the founders of the republic gave the power to determine the size and character of the country's military machine. The influence of military authorities must none the less be guarded against, particularly at a period like this, of rapid and fundamental change. As Representative Ross Collins of Mississippi said in the House on January 10, 1930,

“Soldiering is a very old profession and has some very rigid traditions and attitudes. Army officers are not always awake to changed conditions, and often stick to old methods until forced to give them up.” It is the business of military men to build up as efficient a military machine as possible, but it is for Congress to say how much of the resources and energy of the nation should be allotted to this preparation for war.

Military Training in the Schools

Unable to secure the passage of the universal military service bill which they proposed at the end of the World War, the military authorities obtained the passage of the National Defense Act, under which the various activities they are carrying on in the schools and colleges and among the citizens in general are authorized.

The extent of these activities is just beginning to be realized. They begin, indirectly, with the youngest children. A book has recently been published in which experienced officers describe how to play in the most realistic fashion with toy soldiers. In the junior and senior high schools there are cadet corps under the instruction of army officers, and such officers have also recently obtained permission to act as masters in Boy Scout organizations.

In the colleges and universities there are Reserve Officers Training Corps, with army officers assigned as instructors and with every feature to make the courses attractive, including free uniforms and over-

coats "suitable for any occasion," polo ponies, the prettiest co-eds as honorary officers who are featured at all ceremonies in dashing uniforms with swords of appropriate size, and state contests with much extra-curriculum activity and favorable publicity. In 1929-30 there were 145,902 students taking these courses in 288 colleges and schools. In 159 institutions the military courses were compulsory, although it has been officially decided by the Attorney General of the United States that even in Land Grant colleges such courses need not be compulsory. Seventeen hundred and sixty regular army officers are assigned to the work of military training in the schools, the cost of which in 1930 was \$2,677,917, and the estimate for which in 1931 was \$4,000,000.

In New York, New Jersey, Virginia and Massachusetts commissions have been appointed, and city surveys have been made in Salt Lake City and Sacramento, to consider the value of military training in the schools, and all alike advised against it. During the last year and a half, the Thomas Jefferson High School, New York City, discontinued military drill; the high schools of Sacramento made drill elective; in Northwestern University, the California Institute of Technology, and Denison University the R.O.T.C. was discontinued; in De Pauw University it was changed from compulsory to elective; and it is to be discontinued in September, 1930, by Emory University. More than forty other universities had previously done away with the compulsory feature of the training, while Columbia has abolished it alto-

gether. Much of the severest criticism of compulsory training is to be found in student papers and student organizations, and in a number of universities special student leagues have been formed to accomplish its abolition.

Educational authorities throughout the country and many army officers are on record as opposed to military training for boys. Physically it is claimed to be less beneficial than other forms of activity, if not positively harmful. Intellectually it is held to decrease the spirit of independence and initiative needed in citizens of a democracy.

The claim is constantly made that these school military courses are citizenship courses, and are not designed to train young people for war. If this is the case, it is difficult to explain, from the point of view of either the army or the schools, why army officers are assigned as instructors. Supposedly the colleges themselves are designed and able to train their students in good citizenship, yet the college faculty has no control whatever over courses given by army officers.

The War Department View of Citizenship

Some conception of the ideals of citizenship which are taught in the military courses in the schools may be gained from the "Training Manual on Citizenship" published by the War Department. The "plan of instruction" recommended is as follows:

The didactic method concerning facts of history, social changes, economic development, and basic

principles of our Government will be used, without discussion and without argument, special emphasis being given to the fact that the United States is a republic, not a democracy.

Democracy is later defined as follows:

A government of the masses—Authority derived through mass meeting or any other form of "direct" expression—Results in mobocracy—Attitude toward property is communistic, negating property rights—Attitude toward law is that the will of the majority shall regulate, whether it be based upon deliberation or governed by passion, prejudice and impulse, without restraint or regard to consequences—Results in demagogism, license, agitation, discontent, anarchy.

It is said to be "human nature for the strong to take advantage of the weak." It is also said that:

With our growth of population, wealth, and standing among the nations, we have learned that lack of adequate preparation in time of peace was the most certain way to encourage attack by other nations.

Our government, it is admitted, has "from its inception opposed the idea of militarism," but military training is held to be "not militaristic."

On the contrary, it is greatly beneficial to the youth of America. It builds men physically, morally, and intellectually, and inculcates obedience, self-control, leadership, and loyalty. . . . Business invariably gives preference to the young man who has had training in military leadership.

War in the future is taken for granted:

All the wars of the future will include science and machinery. . . . America has always endeavored to maintain peaceful relations with other nations. Yet practically every generation has been compelled to take up arms either in defense of the nation or the principles set forth in her Constitution.

"Puppy Patriotism"

But if it is to be expected that the idea of citizenship given in a military training course would tend to be somewhat militaristic, it is harder to understand why so inaccurate a conception of war is created as must result from the introduction of polo, rifle matches, shining uniforms, and honorary colonels into military training courses. Representative Ross Collins of Mississippi has expressed the hope that the students "never read any realistic war book to cast a shadow across the fun they are having." And the New York League of Women Voters has published, under the title "Puppy Patriotism," comments on this phase of military training from which these paragraphs deserve to be quoted:

In the military training classes brought since the war into schools and colleges we are including an attractive and decorative feature, girl auxiliaries with girl officers playing at learning how to fight.

To anyone who has seen war, to anyone who has imagination to perceive what it means, this popping in of young girls in natty uniforms, with light-weight

arms, is a travesty, is even a sacrilege. . . . It makes a game of what is, whether wrong or right, whether folly or disaster, the ultimate sacrifice. We wonder that girls of intelligence can be found to lend themselves to so undignified a part, and we wonder that the boys have not realization enough of the gravity of what they are undertaking to resent this turning the whole business into *opéra bouffe*. The case for military training in our schools is weak indeed when only by parlor tricks can young American men be induced to take the course. If we are to make soldiers let us make real ones, but soldiers are made by calling forth the stern devotion of men and women, not by hiding from them the true face of battle, not by treating this insane business of killing and being killed as a dress parade.

If war comes (and that will be only because we fail to use just means of settling our differences), women have a part, grim also, and sorrowful beyond that of men, but they do not prepare for it by playing with gilt buttons and toy swords on the school campus.

Citizens' Military Training Camps

Adult citizens are reached through the citizens' military training camps, the advertising posters for which alone cost \$100,000; through the activities of the National Guard; through the division of the country into corps areas in which leading civilians are appointed to cooperate with army officers in arranging for the quick mobilization of all supplies needed in war; the mobilization of industry by the award of contracts to go into effect immediately upon the

declaration of war; membership of reserve officers in chambers of commerce, Rotary Clubs and other organizations; appointment of citizens' defense committees to work out plans for the defense of strategic cities; the appointment as civilian military aides of men influential in groups such as the American Federation of Labor and the organized motion picture producers. Efforts to enlist the active cooperation of organized women's groups and to break down women's so-called psychological resistance to war, have failed up to this time with most types of organizations; their success with a few groups, as in the cases of the Gold Star Mothers and the Daughters of the American Revolution, is notorious.

The number of military headquarters of one kind or another scattered throughout the country and forming centers of influence is 5,829. The number of individuals actually enrolled in the military establishment has been steadily increasing since 1924. In a speech urging a reduction in military expenditures on January 10, 1930, Representative Collins gave the following figures proposed for 1931:

Regular army.....	205,177
National Guard.....	192,000
Organized Reserve (deducting mem- bers of National Guard).....	107,344
R.O.T.C.....	147,402
C.M.T.C.....	37,976
Rifle Teams.....	110,000
	<hr/>
Total.....	799,899

In 1927 the Sub-Committee on Appropriations for the Navy in its report to the House inserted this warning as to the growing influence of the various reserve organizations:

That the reserves have a necessary and important place in our scheme of national defense there is no question. That there should be a limit, however, there should be no question. . . . Unless it is watched and closely watched, it will expand to the point where we will have accomplished by indirection what we have always striven to avoid directly, and that is the establishment of a large force in this country possessing military views and tendencies which will outnumber and outweigh in voice our regular establishments.

Recently, under the direction of retired army officers, an R.O.T.C. Association has been organized, one of the avowed purposes of which is "to study the legislative needs of the R.O.T.C., especially the matter of budget estimates and appropriations, and to appear before committees of Congress on such matters." It has already outlined a national propaganda campaign.

A Citizen's Responsibility for Peace

There are many difficulties and technicalities involved in the reduction of armaments which ordinary citizens cannot be expected to understand, but if they sufficiently understand the absolute need of world peace, and the danger and cost of excessive arma-

ments, statesmen will find ways and means of solving all technicalities. The important point to bear in mind is the citizen's responsibility. To quote Secretary Stimson:

From the very foundation of their government the American people have placed the decision of these matters in the hands not of their admirals and generals, but in the hands of their civilian representatives. By our Constitution the size and character of the American fleet, so far as it is determined by appropriation, rests with the President and Congress; so far as it is determined by treaty it rests with the President and the Senate. . . .

Those Americans today who are suggesting that the size and character of the American fleet must be determined solely in accordance with the views of the admirals of the fleet, are not only seeking to reverse the traditions of three centuries but are suggesting the surrender of what has hitherto been regarded as one of the most priceless rights of the American people, and one most necessary for the protection of its liberty.

So long as the machinery of war stands ready in every country to be set in motion at a word of command, it is as reckless as piling timbers near an open flame to permit economic or other problems to develop to a point of acute conflict between nations. "Agencies," as President Hoover urged upon the Daughters of the American Revolution at their convention in 1930, "for regular, methodical disposal and solution of controversies, so as to assure justice and

avoid the arousing of national emotions," need to be created. Public opinion on its part must exert its influence not only at times of crisis to demand peaceful settlements, but constantly, so that not war alone but policies making for war will be avoided.

Patriotism Today

Fundamental to all wise national policies is the general conception of what the nation is. The idea, commonly known as nationalism, that a nation can be isolated, self-sufficient, a wholly sovereign unit, in a position, as Harold Laski has put it, "to will acts of universal reference without being called to account for them," is held by many to be the chief obstacle to the establishment of peace. It is an idea based on complete ignorance of present world facts. A nationalistic spirit, although often identified with patriotism, is actually incompatible with it, for love of country means a desire to serve its best interests, and ignorance or misconception of facts makes intelligent service impossible. To oppose this type of nationalism is not to oppose patriotism. Love of country is no less needed, and should be no less an incentive to sacrifice and service, but its expression should be in harmony with the facts of the world we live in, rather than of the world of yesterday. Today "disloyalty to the whole means disloyalty to every part."

There was a time a few generations ago when the nation was the larger conception toward which the family and local loyalties were reaching out, and they

WHAT DELAYS THE ABANDONMENT OF WAR? 17

persisted within it. Today the larger conception toward which the people of all nations are feeling their way is the world community in which each nation has its place, in which the special contribution of every nation is needed, and in which all nations will find fuller life. When the fact of a world community is accepted as the basis of men's thinking, and its opportunities for achievement are opened to their imaginations, no obstacle will prevent the swift establishment of peace.

PART FOUR

FORCES MAKING FOR PEACE

1. The Organized Peace Movement

THE TREND of the times is toward peace. Yet if today the world is allowed to drift it will drift to war.

Throughout history two forces can be traced, one leading to the union of men in larger and larger co-operating groups, the other to conflict between groups, conflict growing in intensity and power of destruction as the groups have grown in size and power.

Ultimately the tendency toward union must result in world organization and world peace. But so far as the immediate future is concerned, there are two possibilities. The forces making for union and cooperation may result in the formation of a world cooperative unit, and international war be crowded out of the picture. Or the forces making for division will prevent world organization at this time and compel a competitive organization by continents or races, with the probability of wars such as have never yet been equalled in power of devastation. Which of these two possibilities actually awaits mankind depends upon the deliberate effort which the men and women of today put into the organized movement for peace.

Beginnings in the United States

Organized effort for peace began in the United States more than a hundred years ago. It was the natural result of the strong sentiments expressed against militarism and all things military by the men who organized the democratic government of the United States. Standing armies were to them a part of the pomp of kings, and could be given no place in the new government if the people wished to preserve their liberties. The Constitution itself attested the peace convictions of the founders by giving to Congress, instead of to the Executive, power to make war; by putting civilians in control of the army and navy; and by restricting the war power of Congress itself, through the limitation of military appropriations to periods of two years. Even before the Constitution had been adopted, Samuel Adams wrote a letter for the Massachusetts Assembly to that state's representatives in Congress urging that the government take any action it could toward the abolition of war. Benjamin Franklin sent a copy of the Constitution to friends in Europe, suggesting that the nations of Europe might also form a federal union in the interest of peace. George Washington wrote the secretary of the first commission sent to Europe that it was his "first wish" to see war abolished, and later, as has already been pointed out, reintroduced arbitration as a method for settling international disputes.

