

National Duty in War

From The Round Table.

IV.

London, Eng., Sept. 22.—This war is not merely England's war: it is the Empire's war. The Dominions are not sending troops merely to help the Motherland. They are sending them because they are no less determined than we are to overthrow Prussianism, to liberate Belgium and France, and to secure the future of the British commonwealth as a whole. We sometimes forget that the British commonwealth is one state, and that all its self-governing parts have an equal interest in its fortunes, an equal title to share in its counsels, and an equal responsibility for its welfare. Even though our own constitutional machinery is defective, we must not blind ourselves to the fact that, so far as the issues of peace and war are concerned, the Imperial Government speaks for the Dominions as much as for the British Isles. They cannot shirk that responsibility by pleading the absence of adequate representative machinery—at any rate, if they have not availed themselves of the machinery of consultation which already exists. Nor can the Dominions, if they are to act as really self-governing communities, absolve themselves of their responsibility both for the conduct of the war and for the terms of peace, by pleading that they have no means of controlling Imperial policy if, on their side do not avail themselves of the constitutional machinery which already exists. The British commonwealth is one state comprising five nations. It is at war for its life. No practical man can doubt that the governing nations of which it is composed should keep in the closest touch both over the conduct of the war and the negotiation of peace. No real co-operation is possible by letter or cable. Complete understanding can only be arrived at as the result of personal consultation by responsible men meeting together at the same time round a common table. No such consultation has yet taken place. That in itself shows how little the communities of the Empire have thrown their whole collective strength into the war. If they cannot do so, they are doing it badly.

Liberty and Discipline.

Having overthrown tyranny on our own borders, and extended the power of control over public policy on a wide franchise, we have grasped at the privileges of liberty and forgotten its responsibilities. The doctrine of the liberty of the individual has been preached to the point that he is often held to have the right to disobey any law of which he disapproves. The duty of the citizen to serve the whole of the rest of the community has been overlaid by his loyalty to caste or class. The nature of the state—the foundation of all civilized life—is no longer understood. It has even been discredited through a shallow association with the Prussian perversion of the idea. In consequence the principle of service, of obedience to the law, which is the basis of the state, which alone can give unity, coherence and well-being to a great community, has grown weak. Hence the state itself is weak and unhealthy through lack of that

selfless spirit which is its inspiration and its life.

The greatest problem of democracy is to combine liberty with self-discipline. An autocratic State gives to its people organization, efficiency and power for any ends it may have in view, but at the terrible price of undermining the sense of responsibility in the community and of converting its members into blind and obedient servants of another's will. All Europe is fighting the evils of the system, where a narrow military and aristocratic caste, inheriting the traditions of Bismarck and Frederick the Great, worshipping dominion and power, regardless of honour, ruthless of human suffering, has organized the inhabitants of two great empires as the means by which they are to seize for themselves supreme power. There can be no peace for us until the attempt of tyranny to establish its power where liberty before has reigned has failed. Democracy suffers from the opposite danger. In its distrust from autocratic power it forgets that corporate discipline and individual service are as necessary to the healthy life of every community of men as liberty itself, and that when it has overthrown the hereditary authority which imposed them it has to discipline and organize itself. This war, in one of its aspects, is a spiritual conflict between liberty and tyranny, between the principle of right and justice as the foundation of international relations and the principle that might is right, in which truth is on our side; in another it is a contest between the idea that the primary duty of the citizen is to give loyal and unselfish service to the community of which he is a part and the idea that the primary right of the individual is to ignore his duty to the community if he chooses, in which truth is with the Germans. How discipline and active service of the state is to be combined with democracy it is not the purpose of this article to suggest. It is manifest that we have hardly begun to solve the problem of creating either the spirit or the machinery necessary to the full working of the principle of self-government. To destroy the power of a king and transfer it to an electorate is obviously created to enable an autocrat to control his subjects is obviously not that which will best enable a community to govern itself. But these are questions which must be reserved till after the war.