No wonder, then, that the leading citizens organized for peace, and that the first society organized in

New York state in 1815 was promptly followed by others in ten of the thirteen states. Thomas Jefferson himself was an honorary member of the Massachusetts society. The chief emphasis of these early peace societies was on arbitration. The leaders went up and down the land preaching the theory of peace and arbitration. Resolutions were introduced in state legislatures and in Congress and were directly influential in the establishment of The Hague Court of International Arbitration. Generation by generation, some of the best known names of the statesmen and leaders of American thought have been included in the membership lists of the peace societies—Noah Worcester, William Ellery Channing, William Lloyd Garrison, John Greenleaf Whittier, Ralph Waldo Emerson, Henry Wadsworth Longfellow, Oliver Wendell Holmes, Charles Sumner, John Hay, William Howard Taft. The peace movement is thus an old and a patriotic movement, in line with the traditions and policies of this government, a movement which any citizen loyal to the traditions and policies and efforts of the country should aim to promote.

The complete suppression or quiescence of the peace movement during the World War led to doubts as to the sincerity of peace sentiment, but with the conclusion of the war new societies were quickly organized and those which had survived resumed their activities. Peace sentiment was strong enough promptly to defeat measures urged by army officials for the introduction of universal military training in this country.

Disillusionment as to the war's purposes followed the signing of the Treaty of Versailles. The treaty itself incorporated many of the provisions of the secret treaties based on the old system of the balance of power. Illuminating official information as to the war's underlying causes was published. The economic results of the war had been obviously disastrous to both sides. The fact that such large numbers of men and women, soldiers and nurses, had come in direct contact with the war, and that to a greater extent than in previous wars educated men served as common soldiers and wrote of their experiences led to widespread knowledge of what modern war actually is. Furthermore, women had come into political power, and the general belief in their instinctive opposition to war made them felt as a strong potential influence for peace. These things all contributed to a new peace effort.

Senator Borah's suggestion in 1920 that this government call a conference for the limitation of armaments gave sentiment for peace something tangible and concrete around which to organize. When the administration had for some time neglected the suggestion, a small group of women in Washington organized an Easter mass meeting at which Senator Borah spoke and renewed his proposal. Women's groups and the federated church bodies hurried to support the plan. When the conference had finally been called by the United States, the various peace organizations met in Washington to support the government's effort and in every possible way to

insure success. Seventeen national organizations united in the National Council for the Limitation of Armaments, since become the National Council for Prevention of War, which opened headquarters within a block of the conference's headquarters and held meetings throughout its sessions. The success of the Washington Conference and the opportunity it offered to work with the government in promoting peace greatly encouraged the peace movement.

The Peace Movement Abroad

In Europe the devastating material effects of the war, the unemployment and poverty which it had caused, led to what in many places could best be described as a popular uprising for peace. In England the attitude of the organized workers prevented an outbreak of further warfare in the Near East. In both England and France governments committed to peace policies came into power.

Today the peace movement is represented in every country and is confined to no one class. In some countries its main strength lies in the women's organizations and in the churches; in other countries it lies in the labor movement. The movement for peace should be called worldwide rather than international, for it is not as yet internationally coordinated. Such coordination may well be the next step, since to establish peace will require the simultaneous and cooperative action of many governments. It may be because the movement is not international in character that

little is known in one country of what is being done in other countries, and every now and then someone grows alarmed over the idea that the people of this country are pressing forward toward peace more rapidly than are the people of other countries. Actually, the peace movement is more vigorous, more fundamental, and more radical in certain aspects in other countries than it is here.

In England the surest proof of the power of peace sentiment lies in the fact that the British Labor Party, which during its first term in power in 1924 consistently devoted its best efforts to the establishment of peace and in 1929 campaigned on peace policies, was restored to office. It was in England that the famous Ponsonby letter was signed by over 128,000 men and women, declaring that, in the conviction that all disputes are capable of settlement by arbitration, they would refuse "to support or render war service to any government which resorts to arms." While the Kellogg Pact was pending, twenty-eight women's organizations in Great Britain united in the Women's Peace Crusade demanding ratification. In the Parliamentary campaign following the acceptance of the Pact, these same organizations formed seventy-five crusade committees throughout the country, held more than a thousand meetings, and arranged deputations from their constituents to all Parliamentary candidates to inquire whether they would observe the principle of the Pact, vote for acceptance of the Optional Clause of the World Court, and actively work in Parliament for the peace-

ful settlement of international disputes and for the reduction of armaments. A declaration on "The Schools of Great Britain and the Peace of the World" has been adopted as a guide to teachers, and a very elaborate program is carried out in the schools, designed to encourage a spirit of world cooperation and understanding, and a convinced support of the League of Nations. The British League of Nations Union has a larger individual membership than any other organization in the world devoted exclusively to peace work, including more than 700,000 names. The British National Council for Prevention of War includes over forty organizations, of which one is the British Cooperative Union with a membership of several million.

In France forty-one organizations are engaged in peace work, including women's, church, commercial, college and political groups. One of the most striking among them is the organization of young people known as the Volunteers of Peace, which each year brings about a friendly gathering of hundreds of the young people of France and Germany. In 1929 this meeting took the picturesque form of an international youth crusade for peace. At cities along all the frontiers of France columns were formed which marched slowly upon Paris, holding peace meetings and gaining recruits on their way. In Paris the adventure was concluded with a great mass meeting. The teachers in the French public schools are steadily promoting better international understanding. They have demanded and obtained the revision of text-

books which foster a war spirit; they arrange yearly for the exchange of students with other countries; they take an active part in international educational organizations. Following the adoption of the Briand-Kellogg Peace Pact the Minister of Education ordered copies distributed in all intermediate schools, with instructions to teachers to explain its significance.

In Germany the number of peace organizations is also large. There are forty-six organized groups, many of which are united in a central organization. The German Constitution itself calls for the education of children "in the spirit of German national culture and international conciliation." The teachers of the country, through the General Association of German Teachers with its membership of 150,000, take part in the work of the International Federation of Associations of Teachers, and collaborate with the teachers of France, England and several of the smaller countries of Europe in "the promotion of peace." A special organization has been formed which arranges for exchange visits each year during the vacation months between several hundred German boys and girls and the boys and girls of France, England, and other European countries. A letter similar to the Ponsonby letter in England circulated in the western part of Germany received in three months 137,000 signatures. The establishment of an Academy of Peace has been announced by the Minister of Foreign Affairs, to be dedicated to the memory of the late Gustav Stresemann, who as Foreign Minister was so largely responsible for the reconcilia-

tion of France and Germany. This academy is to be devoted to a study of means of maintaining peace much as war colleges have been devoted to a study of ways of waging war.

In Japan there are over fifty international organizations, some of purely Japanese origin, others branches of international associations originating in other countries. Eighteen of these are directly concerned with the promotion of peace, and all indirectly contribute to international understanding. The Japanese League of Nations Association adopted resolutions in 1929 approving the Kellogg Pact, endorsing the aims of the London Naval Conference, recommending a five-year naval holiday, reduction in capital ships, a shorter period of military service, separation of military and educational activities, limitation of the air budget, and abolition of chemical warfare. The Department of Education has introduced into all textbooks a chapter on international cooperation and the League of Nations, and has undertaken not only to eliminate unfriendly references to other countries but to include an account of their great men.

Throughout the rest of the world, not including the United States, there are, according to latest estimates, two hundred and thirty-two organizations concerned with international peace. Even in Italy and Russia peace work goes on. According to the Peace Yearbook published in 1929 by the British National Council for Prevention of War, there are listed in Italy five organizations interested in the promotion

of peace, and the effort of the present government to militarize the youth of Italy reflects immediate policies rather than the traditional attitude of the Italian people.

As for Russia, the people of the country have long been known for their peaceful disposition, and it is said that uprisings in Russia have always resulted from the rebellion of the common people against the prolongation of a war. While it is true that at present the Russian government is carrying out an extensive program of military training, it was this same Russian government which was the only one to propose the adoption of a policy of complete disarmament at one of the recent meetings of the League of Nations Disarmament Commission. The question is frequently raised as to how much responsibility for the militarism of Russia rests upon those nations which have refused to recognize its government, and so have created in Russia a feeling of antagonism, distrust and fear toward the rest of the world. Recognition by this country has long been advocated by the chairman of the Senate Foreign Relations Committee, and is urged today by many business interests as well as by liberal sentiment in this country.

International Associations

A more definitely international character is given the peace movement by organizations which have branches in many countries.

The World Federation of Education Associations,

formed in 1923, brings together teachers and educators from Europe, America and Oriental countries. Over six thousand delegates attended its biennial meeting held in Geneva in 1929, where the major emphasis was on promotion of world peace.

The World Alliance for International Friendship Through the Churches, which has branches in twenty-nine countries, is (at the writing of this book) arranging a World Conference for International Peace Through Religion, probably to be held in Geneva in 1931. At this conference for the first time in history representatives of all the great religions of the world will meet to discuss ways and means of making their influence effective for world peace.

Representatives of women's organizations from all countries meet at the conferences of the International Alliance for Suffrage and Equal Citizenship, of the Women's International League for Peace and Freedom, of the International Association of University Women, of the International Council of Women, of the World Woman's Christian Temperance Union, of the International Council of Nurses, and other professional associations. Through the Inter-American Commission of Women the women of North and South America have united in a joint effort to obtain through an international treaty equality with the men of their countries. The Committee on the Cause and Cure of War is rapidly developing far-reaching international affiliations. Women from twelve countries met at the first Pan Pacific Conference of Women held in 1928. A second meeting is called for

1930. All these organizations have the promotion of peace as part of their program, or indirectly are potent forces in creating better international understanding.

Young people's organizations, both the religious and the academic, also supply important international links. The World's Young Men's Christian Association and Young Women's Christian Association, the International Society of Christian Endeavor, the Epworth League, the International Student Federation, and for the younger boys and girls the Knighthood of Youth and the Scout, Campfire, and similar organizations, all hold international conferences and carry out the international brotherhood idea in their national programs. The largest of the young people's gatherings was the Boy Scout Jamboree in 1929, when fifty thousand Scouts representing forty-two nations met in England.

Four hundred and forty young people, delegates from thirty-two countries, held their own World Youth Peace Congress in 1928 in Holland, "to stimulate and promote a study of the basic causes of war and their elimination, and to focus the enthusiasm and power of the youth of the world upon the development of agencies for dealing with the problem of war." A permanent committee was elected to act as a clearing house and to organize a second world conference. The American Committee of the World Youth Peace Congress was the group through which American delegates to the congress were organized.

The Peace Caravans touring the highways and

byways of the country every summer and stopping for lectures and discussions as opportunity offers, are one of the interesting projects carried out by young people. They were originated by the American Friends Service Committee and are also sent out by the Church of the Brethren with headquarters in Elgin, Illinois.

The International Chamber of Commerce, Rotary International, International Kiwanis, and organizations of special groups are bringing the business and commercial interests into touch across national boundaries. Resolutions adopted by the International Chamber of Commerce at its last meeting in 1929 included this statement:

The International Chamber of Commerce is convinced that the world of business must devote itself zealously to promoting the conception of peace summed up in the words Security, Arbitration and Disarmament, and must exert its influence to prevent causes of economic friction which may result in war. Nations failing to adopt these methods should have no support or encouragement from the commercial world. Business men specifically condemn any desire for profits arising from war trade.

The Rotary International, which has over three thousand branches in sixty-two nations, has as one of its objects "to encourage and foster the advancement and understanding, goodwill and international peace," expressing to the London Naval Conference a message overburdened with "tremendous interest in the reduction of armed armaments."

In the professional world scholars are recognizing the need to "draw more fully upon the common treasure of knowledge, methods and discoveries," and in all branches of learning are forming international bodies such as the International Research Council, which is devoted to scientific studies, the International Union of Academies interested in the social sciences, and the International Committee on Historical Sciences. Cooperation among all groups of intellectual workers and institutions of learning is consistently promoted by the Committee on Intellectual Cooperation of the League of Nations. The International Bureau of Education by means of conferences and publications keeps teachers in touch with educational progress in all countries.

This rapid summary showing the extent of the forces working for peace throughout the world makes it clear that there is little chance that peace sentiment in the United States will dangerously outdistance peace sentiment abroad.

Absolute Pacifists Here and Abroad

In the United States the peace movement is both less radical and less politically minded than in some other countries, such as England, where political parties base their campaigns on peace issues. Of all the peace organizations in this country there are, aside from religious groups, only the Women's Peace Union, the Women's Peace Society, the Fellowship of Reconciliation, the War Resisters' League and the

Pacifist Action Committee which includes representative bodies of the Quakers, Dunkards and Mennonites, that take the absolutist position against war, and only the two women's organizations require a pledge from their members that they will not participate in war. The Women's Peace Union has introduced in Congress a constitutional amendment, known as the Frazier amendment, making it illegal to prepare for, declare or carry on war, or to raise, appropriate or expend funds for war purposes.

It should be stated that although absolute pacifism as a practical method of bringing about the abolition of war has met with little support in this country, respect for the right of the individual to refuse on conscientious grounds to bear arms has steadily grown. One indication of this was to be found in the vigorous expressions of disapproval in the press in regard to the decision of the Supreme Court refusing citizenship to Madame Rosika Schwimmer because of her refusal to bear arms. The dissenting opinion of Justice Holmes in which Justice Brandeis concurred (Justice Sanford dissented on other grounds) was widely acclaimed. His opinion included this statement:

. . . If there is any principle of the Constitution that more imperatively calls for attachment than any other it is the principle of free thought—not free thought for those who agree with us, but freedom for the thought that we hate. I think that we should adhere to that principle with regard to admission into, as well as to life within, this country. . . .

And recurring to the opinion that bars this applicant's way, I would suggest that the Quakers have done their share to make the country what it is, that many citizens agree with the applicant's belief, and that I had not supposed hitherto that we regretted our inability to expel them because they believe more than some of us do in the teachings of the Sermon on the Mount.

The National Study Conference of the Churches, arranged in 1930 by a Committee on the Churches and World Peace which represented thirty-seven church bodies, called upon the government to respect "the principle of free conscience with regard to war," and affirmed "the duty of the church to support with moral approval individuals who hold conscientious convictions against participation in military training or military service." The Northern Baptist Convention and the Universalist church have adopted similar pronouncements. The Eastern Synod of the Reformed church in the United States has claimed for its members "the right and liberty to speak at any time contrary to those who may temporarily be in control of the government."

Following the Supreme Court's decision in the case of Madame Schwimmer, the Griffin Bill was introduced in Congress, to amend the naturalization law to provide that no person shall be debarred from citizenship by reason of his or her religious views or philosophic opinions with respect to the lawfulness of war as a means of settling international disputes.

The Peace Movement in the United States

There are in the United States over two hundred organizations working in one way or another for peace. The fact that they emphasize different phases of the problem and different methods of solving it does not prevent their exerting a united influence. The establishment of peace requires many changes in world relations; there are many methods by which international disputes may be peacefully settled. A peace movement in complete agreement on policies and methods is therefore impossible, and under the circumstances not desirable. It is a united movement, however, in so far as it creates a general pressure of public opinion directing the policies of governments toward peace.

But even more significant than the existence of a steadily growing number of peace organizations is the fact that organizations formed for a great variety of other purposes are today, in most instances through special committees, actively working for the establishment of peace as fundamental to progress in any line of constructive activity.

Farmers and Peace

The National Grange was apparently the first organization other than the peace societies to adopt a peace program, having stood for the arbitration of international disputes practically from the time of its first organization in 1866. In 1929 the Grange

adopted resolutions for adherence to the World Court; against military training in schools and compulsory military training in colleges; commending the Kellogg Pact and pledging itself to an educational campaign "to build the spirit of goodwill and friendliness, to create respect and confidence and stimulate esteem between peoples, and to help all to see that the strong should not use their strength in arrogance or injustice." During the last year local granges have very generally included peace topics in their programs.

Labor and Peace

The American Federation of Labor at its first convention in 1887 declared that the working class has "the most profound interest in the establishment and maintenance of peace."

William Green, President of the American Federation of Labor, cites the following resolution adopted in 1912 as the official declaration of his organization:

Whereas, progress and civilization are interrupted and retarded when international peace is disturbed; and

Whereas, true to the highest and best conception of human life, the trade union movement from its first inception has been opposed to war; and

Whereas, organized labor recognizes the identity of interests of the wage workers and the brotherhood of man of all the world, and realizes the duty which devolves upon the organized labor movement of all

civilized countries to carry on educational propaganda having for its purpose the awakening of the hearts and consciences of all mankind to the enormous waste and cruelty of war; therefore be it

Resolved, that the American Federation of Labor emphatically reaffirm its previous declarations for the settlement of all international differences through arbitration, looking toward the final establishment of universal international peace among the peoples of the civilized world.

The American Federation of Labor is not as yet affiliated with the trade union movement in Europe, which is united in the International Federation of Trade Unions. This organization has from its founding put great emphasis on work for peace. The fact that labor in this country is less active in the peace movement than in England and Continental countries, has led recently to a definite effort to stimulate greater activity on the part of local groups in line with the resolutions of the national bodies.

Women and Peace

The first women's groups to include world peace in their programs were the International Council of Women, organized in 1888, which included world peace among its original objectives, and the Woman's Christian Temperance Union, which at about the same time created a special committee to work for peace.

American women during the early years of the

World War organized the Woman's Peace Party, out of which developed the Women's International League for Peace and Freedom, but they did not undertake a general campaign for peace until they obtained the vote. The Women's International League did meet, however, simultaneously with the Peace Conference in Paris, and other groups in this country began work almost immediately following the conclusion of the war. It was Mrs. Carrie Chapman Catt's appeal to the national convention of the League of Women Voters which first enlisted the effort of that organization for peace. One by one the other great women's organizations have adopted peace programs, until today the women's organizations not actively working for peace stand out in conspicuous contrast.

Eleven of the largest groups have united to form the National Committee on the Cause and Cure of War, and have now held their fifth national conference for fundamental study of peace questions. The eleven member organizations are the American Association of University Women, the Council of Women for Home Missions, the Federation of Woman's Boards of Foreign Missions of North America, the General Federation of Women's Clubs, the National Board of the Young Women's Christian Associations, the National Council of Jewish Women, the National Federation of Business and Professional Women's Clubs, the National League of Women Voters, the National Woman's Christian Temperance Union, the National Women's Conference of American Ethical Union, and the National Women's Trade

Union League. The action taken at the 1930 conference of this body reflects the thoroughgoing interest of women in all phases of the peace problem.

The adherence of the United States to the World Court on the basis of the Root Protocol was endorsed in the belief that such action "will not only give greater effectiveness to the Court, but will also afford evidence of the sincere purpose of our government to uphold its commitments made through the Paris Pact"; adequate appropriations for the State Department were favored; the greatest possible reduction of armaments at the London Conference was urged, and a memorial sent to the conference. Recommendations were accepted calling for work to strengthen peace machinery, and for the demobilization of the war system "as rapidly as it can be replaced by effective peace machinery"; for more effective cooperation with women's groups working for similar objectives in other countries; for study of ways and means by which the Kellogg Pact may be made more effective; for ratification of the Inter-American Arbitration Treaty; for strengthening cooperation with the League of Nations; for study of the economic problems which endanger international relations, with special emphasis on tariff policies and competition for raw materials and markets; for study of problems arising out of the intervention of the United States in weaker countries, and of problems relating to the extent and effect of military training in schools and colleges. Improvement in the methods of education used by the member organizations was urged in order

that efforts directed toward the continuance of the war system might be intelligently and effectively met.

The memorial sent by this organization to the London Naval Conference read:

It is our firm belief that the majority of the population in the United States is in steadfast agreement with the Paris Pact renouncing war, and they are prepared to acclaim and support all acts of the Conference which meet with their expectations.

We therefore entreat the honorable delegates not to stay their deliberations until effective means have been found:

To relieve the citizens of the Great Powers from the enormous and burdensome cost of the building and maintenance of naval armament no longer required,

To reduce naval armament among the Great Powers to a point so low that our own and other nations may feel secure against attack,

To end forever the competition in naval building among the Great Powers,

And thus—

To bring the relations of these Powers into more genuine accord with the principles of the General Pact for the Renunciation of War.

The National League of Women Voters at its annual convention on May 3, 1930, adopted this resolution in support of the London Treaties, based on the fact that the building program provided under it was "permissive only and not mandatory":

Whereas, the National League of Women Voters has consistently supported conferences for the international reduction and limitation of armaments and treaties to this end, and

Whereas, progress has been achieved toward peace and international understanding by an agreed international naval building program which covers all types of vessels and by the provision made for future conferences, and

Whereas, the building program provided under the treaty for the United States Navy is permissive only and not mandatory, therefore be it

Resolved, That the National League of Women Voters heartily supports the treaties which resulted from the recent Conference on Limitation of Naval Armaments held in London.

Other individual organizations, in addition to supporting the program of the Conference on the Cause and Cure of War, have taken action on special issues. Seventeen women's organizations, members of the Women's Congressional Committee, formed the Women's World Court Committee and led in the campaign for American adherence to the Court. These organizations were:

The American Association of University Women, the American Federation of Teachers, the American Home Economics Association, the American Nurses' Association, the Council of Women for Home Missions, the General Federation of Women's Clubs, the National Board of Young Women's Christian Associations, the National Congress of Parents and

Teachers, the National Council of Jewish Women, the National Council of Women, the National Education Association, the National Federation of Colored Women, the National League of Women Voters, the National Service Star Legion, the National Woman's Christian Temperance Union, the Medical Women's National Association, and the Girls' Friendly Society in America.

The General Federation of Women's Clubs is putting special emphasis on friendlier relations with Latin America. The Federation of Woman's Boards of Foreign Missions of North America in their 1930 conference voted for an educational campaign on the new protocol to the World Court and American adherence to the Court, and on the Inter-American Arbitration Treaty. This group has also voted to devote special attention to the question of inter-racial attitudes among children. The Service Star Legion has pledged itself "individually and collectively" to the support of the Kellogg Peace Pact, has voted to "support the President" in his avowed purpose to limit armaments by international agreement, and adopted as one of its major purposes the study of international problems.

The National Federation of Temple Sisterhoods promotes study courses in its local groups and takes part in local peace activities. The Women's International League for Peace and Freedom studies and recommends action on economic policies affecting peace, and it has recently voted to support the Frazier amendment proposed by the Women's Peace

Union, although it does not support the non-resistance position of that organization.

Behind their study of the technical problems of peace, there is among the women's organizations a strong sense of women's peculiar responsibility for the advancement of peace. The organized power of women who vote has been united on no other issue as it has on this issue of peace and war, and largely because of their interest and insistence peace has become an issue which can no longer be disregarded in practical politics. Delegations of women have attended recent party conventions demanding peace planks in party platforms, and national and local groups have sent questionnaires to candidates asking their position on questions affecting peace and war. The pressing question now seems to be how the rank and file of women outside the organized women's movement can be roused to the human significance of these technical problems, and so be led to put the full force of their influence in the home, in the community, and as voting citizens of the nation, behind the effort for peace.

The Churches and Peace

There has never been a time since the establishment of Christianity when there has not been at least some small group opposing war and asserting the pacifism of the Christian faith. But not until the years immediately before the World War were church groups organized to devote all or part of their

effort to the promotion of world peace. The Federal Council of the Churches of Christ in America was formed in 1908 to promote "the spirit of fellowship, service and cooperation" among the Protestant Christian churches. The World Alliance for International Friendship Through the Churches was organized in 1914 to act as the executive body of the Church Peace Union, in which Protestant, Roman Catholic and Jewish churches are represented.

Since the war these two great church bodies have been constantly active in the promotion of peace. The Church Peace Union called the first international conference of churches after the armistice and is responsible for the World Conference for International Peace Through Religion now being organized. At the annual international Goodwill Congress of the World Alliance in 1929 recommendations were adopted urging all religious fellowships to make plain that "the churches propose henceforth in thought and in act to be governed by the pledges made on behalf of our nation in the treaty renouncing war"; supporting actual reduction of armaments, adherence of the United States to the World Court, admission of Japan to the quota provisions of the immigration law, amendment of the Covenant of the League of Nations in harmony with the Kellogg Pact, and subsequent membership of the United States in the League; opposing all military training in public schools and compulsory military training in colleges, and urging cooperation of all thoughtful men and women in a general educational campaign for peace.