Meanwhile we can begin to cast the beam out of our own eye by building up the foundation on which all healthy democracy must rest—a strong sense of our responsibility as citizens and of our duty to serve the community of which we are a part. The chief difficulty in the way is not organization or even our enemy, but our reluctance to put pressure on ourselves. Once we have made up our minds to do that, the battle is half won. For in grappling thus manfully with ourselves there will be born the spirit of unity and high courage which, once alive, will not only carry us to victory in this war, but which will be the sure foundation of a better world when peace is come once more.

Gen. Kropatkin Rescued to Favor



Russian Army leader disgraced for alleged incompetence in the Russo-Japanese War, now said to be in command of Grenadier Corps.

see an English child pretending that he is a German, and you can play at soldiers quite well without that.

"To play at soldiers is to play at life; to play at war is to play at pain and death. I do not know that it can do them harm to play at pain and death, but I do not see that it can do them any good; and, for this year it seems ill-suited for them. Let them dress up and march to their hearts' content, but let them draw the line there.

Best Way of Approach.

"The name of the war, in the hearts of us who are grown up, is attended and encircled by other great names. Among these are honor, duty, courage, obedience, sacrifice, God. Through this great circle of names, one and all of them names of authority and of immemorial age, we must approach the central face of the war itself. If we were by ourselves we could find a hundred ways of approach but we are not by ourselves.

"We have got children with us—these big, impatient, inquisitive children hanging on to us, wanting to know what we think of the war. They drag us towards that central fact, and we must approach it hand-in-hand with them. And I believe that the best way of approach when we have Name; because it is already familiar to them, and it cannot be annulled by their most fantastical notions touching their Maker. As it is past their understanding, so it is past ours, therefore it brings them and us level.

"These older children, these clever boys and girls who think for themselves, need to be told not what they can understand, but what they cannot understand, nor we either. I want them to get above the belief that the issues of war can be decided by miraculous interference, the belief in a tribal or national deity; I want them not to see anything absurd in the same prayers and the same 'Te Deum' coming alike from our enemies and from us; and I want them, through all this clearance, to attain perfect confidence that God is on the side of the allies. And the only question is: Can they?"

Are We on God's Side?

"I say that they can. It may help them if we tell them, what Abraham Lincoln said of the American war—that he could not know for certain that God was on his side, but that he hoped he was on God's side. That is the sort of text which is able to stick in their heads. I would start from it, and I would begin right away with the violation of Belgium. I would compel them to see that God, being on the side of decency and of honor is on the side of Belgium.

"Belgium, I would say to the children, is crucifying a *etiam pro nobis*. She saved others, herself she could not save. I would hang the story of Belgium straight on to the story of the Passion.

"If we begin here, with this great concept of the love in a man who lays down his life for his friends, we shall help the children to admire the love wherever they find it, and to recognize it, whatever nationality be put over the man's grave. I do not say that we can help them to understand the meaning, or the purpose, of pain and of death, or of the horrors of the war—we should be the blind leading the blind—but I do say that a child who starts with the Divine Name, and with the Passion, will find himself on the right lines, if the war brings death, or pain, or poverty, into the circle of his own home. It will not help him, then, to call the German Emperor a wicked man, or to hate Germany; he will feel the need of something more final than that.

"We are a better lot of men and women than we were a year ago. This corner of the world, for many years, will be a grand place to live in, a good spiritual nursery for the children to play in, a wholesome

school for them, where they may learn the graver virtues not as extras, but as regular lessons."

STONEHENGE AT AUCTION.

Author Refers to It as the Second Wonder of England.

Stonehenge, the most remarkable prehistoric monument of England, is included in the Amesbury Abbey estate in Wiltshire, which is to be sold at auction this fall. The first British author to make unmistakable mention of Stonehenge is Henry of Huntingdon, who wrote in the twelfth century. He refers to it as the second wonder of England, and calls it Stanenfges, or "hanging stones." Geoffrey of Monmouth wrote of it about the same time, and so did the Welsh historian, Giraldus Cambrensis. The outer circle of thirty upright stones, which formerly stood fourteen feet above the ground, has a diameter of about one hundred feet, and within it, in a horseshoe curve, there originally were five, or, as some think, seven huge trilithons—a trilithon is two stone uprights carrying a lintel—that from northeast to southwest rose progressively in height until they reached twenty-five feet above the ground. About one-half of the uprights have fallen. While raising one of them in 1901, the workmen found numerous flint axe heads and large stone hammers at a depth of from two to three and one-half feet underground—a discovery that goes to prove the great antiquity of the monument. Sir Norman Lockyer, who studied the orientation of Stonehenge, on the assumption that it has been set up as a solar temple, concluded that the date of its foundation was 1680 B.C.