The Federal Council, which today stands "committed to unremitting activity until a peace system takes the place of competitive armament and war," carries on an active educational program through its Commission on International Justice and Goodwill. The Executive Committee of the Federal Council at its annual meeting for 1930 adopted a message to the churches on world peace which included support of the London Naval Conference as "another step in the general program of reducing all armaments"; support of membership in the World Court as essential to our pledges under the Kellogg Pact; of the Inter-American Arbitration Treaty; of proposals for an embargo on the export of arms to nations violating the Kellogg Pact; of the development of a regular procedure of international conference with regard to any threat of violation of the Pact; of amendment of the naturalization law in harmony with the Pact, to admit to citizenship those who have conscientiously renounced war. The message concluded with these paragraphs:

In the light of the Peace Pact, preparations for war should soon cease in every land. In the United States this should lead at an early date to drastic reductions in the budgets for the army and navy, in harmony with the statements of President Hoover, without impairing reasonable provision for national security. . . . Because the Church of Jesus Christ is committed to those ideals and values which are fundamental to the Pact, and because war denies, violates and outrages them, the Church, to be true to its Lord and to

itself, must grapple with war, the most insidious evil that menaces mankind.

In this struggle the task of the Church is to educate the people, to enlighten their minds, to deepen their convictions, to strengthen their wills, and to develop a collective conscience in dealing with the problems of war and peace.

These recommendations of the general body are carried out and in many instances strengthened by the resolutions of the various denominations. The Methodist Episcopal Church has appropriated funds for the support of its own World Peace Commission, which conducts a thoroughgoing educational program throughout all branches of the church. The General Conference of the Methodist Episcopal Church declared in 1924, "We as an organization separate ourselves from war and take no part in its promotion." The General Assembly of the Presbyterian Church in the United States (South) has stated its conviction that "the church should never again bless a war, or be used as an instrument in the promotion of war." The Northern Baptist Convention meeting after the London Naval Conference urged that the treaty "should not be made the basis for an extensive navy building program," and that in all legislation affecting international relations the significance of the Kellogg Peace Pact should be recognized. The Unitarian ministers have asserted their "determination never to sanction or participate in a war." The position of the Friends, of the Mennonites, of the members of the Church of the Brethren

and of the Moravian Church has long been in advance of that of other religious groups on this whole problem.

In 1927 the Catholic Association for International Peace was organized "to study, disseminate and apply the principles of natural law and Christian charity to international problems of the day; to consider the moral and legal aspects of any action which may be proposed or advocated in the international sphere; to examine and consider issues which bear upon international goodwill; to encourage the formation of conferences, lectures and study circles; to issue reports on questions of international importance, and to further, in cooperation with similar Catholic organizations in other countries in accord with the teachings of the Church, the objects and purposes of world peace and happiness." Through the efforts of this association a special peace day has been set aside for observance in schools and colleges; an international exchange of scholarships has been organized; material has been prepared for courses in the parochial schools; and a series of valuable pamphlets on international topics has been published for adult study.

The promotion of peace is a fundamental part of the belief of the members of the Christian Science Church and of the Theosophical Society. In the Bahá'í faith the unity of mankind and world peace are basic principles and their realization is a definite goal. The Mormon Church devotes special study to problems of peace.

The Hebrew congregations, through the Central Conference of American Rabbis and the Union of American Hebrew Congregations, and through their organized women's groups, are taking an important and increasingly active part in peace work. The Council of the Union of American Hebrew Congregations has recommended to its congregations that special instruction be given children on the causes of international friction, and "in those principles of life and conduct, both personal and national, taught by the sages and prophets of Israel that emphasize our common humanity and make for peace and understanding." It has also recommended that each congregation appoint a committee on peace to cooperate in all community peace projects. The Central Conference of American Rabbis has declared its belief "that war is morally indefensible," and asserted its eagerness, together with members of other creeds, to contribute all possible strength and devotion "in order that the curse of war shall be lifted from the world."

The young people's organizations in the churches are putting increasing emphasis on study and support of peace measures. Those of a number of the Protestant churches have united in the Crusade with Christ, inaugurated several years ago by the International Society of Christian Endeavor, the goals being evangelism, world peace and Christian citizenship. In a study pamphlet, "Young People and International Goodwill," published by the Crusade with Christ Committee, war is declared to be man-

kind's greatest enemy, and to get rid of war "mankind's biggest job." The Society of Christian Endeavor, the Epworth League, the young people's organizations of the Roman Catholic Church and of the Hebrew congregations, as well as the Young Men's and Young Women's Christian Associations, publish literature, conduct study courses, arrange special programs, and promote projects in the interest of peace and international goodwill through their local branches.

In the Sunday schools there has been recently a revision of various series of lesson courses to include special lessons on world peace. The periodical publications of several of the denominations have also included suggestions and outlines of lessons on peace. All the churches have been particularly active in promoting study groups among the young people's associations, and in carrying out in the Sunday schools the international projects of the Committee on World Friendship Among Children, which have included the sending of dolls to Japan, schoolbags to Mexico, and treasure chests to the Philippines. The Japanese and Mexican children have in turn made response through "doll ambassadors" and articles of handwork which have been exhibited in the schools and Sunday schools of the United States. The Missionary Education Movement, through which a large number of denominations cooperate, puts constant emphasis on peace and world goodwill and publishes not only books but other educational material for adults and for children of all ages.

Missions and Peace

But perhaps the most significant change in the attitude of the churches is to be found in the declarations of the missionary groups. In 1928 the International Missionary Council, meeting in Jerusalem, adopted a statement known as the Christian Message, which included striking statements reflecting a new relationship with people of other lands, a new sense of responsibility in regard to international affairs, and a new consciousness of the inconsistency of Christianity and war:

. . . we would repudiate any symptoms of a religious imperialism that would desire to impose beliefs and practices on others in order to manage their souls in their supposed interests. . . .

. . . we ardently desire that the younger churches should express the Gospel through their own genius and through forms suitable to their racial heritage. There must be no desire to lord it over the personal or collective faith of others. . . .

The churches of the West send missions and missions-of-help to the churches of Africa and Asia. We believe that the time is come when all would gain if the younger churches were invited to send missions-of-help to the churches of Europe and America, that they may minister of their treasure to the spiritual life of those to whom they come. To non-Christians also we make our call. We rejoice to think that just because in Jesus Christ the light that lighteneth every man shone forth in its full splendor, we find rays of that same light where He is unknown or even is re-

jected. We welcome every noble quality in non-Christian persons or systems as further proof that the Father who sent His Son into the world has nowhere left Himself without witness. . . .

We believe that the Gospel proclaims the only way by which humanity can escape from class- and race-hatred. But we are forced to recognize that such a claim requires to be made good, and that the record of Christendom hitherto is not sufficient to sustain it. Nor has it sufficiently sought out the good and noble elements in the non-Christian beliefs, that it might learn that deeper personal fellowship with adherents to those beliefs wherein they may be more powerfully drawn to the living Christ. . . . Our efforts have not been commensurate with the needs of the world or with the claim of Christ; but in what has been accomplished and attempted we have already great encouragement for the days to come. In particular there is a growing sensitiveness of conscience with regard to war and the conditions that may lead up to it. . . .

Those who proclaim Christ's message must give evidence for it in their own lives and in the social institutions which they uphold. . . . They are also bound to exert all their influence to secure that the social, international, and interracial relationships in the midst of which their work is done, are subordinate to and expressive of His spirit. Especially must it be a serious obstacle to missionary effort if a non-Christian country feels that the relation of the so-called Christian countries to itself is morally unsound or is alien from the principles of Christ, and the Church must be ready for labor and sacrifice to remove whatever is justly so condemned. . . .

Confronted by international relations that constantly flout Christ's law of love, there is laid on all who bear His name the solemn obligation to labor unceasingly for a new world order in which justice shall be secured for all peoples, and every occasion for war or threat of war be removed. . . .

The Jerusalem meeting also put on record its conviction that "the protection of missionaries should be only by such methods as will promote goodwill in personal and official relations," and urged upon all missionary societies that they "should make no claim on their governments for the armed defense of their missionaries and their property." The same desire that armed forces should not be used for the protection of missionaries in foreign lands has been expressed by the China Inland Mission, and by the Prudential Committee of the American Board of Commissioners for Foreign Missions.

These new declarations of the churches have not, it is true, been put as yet to any real test. The activities and bitterly militaristic spirit of many of the churches during the last war are frequently cited to discourage the hope that should another war take place, the churches would abide by their present peace convictions. To this it may be said that before the recent world conflict the churches had assumed no such position of avowed and united opposition to war as they have since, nor had their members studied, as they now have, the causes and character and results of war. The practical futility and the spiritual inconsistency of attempting to

realize spiritual ideals through war had not been brought home to the churches any more than to the rest of the world. Finally, the emotional appeal of patriotism which has heretofore carried church and all other groups into enthusiastic support of war is becoming a force on the side of peace, for the truth of the Quaker declaration, "No more patriotic service in any nation can be rendered than to save that nation and others from war," is being realized by a rapidly increasing number of citizens.

The Schools and Peace

In educational circles, organized effort for peace has developed since the war with astounding rapidity. The work of international associations has already been referred to. In the colleges the Institute of International Education, administering a large number of international fellowships and exchange professorships; the International Relations Clubs, in approximately two hundred colleges, sponsored by the Carnegie Endowment (these clubs are now spreading to foreign countries); the National Student Federation affiliated with the International Federation of Students; the Intercollegiate Peace Association, which conducts annual oratorical contests; all these are among the organizations promoting better international understanding. The number of courses on international relations in the colleges has very rapidly multiplied since the war, the plan of a junior year abroad has been developed, and international

institutes during the summer months have been organized, all of these being agencies which develop knowledge of international affairs. Not only special courses in existing universities but special colleges are being formed for the express purpose of studying international subjects. Student fellowships have been established for Latin American countries as well as for European and Oriental countries. It is an interesting fact that following the enactment of the Japanese Exclusion Law, Japanese students in New York raised a fund for an American student to study for a year in Japan, in the desire to create better understanding of that country.

In the schools the National Education Association, the American School Citizenship League, the American Federation of Teachers, the National Council of Teachers of English, the Association of Principals of Secondary Schools, the Junior Red Cross, various state boards of education and many local committees are promoting courses on international relations, special programs and projects, the observance of Armistice Day and Goodwill Day, the encouragement of foreign travel for teachers and exchange of letters and portfolios among students. The 1930 Assembly of the National Education Association recommended that the Paris pact be taught in the schools, and urged universal observance of Goodwill Day, May 18. High schools in California carried out a Mexican project which met with great appreciation in that country when health chests were filled with useful articles and sent to the rural schools.

The Kansas State Board of Education has authorized high schools to offer credit for a one-semester course in international relations, and has arranged for the preparation of an outline for such a course. A number of scientific studies have been made and others are contemplated showing the attitude of students on international problems. Several school organizations, including the School World Friendship League and the World League of International Education Associations, have been formed. Annual oratorical and essay contests on the subject of peace are held by the League of Nations Association, the American School Citizenship League, the Brooks-Bright Foundation, and several other organizations.

The League of Nations Association reports that five thousand, three hundred students representing thirty-five states and two hundred and forty colleges and schools, participated in forty-four model assemblies of the League of Nations and three model sessions of the World Court during the school year of 1929-1930. Four hundred students from thirty-five colleges took part in such an assembly at Yale University. Through the National Student Forum on the Paris Pact 122,000 students in over fifteen hundred high schools in the United States devoted special study to the Kellogg Peace Pact during the same school year of 1929-1930.

While the American School Citizenship League has been carrying on its work for peace in the schools for many years, the extent of the present effort among teachers and school authorities themselves makes it

in reality a new movement, the influence of which has hardly begun to be felt. In the education of young people in international understanding and goodwill lies the hope of carrying to success the struggle not only for the abolition of war now under way, but for the creation of a more just and friendlier world when war shall have been abolished.

Business Organizations and Peace

Another extremely important group, the business organizations, heretofore counted as in general sympathetic with war activities, is now proving an influence on the side of peace. Their general position has been indicated in the discussion on international organizations. The United States Chamber of Commerce, following the London Naval Conference when ratification of the treaty was delayed in the Senate, sent a letter to all senators urging favorable action. In 1929 the Chamber endorsed the principles of the Kellogg Pact and proposals consistent with that treaty for the effective reduction of armaments, and quoted as an established policy of the organization its referendum vote taken several years ago urging:

That the United States should take the initiative in joining with other nations in agreeing to bring concerted economic pressure to bear upon any nation or nations which resort to military measures without submitting their differences to an international court or a council of conciliation and then awaiting the decisions of the court or the recommendations

of the council as circumstances make the most appropriate. . . .

The relief of humanity from the intolerable sacrifices of war and its inevitable burdens of taxation which for centuries have prevented the highest development of civilization, represent the world's great challenge to the intelligence of statesmen. We pledge our unqualified support to our President and our government in every effort toward the suppression of war as an instrument of national policy.

The peace movement is, then, not only an old and a patriotic movement, but worldwide and powerful and with notable victories to its credit. In England the protests of British workers prevented war with Russia, and later, war in the Near East. In the United States the peace movement is definitely credited with having prevented an outbreak of hostilities with Mexico in 1927, with having defeated the big-navy program of 1928, with having influenced a change of policy in regard to Nicaragua and Haiti, with having secured the first resolution of adherence with reservations to the World Court, and with having carried the Kellogg Pact to successful ratification.

Yet in his pamphlet on the American peace movement, Frederick J. Libby, Executive Secretary of the National Council for Prevention of War, who travels every year from end to end of this country and keeps in constant touch with the peace activities of many groups, declares that the peace movement today is "insufficiently informed, insufficiently organized, and therefore as yet inadequate for the achievement of its

great purpose." The hope of the movement, he says, "lies in its vigor and moral purpose and in its growing unity of action. It is recognized throughout the world that America is the key to world peace. To educate this great nation on so complex an issue will require intensive organization and the development and standardization of the best methods. It is the task of the American peace movement to see to it that our country is adequately prepared for its great mission."

The problem is for the rank and file of voting citizens to acquire the information and knowledge which have made the leaders of church, business and educational organizations take an emphatic stand against war. It is at the point where the peace movement depends on the average man and woman that it is weak, and it is here that the effort of every individual may be made to count.



2. What You Can Do for Peace

KNOWLEDGE and hard thinking are the first necessities of any successful work for world peace. This does not mean that you must have knowledge of all the technical problems before you begin active work, but it does mean that you must do more than not want war. It means that you must want peace and know why you want it, and that the

greater your knowledge of how to get it the greater your influence will be.

The hold of war on men's minds, which is the hold of tradition and of ignorance, must be broken. There is today no reason for war; there is only the habit of war which the world has so far not overcome. To overcome a habit requires first a firm conviction of the need to overcome it, and next constant vigilance, for wherever conscious attention fails, action will follow the established channels. The older the habit and the more it is associated with emotion, the more determined must be the effort to overcome it. The habit of war is as old as civilization, and has always involved the deepest emotions. The attempt to overcome it is the greatest intellectual and spiritual challenge that mankind has ever faced.

Where to Begin

The ancients had a saying that those who wished to improve the world must first put their states in order; that before they could put their states in order they must regulate their families; before they could regulate their families they must perfect their own souls; to perfect their own souls they must be sincere in their thoughts; to be sincere in their thoughts they must extend their knowledge to the utmost by investigating things and seeing them as they are.

The beginning of peace work is knowledge of things as they are; knowledge that the old boundaries between nations have been broken down; that our

civilization is a world civilization which can progress only as a unit; that war today is war conducted from the air against cities and citizens, and as between nations amounts to a suicide pact; that means exist for the settlement of disputes without war; that although the conflicts of interest which have heretofore led to war still exist, war is no longer a method by which they can be adjusted.

There must be specific knowledge of the measures which will promote peace, and of policies which make toward war. Establishment of peace requires the creation of peace machinery, and, as the Conference on the Cause and Cure of War stated, "the demobilization of the war system as rapidly as bit by bit it can be replaced by effective peace machinery." Action along these lines must be government action, and the will of citizens can be expressed only through their representatives in Congress. It is not merely the citizen's right but the citizen's duty to make his desires on important policies known to his representatives. Traditional policies based on old conditions are almost certain to be followed by Congress unless a change of sentiment is evidenced among the people. When the treaty for adherence to the World Court comes up for ratification in the Senate, when the Treaty of Inter-American Arbitration is introduced for discussion, expressions of public opinion in their favor must be sufficient to offset older influences. Knowledge of the steady growth of arbitration, of the development of the idea of the World Court, will help to build up this sentiment. Knowledge of the re-

peated efforts of this government to bring about reduction of armaments, and of the determined policy of the country since its founding to avoid a large military establishment and remain free from the imposition of military training, will create behind members of Congress who are encouraging measures in these directions, the support they need.

For example, in connection with the move toward universal military training there have been repeated efforts during the last few years to secure what has been called universal draft legislation, supposedly designed to draft capital as well as man power. None of these proposed measures effectively drafted capital, and all have been bitterly opposed by labor groups as putting the burden of war more than ever upon the shoulders of the working people and endangering their constitutional rights even in time of peace. These attempts have now been modified and resulted in the adoption of the Grundy-Snell joint resolution creating a commission, composed of four members of the House, four members of the Senate, and six members of the Cabinet, "to study and consider amending the Constitution of the United States to provide that private property may be taken by Congress for public use during war, for methods of equalizing the burdens of war and to remove the profits of war, together with a study of policies to be pursued in event of war." Clerical assistance to the committee is to be furnished by the War Department, and its report is to be transmitted to Congress not later than the first of December, 1931. It is specifi-

cally provided that the commission is not to report upon the conscription of labor. The fundamental objection to this legislation is that it means increased preparation for war when war has been renounced.

The Kellogg Peace Pact should become the touchstone for national and international policies alike, and these should gradually be brought into harmony with its purposes, for it is, as President Hoover has said, "the supreme law" of the land. The naval building program under the London Treaty is, for example, one of the issues the decision of which must be influenced by the existence of the Pact.

Since there are still those who insist that, whatever its results, war will go on because it is "part of human nature" and "inevitable," those who are working for peace must also have knowledge of the findings of modern research on these points.

There was once good reason to believe that war, since it had always existed, was indeed "human nature," and that therefore there was no escape from it. But today it is known that cooperation is as much a law of life as conflict, and an even greater force in the struggle for survival. Psychological studies prove that children are not "born pugnacious," while the old belief that primitive man was warlike is repeatedly challenged by students.

For a long time there was equally good reason for believing war "inevitable." Under earlier forms of government, so far as the common man was concerned, the beginnings and endings of wars could

no more be controlled than could earthquakes and thunderstorms. But with democracy the ways of government ceased to be divine mysteries, and war came to be seen for what it is, one of various possible methods of settling an international dispute.

Again, it is knowledge alone which will break down the old association of ideas in the case of patriotism and militarism. If patriotism means service to country, it must take into account changed conditions and changed needs. The reason war has been renounced as an instrument of national policy is because national welfare can no longer be promoted by war. Not alone the prosperity of nations but the development of their special gifts and characteristics depends upon the creation of a stable world order. The service of citizens who continue to think of their countries in terms of yesterday, as isolated, self-sufficient, primarily fighting units, can be of little constructive value today.

To get knowledge and understanding of these questions, and the conviction which goes with them, it is important to read books, magazines and newspapers, and to read them intelligently, with some degree of information concerning the value of sources and with an open mind. In particular it is well to read more than one daily newspaper in order to check up on any bias in reports. There is seldom any deliberate misrepresentation, but the difficulty of gathering facts from every corner of the world is very great and regular reading of more than one publication is necessary in order that early information may be corrected by later.

Membership in some organization interested in peace, or regular reading of its publications is important in keeping well informed. Many peace periodicals may be obtained free or at a nominal cost. Lists are given in the Appendix of this volume.

But to be well informed one's self is not enough. Knowledge and understanding must be spread as widely as possible. No opportunity should be lost to discuss current international issues. It is M. Briand of France who says that those who want peace must talk peace, and the place to begin, if the sound advice of the ancients is followed, is in one's own family.

Through the Family

If a family, particularly one in which there are young people, is to learn to think in terms of the world, there should be in the home some reminders in the form of maps and globes. Lines of world communication can be traced on maps and world exchange of products indicated. His own map of the world will interest any child. On it the countries which he has visited can be filled in in one color, those in which he has friends in a different color, those about which he has heard from anyone in yet another, and those about which he has read in still another. Gradually these colors will change and blank spaces be filled in. International radio broadcasts are contributing to the creation of world-mindedness. It may be further cultivated by having in the home reproductions of the art and music of

other nations, books and pictures having to do with foreign places, and current publications in a foreign language with which any member of the family is familiar.

To help children gain a sense of the unity of the universe and of mankind, tell them the simpler facts of the structure of the universe, of the earth and other planets, of the sun and stars. Against the background of a universe it is natural to think of mankind as a united group.

Tell them of man's life on earth as a continuous story, showing his progress from age to age; how, living under different conditions, men acquired different skills and knowledge; how our present civilization has been built up out of the contributions of all races and nations. Dwell upon the fact that men everywhere are busy about the same tasks, and have much the same purposes and pleasures. (The Book List at the end of this volume includes several titles that will be helpful in such teaching.)

In a rapidly changing world the best equipment to give a child is open-mindedness. Teach children to discriminate between facts which can be demonstrated, and opinions which they hear expressed. Teach them to test their own opinions by continued observation, and not to be troubled by finding that their earlier opinions were incorrect. When they begin to read, teach them to consider the source of the information offered, the experience and quality of mind of the writer, and how to compare one opinion with another. Make them aware that they

are living in a transition age in which ideas about many things are changing, to be followed, we hope, by some change in practice. Such conception is necessary if young people are to avoid discouragement when they come to realize the inconsistency between the ideals urged upon them and the conditions they see around them. This is particularly true in regard to the human perplexities of race relations.

There are now many books written for boys and girls about the people of other lands which tell not only of the different customs but of the common problems and occupations, and of the contributions which each land has made to our common civilization. Besides his map of the world a child might have a world bookshelf which would gradually extend to include books about all countries. Bibliographies on children's books are included in the Book List.

Through the Library

To spread knowledge in the community in which you are living, of present-day facts which are compelling peace, the logical place to begin is with the resources of the library. The great majority of librarians will be already interested and will welcome help in arranging special tables and shelves of books and magazines on world problems. If the library funds are not sufficient, a committee could be formed to secure a donation or to raise funds for the purchase of books and magazines dealing with international affairs, and of periodicals published by peace organiza-

tions. International Mind Alcoves have been arranged in many libraries by the Carnegie Endowment for International Peace, which will send further information.

In the children's room various books may be arranged to suggest a trip around the world, perhaps by having a globe of the earth in the center of a table and the books set up around it, or by having a map of the world on a wall, with bright-colored ribbons leading down to books about various nations spread out on the table below the map. Posters of other countries would form interesting decorations for the room; a set of special interest might be collected by people who are making trips abroad. The libraries of Los Angeles and of Louisville, Kentucky, have carried out very interesting summer projects with children, called "world tours through books," including passports and other realistic details. Projects of this sort, including pictures of the children's room, and reviews of new books on international topics, should be sent to the local papers.

The schools, churches, local organizations and motion picture houses, the local papers and broadcasting stations where they exist, offer other possibilities for reaching the public with the facts on world affairs.

Through Business Groups

Do the people of your community know how their occupations depend on other countries? An exhibit arranged in some centrally located building or in a factory or shop window, indicating on a map or by

labels the different parts of the world from which materials used in local products are obtained and the foreign markets in which local products are sold, will be of interest to everyone. There is no community whose economic life is not bound up with other countries, and whose welfare is not related to their welfare. If the resolutions of the International Chamber of Commerce and the United States Chamber of Commerce are brought to the attention of local chambers, there is every reason to believe that these bodies will take an active interest in promoting such an exhibit, as well as in taking part in meetings or in the celebration of special peace days. In several cities on Armistice Day or Goodwill Day groups of merchants have carried large advertisements in local papers, pointing out the fundamental relation of world peace to business prosperity.