Winter Afternoon Frock.

The approach of cold weather not only makes the high collar more popular but increasingly appropriate and sensible. The high collar has a dignity about it that is pleasing, yet it lacks that rigidity and stiffness so patent in styles of the past. A model which would make a most becoming



No. 9082.

ing afternoon frock is Ladies' Home Journal Pattern No. 9082, which consists of a waist with a back extending over the shoulder forming a shallow yoke effect, while the deep front yoke has a standing collar with applied tucked sections, which are extremely novel. The full-length sleeves are finished with a band and circular cuffs. The three-piece gathered skirt is perforated for trimming sections, and is lengthened by a bias hem. Cuts in sizes 32 to 42 inches, bust measure, size 36 requiring 4 1/2 yards 42-inch material with 2 1/2 yards 42-inch chiffon.

Patterns, 15 cents each, can be purchased at your local Ladies' Home Journal dealer, or from The Home Pattern Company, 183-A George St., Toronto, Ontario.

Victoria's Wedding Shoes.

The announcement offering for sale the wedding shoes of Queen Victoria recalls the fact that Her Majesty was a keen collector of historical relics. At a sale held in November, 1899, she commissioned a well-known dealer to secure for her a walking-stick carved to represent "Wisdom and Folly," once the property of Prince Charles Edward. The royal agent had *carte blanche*, and the stick was knocked down to him for £160. This was a monstrous price when we consider that shortly before the young Pretender's dirk, with flint-lock pistol attached, realized only £3 15s.; whilst the great Rob Roy's claymore, made by Andrea Ferrara, with its shark's skin grip and all, went for £37 16s. At the Stuart Exhibition organized in London some twenty years ago a number of most interesting exhibits came from Queen Victoria's collection.

From the Middle West

BETWEEN ONTARIO AND BRITISH COLUMBIA.

Items From Provinces Where Man Ontario Boys and Girls Are Living.

One-third of the Regina fire brigade are now with the colors.

The Manitoba Agricultural College will have a record number of students this winter.

Saskatchewan farmers set aside 5,000 acres on which to grow grain for patriotic purposes.

The estimated loss in the operation of the Regina Street Railway system for 1915 amounts to \$116,875.

Farmers in Saskatchewan are buying much lumber for the purpose of building granaries to store their wheat.

Miss Queenie Yuill, of Regina, has entered on a five-year course at the Manitoba Medical College for the degree of M.D.

When the Alberta Legislature next meets it may amend the Election Act so that illiterates will be excluded from voting.

Rhoda Violet Williams, a 14-year-old North Battleford girl, has passed her exams. as associate of the London College of Music.

Convicted of a breach of the Saskatchewan Sales of Liquor Act, a Regina bartender was fined \$200 and sent to jail for a month and a half.

Coyotes have become so numerous in country districts of the Middle West that farmers are alarmed for the welfare of their smaller domestic animals.

Stanley Fisher, an 8-year-old Winnipeg boy, didn't know a gun was loaded, and shot and killed a companion in showing him what he would do to a German.

The Secretary of the Regina Bureau of Public Welfare, reports that a number of those assisted by the bureau last winter have paid back the amounts advanced to them.

The director of prosecution, under the new Saskatchewan Liquor Act, has issued a statement showing that there have been 81 convictions for infraction of the act to date.

Doctors of Regina and their friends have collected \$1,423 during the past two weeks for the Saskatchewan Hospital to equip the gift.

William Short, ex-Mayor of Edmonton, said at a meeting of the Development League: "If we are to succeed in Edmonton we will have to sweep away municipal ownership." He declared that the city had become municipal-ownership mad.