Through the Churches

A practical first step for the churches to take is to make sure that the resolutions adopted by the national bodies are known to all their members and are being carried out. Armistice Sunday, Christmas, and Goodwill Sunday, the Sunday nearest May 18, offer particularly good opportunities for a community peace service. The young people's organizations and the Sunday schools, if they are not already taking part, should be interested in the available study courses, projects and programs prepared by their national organizations. Local peace committees

corresponding to the national peace committees of the various churches should be organized, and may be able to cooperate in joint meetings or study courses or in special celebrations. A joint meeting would be appropriate for studying the latest public questions on which the Federal Council of the Churches has taken action, with someone to speak on each topic, or for studying the significance of the World Conference for International Peace Through Religion, with speakers who are in touch with the preparations being made for it. At a joint luncheon meeting of the men's church organizations there could be a discussion on current problems requiring political action. A book committee within each church might be formed to supply the library with the latest publications on the church and world peace, including recent discussions of scriptural texts on peace and war such as the pamphlet by Wilbur K. Thomas, called "The Biblical Basis of Friends' Opposition to War," and "Words of Christ Commonly Quoted Against War," prepared by a committee of the New York Presbytery. The resolutions of the missionary societies deserve special study, for the spirit which they urge toward other races needs to find expression in home communities as well.

Through the Schools

In beginning work with the schools it should be remembered that the legitimate question—legitimate because free from any ulterior propaganda—with

which to approach schools is this: Are the schools teaching the facts of the modern interdependent world, and avoiding the creation of prejudices left over from a time when correct information about other peoples was less easily available?

Talk with members of school boards, principals and teachers on the problem of educating children for the new world as it is today. Make sure they are familiar with the policies of the World Federation of Education Associations, the National Education Association and the American Federation of Teachers; that they know what other schools are doing; that they have in their libraries a selection of the best books on world interdependence, on our changing civilization, and on education for world citizenship.

Armistice Day and Goodwill Day afford excellent opportunities for beginning work in the schools. A year-long project may be begun on Armistice Day and concluded on Goodwill Day, or special programs and pageants can be arranged. Program material and information in regard to sources for it may be obtained from the National Council for Prevention of War. If the school does not already belong, it might become a member of the Junior Red Cross, or, if it is not already doing so, it might join in one of the projects of the Committee on World Friendship Among Children. Model assemblies of the League of Nations which the League of Nations Association would be glad to help arrange are interesting for older classes. There should be a Kellogg Pact poster in every school and it should have a place in all peace

celebrations. The National Student Forum on the Paris Pact will send information in regard to posters and material for special study of the Pact.

Citizens should be well informed as to the extent of military training in the local schools, and the amount of influence that is being brought to bear upon the schools to introduce or extend military training courses. Information in regard to other communities which have done away with military training in their schools, as well as general information on this subject, may be obtained from the Committee on Militarism in Education.

Through Organizations

All local organizations—women's clubs, labor groups, commercial bodies and men's fraternal organizations—should be approached, if possible through a member, to find out just what they are doing to carry out the peace work called for in their national resolutions. An interesting public meeting can be arranged at which representatives of these groups may speak on the necessity of world peace from their special point of view. Preceding such a meeting a committee of people particularly interested might conduct a survey to discover just how much interest and activity for peace exists in the community, and report. Programs for Armistice Day, Goodwill Day, Kellogg Pact Day (August 27), Christmas, and July Fourth, may be obtained from the National Council for Prevention of War.

Another opportunity for community action is provided by Memorial Day, a day on which several cities are now conducting special services in honor of "heroes of social construction." Information in regard to such programs may be obtained from the Peace Heroes Memorial Society, the National Council for Prevention of War, and the Pennsylvania Branch of the Women's International League for Peace and Freedom. It is interesting to know that a bill has been introduced in Congress providing for the presentation of medals and honorary awards of one thousand dollars to men and women who, while in the employ of the federal government, have made outstanding contributions to the advancement of scientific knowledge or rendered conspicuous service to humanity at the voluntary risk of life or health.

Through the Press

The desire and demand of the people for peace can lead to action only in so far as it is brought to the attention of government officials. Therefore every activity indicating interest in the establishment of peace should be reported to the local newspapers, and particularly to the rural papers when of any interest to their readers.

On special occasions, such as Armistice Day and Goodwill Day, a quarter, half or full page advertisement might be published pointing out the significance of the day and the pertinent facts in regard to peace and war. Funds for these advertisements may

be obtained from local business houses or from individuals; and the advertisements should be signed with the names of those contributing. Special articles or a symposium on world interdependence or on the necessity of peace in the modern world, to be prepared by prominent men and women in the community preferably representing different groups, may be suggested to the editor. Letters for publication or personal letters to the editor expressing interest in anything published on international affairs, or protesting against news reports or editorial comments which seem unfair, are worth while.

The motion picture houses and the radio, which reach millions of people daily, are potential forces of great power. The simplest way in which local organizations or individuals can make these agencies count for peace is to arrange for the showing of special slides on occasions such as Armistice Day, Christmas, Goodwill Day, or the anniversary of the signing of the Kellogg Pact, or to prepare if not a full program, then a special statement to be read over the nearest broadcasting station. The motion picture slides should carry important facts and quotations. Whenever a picture is shown or radio program given which tends to further the cause of peace, letters should be written expressing interest, and similarly letters of protest should be sent about points that are objectionable.

As a Voting Citizen

Another step toward a better world, according to the ancients, was to put one's own state in order. No work for peace is effective except in so far as it creates a public opinion which finds expression in government action. Every local activity indicating interest in the promotion of peace should be brought to the attention of the community's representatives in Congress, and on important matters to the attention of the President as well. It is of importance to know on what committees in the House and Senate your representatives are serving, for they may in this way have special influence on measures affecting peace. It should not be enough for a member of Congress to vote for an important measure; in so far as possible he should work for it by speaking in Congress and in public, and when permanent policies are at issue he should be expected to work to have his party endorse them.

Local and state politicians as well as members of Congress must be reached if party policies are to be influenced. Repeated delegations should be sent to men of political influence. All candidates should be questioned as to their position on important international topics, and no member of Congress should ever arrive home without being questioned as to just what he and his party are doing to promote peace through national legislation.

Above all, citizens should not wait until a time of crisis to make their influence felt. The issues of

peace and war depend upon the determination from day to day of all policies affecting international relations. Every representative in Congress and every national official should feel continually his responsibility for protecting the people against war and providing them with the opportunities of a stable peace.

The peace movement has had its martyrs in the early Christians who preferred death to service in the Roman army; it has had its prophets in men like Dante and Kant and Erasmus; it has had its adventurers like William Penn; the immediate need today is for vigilance on the part of well-informed voting citizens, for upon the men and women elected to office and upon the support they are given depend the ratification of arbitration treaties, the progress of disarmament, the promotion of world organization. If war is to be avoided the machinery of peace must be rapidly built up. It is a task not for tomorrow, but for today.

APPENDIX

A Selected List of Books and Pamphlets on Peace

Arranged according to sections and topics

BIBLIOGRAPHIES

- PEACE FORCES OF TODAY. Alice M. Matthews. 1930. Carnegie Endowment for International Peace Library, Washington, D. C. Free.
- READING LIST. 1930. World Unity, N. Y. 25 cents.
- WORLD AFFAIRS, BOOKS ON FOREIGN COUNTRIES. Bibliographies on international relations. World Peace Foundation.

For Reference

- List of books on special topics may be obtained from the National Council for Prevention of War, Washington, D. C.
- Boeckel, Florence Brewer. BETWEEN WAR AND PEACE. 1928. Macmillan. Order from the National Council for Prevention of War, Washington, D. C. \$2.00. General reference book discussing in greater detail topics treated in the present volume.

GENERAL

History of Mankind

- Kropotkin, P. MUTUAL AID. 1925. Knopf, N. Y. \$2.00.
- Perry, W. J. THE GROWTH OF CIVILIZATION. 1923. Dutton, N. Y. \$2.50. Out of print. May be found in bookshops and libraries.
- Wells, H. G. OUTLINE OF HISTORY. 1926. Garden City Publishing Co., N. Y. \$1.00.

International Relations

- Buell, Raymond L. INTERNATIONAL RELATIONS. 1929. Holt, N. Y. \$5.00.
- Burns, C. Delisle. A SHORT HISTORY OF INTERNATIONAL INTERCOURSE. 1924. Oxford, N. Y. \$1.75.
- A SHORT HISTORY OF THE WORLD, 1918-1928. Brewer and Warren, N. Y. \$3.50.
- Hutchinson, Paul. THE UNITED STATES OF EUROPE. 1929. Willett, Clark, and Colby, N. Y. \$2.00.
- Randall, John H. A WORLD COMMUNITY. 1930. Stokes, N. Y. \$2.50.

Foreign Relations of the United States

Howland, Charles P., Ed. SURVEY OF AMERICAN FOREIGN RELATIONS. Vol. I, 1928. Vol. II, 1929. Yale Univ. Press, New Haven. \$5.00 each.

Peace and War

Allen, William C. WAR. 1929. Winston, Phila. \$1.50.

Kenworthy, J. M. PEACE OR WAR. 1927. Out of print. May be found in bookshops and libraries.

Mead, Lucia Ames. LAW OR WAR. 1928. Doubleday, Doran, N. Y. \$1.75.

Smith, Fred B. MUST WE HAVE WAR? 1929. Harper, N. Y. \$2.50.

Stratton, George Malcolm. SOCIAL PSYCHOLOGY OF INTERNATIONAL CONDUCT. 1929. Appleton, N. Y. \$3.00.

I—I. THE WORLD TODAY

Fosdick, Raymond B. THE OLD SAVAGE IN THE NEW CIVILIZATION. 1928. Doubleday, Doran, N. Y. \$2.50.

Gibbons, Herbert Adams. WIDER HORIZONS. 1930. Century, N. Y. \$3.00.

Potter, Pitman B. THIS WORLD OF NATIONS. 1929. Macmillan, N. Y. \$4.00.

Redfield, William C. DEPENDENT AMERICA. 1926. Houghton, Boston. \$2.50.

I—2. WAR TODAY

Bogart, Ernest L. DIRECT AND INDIRECT COSTS OF THE GREAT WORLD WAR. 1920. Oxford, N. Y. \$1.00.

Chase, Stuart. MEN AND MACHINES. 1929. Macmillan, N. Y. \$2.50.

Fradkin, Elvira K. CHEMICAL WARFARE—Its Possibilities and Probabilities. 1929. Carnegie Endowment for International Peace, N. Y. 5 cents.

Irwin, Will. THE NEXT WAR. 1921. Dutton, N. Y. \$1.00.

Jordan, David Starr. WAR AND THE BREED. 1915. Beacon Press, Boston. \$1.60.

Kenworthy, J. M. PEACE OR WAR. See under *General*.

Ludwig, Emil. JULY '14. 1929. Putnam, N. Y. \$3.50.

Package of mimeographed material on a "next war." 1930. National Council for Prevention of War, Washington, D. C. 25 cents.

II—I. ARBITRATION AND CONCILIATION

Kellogg Pact

Hughes, Charles Evans. THE YEAR'S MAJOR FACTORS IN THE PROGRESS

- OF PEACE. Address delivered April 24, 1929. Obtainable through the National Council for Prevention of War, Washington, D. C.
- Hull, Hon. Morton D. THE KELLOGG PACT AND NEUTRALITY. Address delivered January 8, 1930. May be obtained from author, House Office Building, Washington, D. C.
- Shotwell, James T. WAR AS AN INSTRUMENT OF NATIONAL POLICY AND ITS RENUNCIATION IN THE PACT OF PARIS. 1929. Harcourt, N. Y. \$3.50.
- THE PACT OF PARIS. Pamphlet. Carnegie Endowment, N. Y. 5 cents.

Arbitration

- Fleming, Denna Frank. THE TREATY VETO OF THE AMERICAN SENATE. 1930. Putnam, N. Y. \$3.00.
- Jessup, Philip C. THE UNITED STATES AND TREATIES FOR THE AVOIDANCE OF WAR. International Conciliation Pamphlet. 1928. Carnegie Endowment for International Peace, N. Y. 5 cents.
- Pitney, Beatrice. THE PAN-AMERICAN TREATIES OF 1929. National League of Women Voters, New York. 10 cents.
- Ralston, Jackson H. INTERNATIONAL ARBITRATION FROM ATHENS TO LOCARNO. 1929. Stanford Univ. Press, Stanford, Cal. \$5.00.

II—2. THE WORLD COURT AND THE LEAGUE OF NATIONS

- Bustamante, A. S. THE WORLD COURT. 1925. Macmillan, N. Y. \$3.00.
- Harris, H. Wilson. THE LEAGUE OF NATIONS. 1929. Cape and Smith, N. Y. 60 cents.
- Howard-Ellis, C. THE ORIGIN, STRUCTURE AND WORKING OF THE LEAGUE OF NATIONS. 1928. Houghton, Boston. \$7.00.
- Jessup, Philip C. THE UNITED STATES AND THE WORLD COURT. 1929. World Peace Foundation, Boston. 40 cents.
- THE WORLD COURT. Pamphlet. Published by the American Foundation, N. Y. 1930. Free.
- Pamphlets published by the League of Nations Association, N. Y.
- ESSENTIAL FACTS IN REGARD TO LEAGUE OF NATIONS, WORLD COURT AND INTERNATIONAL LABOR ORGANIZATION. 1929. 5 cents.
- A TEN YEAR REVIEW OF THE LEAGUE OF NATIONS. 1930. 15 cents.
- THE PACT FOR THE RENUNCIATION OF WAR AND THE NINTH ASSEMBLY. 1930. 10 cents.
- No. I. INTERNATIONAL HEALTH. 1928. Cabot. 5 cents.
- No. II. INTERNATIONAL FINANCE AND COMMERCE. 1928. Feis. Free.
- No. III. THE COOPERATION OF THE UNITED STATES WITH THE LEAGUE OF NATIONS. 1930. 10 cents.

III—I. NATIONALISTIC POLICIES

- ECONOMICS OF WORLD PEACE. The Annals of the American Academy of Political and Social Science, Phila. July, 1930. \$2.00.
- Edwards, W. H. HEADING FOR WAR. 1928. Brewer and Warren, N. Y. \$1.50.
- Hayes, C. J. H. ESSAYS ON NATIONALISM. 1926. Macmillan, N. Y. \$3.00.
- Moon, Parker T. IMPERIALISM AND WORLD POLITICS. 1926. Macmillan. \$3.50.
- Motherwell, Hiram. THE IMPERIAL DOLLAR. 1929. Brentano's, N. Y. \$3.50.
- OUR IMPORTS AND WHO USE THEM. 1928. National Foreign Trade Council, India House, Hanover Sq., N. Y. 10 cents.
- Salter, Chirol and Tsurumi. THE REAWAKENING OF THE ORIENT, AND OTHER ADDRESSES. 1925. Yale Univ. Press, New Haven. \$2.00. (See lectures by Salter.)
- Thompson, Warren S. DANGER SPOTS IN WORLD POPULATION. 1929. Knopf, N. Y. \$3.50.

Latin-American Policies

- Hughes, Charles Evans. OUR RELATIONS TO THE NATIONS OF THE WESTERN HEMISPHERE. 1928. Princeton Univ. Press, Princeton. \$1.75.
- Inman, Samuel Guy. TRAILING THE CONQUISTADORES. 1930. Friendship Press, N. Y. Cloth, \$1.00; paper, 60 cents.
- Jones, Norton and Moon. THE UNITED STATES AND THE CARIBBEAN. 1929. Univ. of Chicago Press, Chicago. \$1.50.
- MEMORANDUM ON THE MONROE DOCTRINE. 1930. Government Printing Office, Washington, D. C. 40 cents.

Race Prejudice

- Lasker, Bruno. RACE ATTITUDES IN CHILDREN. 1929. Holt, N. Y. \$4.00.
- Leiper, Henry Smith. BLIND SPOTS. 1929. Friendship Press, N. Y. Cloth, \$1.00; paper, 60 cents.
- Speer, Robert E. OF ONE BLOOD. 1924. Council of Women for Home Missions and Missionary Education Movement, N. Y. 50 cents.

III—2. THE MENACE OF ARMAMENTS

Militarism

- CITIZENSHIP TRAINING MANUAL. 1928. Government Printing Office, Washington, D. C. 30 cents.
- Collins, Hon. Ross A. THE ARMY AND PROPAGANDA POWER. Order from author, House Office Bldg., Washington D. C.

Pamphlets published by the Committee on Militarism in Education, N. Y.

Barnes, Roswell P. *MILITARIZING OUR YOUTH*. 1927. 10 cents.

Lane, Winthrop D. *MILITARY TRAINING IN SCHOOLS AND COLLEGES*. 1926. 10 cents.

Smith, Tucker P. 1929. *SO THIS IS WAR!* 10 cents.

Armaments

THE LIMITATION OF NAVAL ARMAMENTS. October, 1929, issue of "The Congressional Digest," Washington, D. C. 50 cents.

Madariaga, Salvador. *DISARMAMENT*. 1929. Coward McCann, N. Y. \$5.00.

MILITARY AND NAVAL EXPENDITURES. Editorial Research Reports, Washington, D. C., July 25, 1930. To be obtained in libraries.

Moore, Frederick. *AMERICA'S NAVAL CHALLENGE*. 1929. Macmillan, N. Y. \$1.50.

IV—I. THE ORGANIZED PEACE MOVEMENT

The Peace Movement

Allen, Devere, Ed. *PACIFISM IN THE MODERN WORLD*. 1929. Richard R. Smith, N. Y. \$2.00.

Boeckel, Florence Brewer. *EFFORTS OF THE FOUNDERS OF THE UNITED STATES AND ITS LEADERS TO ABOLISH WAR*. 1930. National Council for Prevention of War, Washington, D. C. 5 cents.

Call, Arthur Deerin. *THE WILL TO END WAR*. 1920. American Peace Society, Washington, D. C. 15 cents.

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Curti, Merle Eugene. *THE AMERICAN PEACE CRUSADE, 1815-1860*. Duke Univ. Press, Durham, N. C. 1930. \$3.50.

Libby, Frederick J. *THE AMERICAN PEACE MOVEMENT*. 1929. National Council for Prevention of War, Washington, D. C. 3 cents.

The Church

Brown, Ina Corinne. *TRAINING FOR WORLD FRIENDSHIP*. 1929. Cokesbury Press, Nashville, \$1.00.

Fox, H. W. *THE RELIGIOUS BASIS OF PEACE*. 1930. Morehouse, Milwaukee. \$2.50.

Mathews, Basil. *ROADS TO THE CITY OF GOD*. 1928. Richard R. Smith, N. Y. \$1.00.

Richards, Leyton. *THE CHRISTIAN'S ALTERNATIVE TO WAR*. 1929. Macmillan, N. Y. \$1.50.

Turnbull, Grace H. *TONGUES OF FIRE*. 1929. Macmillan, N. Y. \$3.50.

Van Kirk, Walter W. *HIGHWAYS TO INTERNATIONAL GOODWILL*. 1930. Abingdon Press, N. Y. \$1.00.

THE WORLD'S RELIGIONS AGAINST WAR. Church Peace Union, 70 Fifth Ave., N. Y. 50 cents.

THE WORDS OF CHRIST COMMONLY QUOTED FOR OR AGAINST WAR. Order from Mr. Harold A. Hatch, 79 Leonard St., N. Y.

Schools

Carr, William G. EDUCATION FOR WORLD-CITIZENSHIP. 1928. Stanford Univ. Press. \$2.50.

Lobingier, Elizabeth Miller and John Leslie. EDUCATING FOR PEACE. 1930. Pilgrim Press, Boston. \$2.00.

Prescott, Daniel A. EDUCATION AND INTERNATIONAL RELATIONS. 1930. Harvard Univ. Press, Cambridge. \$2.50.

WORLD FRIENDSHIP. Committee on World Friendship, Los Angeles City Schools, Cal. 1928. 50 cents.

Women

Norris, Kathleen. WHAT PRICE PEACE? 1928. Doubleday, Doran, N. Y. 75 cents.

Youth

Matthews, Joseph B. YOUTH LOOKS AT WORLD PEACE. 1929. American Committee World Peace Congress, N. Y. \$1.00.

IV—2. WHAT YOU CAN DO FOR PEACE

Books and Sources of Material for Programs, Study Courses and Work with Special Groups

Order and consult lists of publications of:

Epworth League

Federal Council of Churches

Foreign Policy Association

International Society of Christian Endeavor

League of Nations Association

Methodist Episcopal Church World Peace Commission

Missionary Education Movement

National Child Welfare Association

National Council for Prevention of War

National League of Women Voters, Department of International Cooperation

Women's International League for Peace and Freedom, Pennsylvania Branch

World Peace Foundation

Young Men's Christian Association

Young Women's Christian Association

Lists of study courses, plays and pageants, motion pictures, lantern slides, songs. National Council for Prevention of War.

For Work with Children

Package of Material for Children. Includes pageants, games and lists of available material such as books, pictures, lantern slides, motion pictures, maps, projects, posters, songs, poems. National Council for Prevention of War, Washington, D. C. 25 cents.

Bibliographies

EVERYLAND. Compiled by the Newark Public Library. National Council for Prevention of War, Washington, D. C. 5 cents.
Special lists on PEACE HEROES and ALL THE WORLD IS ONE. National Council for Prevention of War, Washington, D. C.
See catalogue of the Missionary Education Movement, N. Y.

Books for Little Children

Boeckel, Florence Brewer. THROUGH THE GATEWAY. Macmillan Co., N. Y. 75 cents.
Entwistle, Mary. BOOKS OF OTHER BABIES. Missionary Education Movement, N. Y. 40 cents.
Kirby, Mary and Elizabeth. AUNT MARTHA'S CORNER CUPBOARD. Albert Whitman Co., Chicago. \$1.00.
Thomas, Margaret Loring. GEORGE WASHINGTON LINCOLN GOES AROUND THE WORLD. Nelson, N. Y. \$1.50.
Warner, Gertrude C. THE WORLD IN A BARN. Friendship Press, N. Y. \$1.25.
Yonge, Charlotte M. LITTLE LUCY'S WONDERFUL GLOBE. 1927. Harper, N. Y. \$1.00.
THE CHILDREN'S STORY GARDEN. Lippincott, Phila. \$1.00.

For Boys and Girls

Bridges, T. C. THE YOUNG FOLKS' BOOK OF DISCOVERY. Little, Brown, Boston. \$2.00.
Chamberlin, Ethel Clerc. HEROES OF PEACE. 1929. Sully, N. Y. \$1.50.
Coffman, Ramon. THE CHILD'S STORY OF THE HUMAN RACE. 1927. Dodd, Mead, N. Y. \$2.00.
Colson, Elizabeth. FRIENDS OF OURS. Missionary Education Movement, N. Y. 75 cents.
Griscom, Anna Bassett. PEACE CRUSADERS' ADVENTURES IN GOODWILL. 1929. Lippincott, Phila. \$1.50.
Happold, F. Crossfield. THE ADVENTURE OF MAN. Harcourt, N. Y. \$2.00.
Hulbert, Winifred. CEASE FIRING. 1929. Macmillan, N. Y. \$1.50.
Kummer, Frederic A. FIRST DAYS OF HISTORY, FIRST DAYS OF KNOWLEDGE, FIRST DAYS OF MAN. Doubleday, Doran, N. Y. \$2.00 each.
Marshall, Leon C. THE STORY OF HUMAN PROGRESS. 1929. Macmillan, N. Y. \$1.48.

- Phillips, Grace Darling. *FAR PEOPLES*. 1929. University of Chicago Press, Chicago. \$2.00.
 Redfield, William C. *WE AND THE WORLD*. 1927. Silver, Burdett, N. Y. 84 cents.
 Wallace, Archer. *HEROES OF PEACE*. 1929. Doubleday, Doran, N. Y. \$1.00.

Material for Sunday Schools

- See catalogue of the Missionary Education Movement, N. Y.
 Bonsall, Elizabeth. *GOODWILL LESSONS*, 15 cents. *WORLD FRIENDSHIP LESSONS*, 20 cents. Church Peace Union, N. Y.
 Brooks, Annie Sills. *ADVENTURING IN PEACE AND GOODWILL*. A Ten-day Junior Vacation School Course. Pilgrim Press, Boston. 1930. \$1.00.
 Loringier, John Leslie. *PROJECTS IN WORLD-FRIENDSHIP*. 1925. Missionary Education Movement, N. Y. \$1.25.
 Hall, L. K. and others, eds. *CHRISTIAN CITIZENSHIP ON A WORLD BASIS*. 1929. Association Press, N. Y. \$1.00.
 List of Material on World Friendship Available for Sunday Schools. National Council for Prevention of War, Washington, D. C.