A report of the Saskatchewan Department of Agriculture estimates the total yield of wheat in the province at 133,490,027 bushels, of oats at 113,884,821 bushels, of barley at 8,972,107 bushels, and of flax at 5,000,000 bushels approximately.

A Winnipeg firm had an old safe which had not been opened for years, the combination being lost. It was thought the safe contained nothing but old books. An expert opened the safe and found nearly \$800 in gold money inside, which had been entirely forgotten.

Going to a fire, a \$300 horse, belonging to the Winnipeg Fire Department, was killed when a fire truck collided with a street car.

The farmers of Saskatchewan will give the Government 100,000 bushels of wheat as a patriotic gift. The wheat will be made into flour and sent to the Imperial Government.

Homestead entries in Western Canada for the first seven months of 1915 totalled 10,279, a decrease of 5,843, as compared with the corresponding period of last year. There were 2,945 fewer entries in Saskatchewan, 3,002 fewer in Alberta, and 145 fewer in British Columbia. In Manitoba the entries this year have totalled 2,350 as compared with 2,092 last year.

"MISTRESS OF THE SEAS."

Senator Charles Humbert, who led the great munitions campaign in France, and who has just concluded a visit to Britain, publishes in his newspaper, *Le Journal*, an article highly eulogizing Britain's war machine. "Everybody knows," he writes, "that the British Fleet was considerably superior to the German Fleet at the outbreak of the war, but what is not generally known is that the activity on naval construction of our excellent Ally in the past year has attained almost unimaginable proportions. The extraordinary reinforced British Fleet can laugh at its miserable enemy. We cannot too warmly congratulate Great Britain on refraining from resting content with her proud superiority. 'Mistress of the Seas,' she remains the supreme arbiter of peace. Her territory constitutes an inviolable redoubt of European defence against German barbarism. From her impregnable rock will flow out a stream of armaments against which German obstinacy will wear itself down."

MEANING OF THE WAR TO CHILDREN

HOW DO WE KNOW THAT WE ARE ON GOD'S SIDE.

Wonderful Opportunity for Parents to Teach Virtues of Honor, Duty and Sacrifice.

"I would set lessons on the war—downright lessons with good marks and bad marks—in every nursery in the kingdom; and if a child of average ability, at seven years of age, could not answer any of my questions, he should stand in the corner till he could," writes Mr. Stephen Paget in the *Cornhill Magazine*. "It is pitiful that a child should know more about William the Conqueror than about the King of the Belgians. To older children, from twelve to fifteen years of age, I would give, each term, an examination paper. Here are some questions for that purpose:

"What has been the effect of the war on you and on your home?"

"Imagine that you have \$50 to spend on the relief of suffering caused by the war. How would you proceed?"

"It has been suggested that children should say, as a grace, Thank God and the British navy for my good dinner.' What significance, if any, do you find in this form of words?"

"Describe and comment on any recent cartoon in *Punch*."

"Write out any one true story which you know by heart of the heroic spirit of our soldiers and sailors."

Any Prayer Better Than None.

"It cannot hurt a child to say God save the King. Neither can it hurt a child, I think, to say God punish England. We read of German school children learning to say that; and I am glad to think that it will harm neither them nor England. How can it hurt a small child to repeat this over-advertised curse? After all, it is a form of prayer; and almost any form of prayer, among children, is better than none.

"If I had to choose between teaching a child to pray God to punish his country's enemies in this war, and teaching a child to think of this war without any reference to God, I would choose the former. Patriotism, at its worst, is better for children than atheism at its best. Besides, if these flaxen-haired boys and girls do pray God to punish England they doubtless with equal fervor, pray Him to help Germany; and the Name coming twice on their lips, scores twice in their heads. It is nonsense to say that the children are too young to mention the war to their Maker. If they are old enough to call His attention to mother and daddy and Nan and pussy, they are old enough to pray on wider lines.

"I am inclined to advise parents not to encourage small children to play at the war. They may with advantage play at soldiers; but I dislike to