BOOKS OF POEMS

- CEASE FIRING*. Edited by Anna W. Roussel. 1930. Winston, Phila. \$1.00 and 50 cents.
THE RED HARVEST. Edited by Vincent G. Burns. 1930. Macmillan, N. Y. \$3.75.

BOOKS OF QUOTATIONS

- EDUCATION FOR PEACE*. A book of facts and opinions. 1926. Foreign Missions Conference of North America, 25 Madison Ave., N. Y. 25 cents.
SELECTED QUOTATIONS ON PEACE AND WAR. 1915. Federal Council of Churches, N. Y. \$1.00.

NEWS PERIODICALS OF PEACE ORGANIZATIONS

- ADVOCATE OF PEACE THROUGH JUSTICE*. American Peace Society, Washington, D. C. Published quarterly, \$3.00 a year.
BI-WEEKLY INFORMATION SERVICE. Foreign Policy Association, N. Y. \$5.00 a year. *NEWS BULLETIN*, weekly, \$1.00 a year.
FEDERAL COUNCIL BULLETIN. Federal Council of Churches, N. Y. Issued monthly, except July and August, \$1.00 a year.

- INTERNATIONAL CONCILIATION.** Carnegie Endowment for International Peace, N. Y. Monthly, except July and August, 25 cents a year.
- LEAGUE OF NATIONS CHRONICLE.** League of Nations Association, Chicago. Monthly, 50 cents a year.
- LEAGUE OF NATIONS NEWS.** League of Nations Association, N. Y. Monthly, \$1.00 a year.
- THE MESSENGER OF PEACE.** Peace Association of Friends in America, Richmond, Ind. Monthly, 50 cents a year.
- NEWS BULLETIN.** National Council for Prevention of War, Washington, D. C. Monthly, 50 cents a year.
- PAX INTERNATIONAL.** Women's International League for Peace and Freedom, Washington, D. C. Monthly, 50 cents a year.

**MAGAZINES DEVOTED PRIMARILY TO THE PROMOTION OF
INTERNATIONAL UNDERSTANDING AND WORLD PEACE**

- BULLETIN of the Pan American Union.** Washington, D. C. Monthly, \$2.50 a year.
- FOREIGN AFFAIRS.** 25 West 43rd St., N. Y. Quarterly, \$5.00 a year.
- FOREIGN AFFAIRS.** 34 Victoria St., London, S. W. Monthly, \$1.25 a year.
- PACIFIC AFFAIRS.** P. O. Box 1561, Honolulu, Hawaii. Monthly, \$2.00 a year.
- RECORDS OF PROGRESS INTERNATIONAL REVIEW.** Yellow Springs, Ohio. Quarterly, \$2.00 (Students \$1.50), a year.
- UNITY.** 700 Oakwood Blvd., Chicago. Weekly, \$3.00 a year.
- THE WORLD TOMORROW.** 52 Vanderbilt Avenue, N. Y. Monthly, \$2.00 a year.
- WORLD UNITY.** 4 East 12th St., N. Y. Monthly, \$3.50 a year.

Organizations Mentioned in the Text

The following list of organizations with addresses is given for convenience in obtaining statements of policy and publications. It is by no means complete. Such a list published for the United States is entitled, "Organizations in the United States That Promote International Understanding and World Peace," price 15 cents. A similar list for Europe is found in "The Peace Year Book, 1929" price 25 cents.

Both may be obtained from the National Council for Prevention of War, Washington, D. C.

American Association of University Women,
1634 Eye St., Washington, D. C.

American Committee World Youth Peace Congress,
Room 386, 104 East Ninth St., New York City

American Federation of Labor,
901 Massachusetts Ave., Washington, D. C.

American Federation of Teachers,
Florence C. Hanson, Secretary, 506 S. Wabash Ave., Chicago, Ill.

American Foundation,
565 Fifth Ave., New York City

American Friends Service Committee,
20 South 12th St., Philadelphia, Pa.

American National Committee on International Intellectual
Cooperation,
2101 B St., Washington, D. C.

American Peace Society,
20 Jackson Pl., Washington, D. C.

American School Citizenship League,
295 Commonwealth Ave., Boston, Mass.

American Theosophical Society; International Order of Service,
Captain Max Wardall, Director,
Altadena, Calif.

Boy Scouts of America,
200 Fifth Ave., New York City

Brooks-Bright Foundation,
342 Madison Ave., New York City

Carnegie Endowment for International Peace,
405 West 117th St., New York City
Library, 2 Jackson Pl., Washington, D. C.

Catholic Association for International Peace,
1312 Massachusetts Ave., N. W., Washington, D. C.

Church Peace Union,
70 Fifth Ave., New York City

- Committee on Educational Publicity,
305 West 113th St., New York City
- Committee on Militarism in Education,
387 Bible House, Astor Pl., New York City
- Committee on Peace and Service of the Philadelphia Yearly
Meeting of Friends,
15th and Race Sts., Philadelphia, Pa.
- Committee on World Friendship Among Children,
289 Fourth Ave., New York City
- Council of Women for Home Missions,
105 East 22nd St., New York City
- Crusade with Christ Committee,
41 Mt. Vernon St., Boston, Mass.
- Epworth League,
740 Rush Street, Chicago, Ill.
- Federal Council of Churches,
105 East 22nd St., New York City
- Federation of Woman's Boards of Foreign Missions of North
America,
419 Fourth Ave., New York City
- Fellowship of Reconciliation,
383 Bible House, Astor Pl., New York City
- Foreign Policy Association,
18 East 41st St., New York City
- General Federation of Women's Clubs,
1734 N St., Washington, D. C.
- Department of International Relations, Mrs. Ben Hooper,
Chairman,
669 Algoma Blvd., Oshkosh, Wis.
- Girl Scouts of America,
670 Lexington Ave., New York City
- Girls' Friendly Society in America,
386 Fourth Ave., New York City
- Institute of International Education,
2 West 45th St., New York City
- Institute of Pacific Relations, Honolulu, Hawaii.
American headquarters, 129 East 52nd St., New York City

- Intercollegiate Peace Association,
Yellow Springs, Ohio
- International Missionary Council,
25 Madison Ave., New York City
- International Society of Christian Endeavor,
41 Mt. Vernon St., Boston, Mass.
- Junior Red Cross,
Washington, D. C.
- Kiwanis Club International,
Federal Reserve Bank Bldg., Chicago, Ill.
- Knighthood of Youth,
70 Fifth Ave., New York City
- League of Nations Association,
6 East 39th St., New York City
- Methodist Episcopal Church,
World Peace Commission, 150 Fifth Ave., New York City
- Missionary Education Movement,
150 Fifth Ave., New York City
- National Child Welfare Association,
70 Fifth Ave., New York City
- National Committee on the Cause and Cure of War,
1010 Grand Central Terminal Bldg., New York City
- National Congress of Parents and Teachers,
1201 16th St., Washington, D. C.
- National Council for Prevention of War,
532 Seventeenth St., Washington, D. C.
- Branch Offices:
205 Sheldon Bldg., San Francisco, Calif.
612 Stock Exchange Bldg., Portland, Ore.
526 South Fourth St., Louisville, Ky.
333 Bridge St., Springfield, Mass.
- National Council of Camp Fire Girls, Inc.,
41 Union Square, New York City
- National Council of Jewish Women,
Department of Peace, Mrs. Oscar S. Marx, Chairman,
4353 McPherson Blvd., St. Louis, Mo.
- National Council of Women of the United States,
Room 1020, 480 Lexington Ave., New York City

- National Education Association,
1201 Sixteenth St., Washington, D. C.
- National Federation of Business and Professional Women's
Clubs, Inc.,
1819 Broadway, New York City
- National Federation of Temple Sisterhoods,
National Committee on Peace, Mrs. Ben Loewenstein,
Chairman,
693 Gholson Ave., Cincinnati, Ohio
- National Grange,
630 Louisiana Ave., Washington, D. C.
- National League of Women Voters,
532 Seventeenth St., Washington, D. C.
Department of International Cooperation to Prevent War,
1015 Grand Central Terminal Bldg., New York City
- National Service Star Legion,
Mrs. Bruce W. Maxwell, Executive Secretary,
Millersville Rd. and 46th St., Indianapolis, Ind.
- National Student Federation,
218 Madison Ave., New York City
- National Student Forum on the Paris Pact,
532 Seventeenth St., Washington, D. C.
- National Woman's Christian Temperance Union,
1730 Chicago Ave., Evanston, Ill. Mrs. May Bell Harper,
Director, International Relations,
30 Middle Rd., Hamden, Conn.
- National Women's Conference of American Ethical Union,
Mrs. Henry Necarsulmer, 255 W. 86th St., New York City
- National Women's Trade Union League,
Machinists' Bldg., 901 Mass. Ave., Washington, D. C.
- Pacifist Action Committee,
52 Vanderbilt Ave., New York City
- Pan American Union,
Washington, D. C.
- Peace Committee of the Religious Society of Friends of Phila-
delphia,
304 Arch St., Philadelphia, Pa.

- Peace Heroes Memorial Society,
3431 Laron Ave., Cincinnati, Ohio
- Rotary International,
211 West Wacker Drive, Chicago, Ill.
- School World-Friendship League,
Brawley, Imperial County, Calif.
- United States Chamber of Commerce,
1615 H St., Washington, D. C.
- War Resisters' League,
171 West 12th St., New York City
- Women's International League for Peace and Freedom,
1805 H St., Washington, D. C.
Pennsylvania branch, 1924 Chestnut St., Philadelphia, Pa.
- Women's Peace Society,
20 Vesey St., New York City
- Women's Peace Union,
39 Pearl St., New York City
- World Alliance for International Friendship Through the
Churches,
70 Fifth Ave., New York City
- World Federation of Education Associations,
Dr. Augustus Thomas, Augusta, Maine
- World League of International Education Associations,
529 Phelan Bldg., San Francisco, Calif.
- World Peace Foundation,
40 Mt. Vernon St., Boston, Mass.
- World Unity Foundation,
4 East 12th St., New York City
- World's Student Christian Federation,
347 Madison Ave., New York City
- Young Men's Christian Association,
347 Madison Ave., New York City
- Young Women's Christian Association,
600 Lexington Ave., New York City

A List of Denominational Peace Committees

WITH THE NAMES AND ADDRESSES OF CHAIRMEN

- Northern Baptist Convention,
Rev. John M. Moore, 105 East 22nd St., New York City
- Seventh Day Baptist Churches,
Dr. A. J. C. Bond, 511 Central Ave., Plainfield, N. J.
- Church of the Brethren,
President J. M. Henry, Bridgewater College, Bridgewater, Va.
- United Brethren in Christ,
Hon. H. M. Whitcraft, Logan, Ohio
- Church of Christ (Disciples),
Rev. Alva W. Taylor, 101 Bowling Ave., Nashville, Tenn.
- General Convention of the Christian Church,
Dr. Warren H. Denison, Christian Publishing Association
Bldg., Dayton, Ohio
- National Council of Congregational Churches,
Dr. Frederick L. Fagley, 105 East 22nd St., New York City
- Friends General Conference,
Dr. O. Edward Janney, 2101 Park Ave., Baltimore, Md.
- United Lutheran Church of America,
Prof. E. E. Fischer, 7300 Boyer St., Mt. Airy, Pa.
- Mennonite Church in the United States and Canada,
Mr. Orie O. Miller, Akron, Pa.
- Methodist Episcopal Church,
Dr. Alvin C. Goddard, 150 Fifth Ave., New York City.
- Methodist Episcopal Church, South,
Dr. E. L. Crawford, 60 Bliss Bldg., Washington, D. C.
- Presbyterian Church in the United States of America,
Dr. William C. Covert, Witherspoon Bldg., Philadelphia, Pa.
- Reformed Presbyterian Church in North America,
Rev. Walter McCarroll, 1438 Shakespeare Ave., New York
City
- United Presbyterian Church,
Rev. James Parker, 100 Hancock Ave., Jersey City, N. J.

Protestant Episcopal Church,

Rev. Charles N. Lathrop, 281 Fourth Ave., New York City

Reformed Church in America,

Rev. Lawrence H. French, Teaneck, N. J.

Reformed Church in the United States,

Dr. A. R. Bartholomew, 15th and Race Sts., Philadelphia, Pa.

American Unitarian Association,

Dr. Robert C. Dexter, 25 Beacon St., Boston, Mass.

The Universalist Church,

Dr. Herbert E. Benton, Broad St. and Montgomery Ave.,
Philadelphia, Pa.

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