

tian whites forgetful of the responsibility first deliberately incurred by the whites towards the Oriental. Yet the unmistakable teaching of the very Christ of these same Christians is:—"There is nothing from without a man that entering into him can defile him; but the things that come out of him, those are they that defile a man."

Short-cuts A Feature of To-day

One of the features of the present day is the prevalence of short-cuts to any desired end. Short-cuts to fame or rather notoriety, to social success by the assiduous wooing of the "right people", to the curing of social evils by hasty, ill-advised legislation and yet more legislation, to wealth by the aid of countless get-rich-quick schemes, such are but a few of the all too familiar short-cuts practised at the present time.

The Sin of Separateness

The mistake of all this lies in the fact of separateness, in the failure to recognize the fact that mankind is one, in snap-shotting one small section of a landscape and taking that section to be the universe, in trying to change the fruit of a particular tree without first taking the time and the trouble to study the nature and growth of the tree that produces the fruit; in seeking to stamp out crime by punishment when crime may well be the direct outcome of unwise legislation; in brief, in never taking time to go to the root of a thing or to consider the all important question of relationship.

Problems of the Age

The outstanding problems of the age are all questions of relationship. Just as in a solar system one planet pulls upon another and is itself in turn pulled upon, so is it with regard to individuals, to sections of a community, to provinces, to nations, to races. There is not only play, there is interplay. To lose sight of this fact is to court disaster. Thus we at the present day have reached the stage of conscious life where we find ourselves confronted with the problem of relationship, the relationship that should obtain between parent and child, between the sexes, between capitalism and labour, between Dominion and Mother Empire, between nation and nation, between race and race.

Wherein Lies the Solution?

He would indeed be a doughty wielder of the pen who would dare to state dogmatically what he considered the solution of this many-phased problem, but nevertheless this much we dare unflinchingly to assert, namely, that the road to the solution lies in the recognition of the one-

ness of man. Man is more than his body. That his body has evolved through varying forms made up of the same components as the system of which he has been or is a part, is but another proof of the one-ness of man, this time from the point of view of his physical body. But man is more than his vehicle. Life antedates and postdates the body. For life, end and beginning are one. Therefore, in so far as one manifestation of life—say a particular civilization—is ennobled by its practice, just in such measure is all manifested life of that time ennobled; likewise in so far as one section of life in a civilization deliberately degrades or injures another section, just in so far as is all manifestation of life for the period co-terminous with the span of that particular civilization degraded or injured.

The Divided House

Hence individual success at the expense of another, the fulsome flattering of one section of a community and the unjustifiable ostracising of another, the wooing of one nation and the boycotting of another, all these and the many other forms of separateness practised by so-called Christian nations of the present "Christian civilization" are flagrant proofs flaunted in the eyes of all the world of the non-recognition of the one-ness or brotherhood of man. "A house divided against itself shall not stand," wherefore unless reparation and re-adjustment be made before it is too late, unless the Christian ideal ceases to be precept separated from practice, Christian civilization by many a positive portent is that "divided house that shall not stand."



MR. FRANK BURNETT, Sr. With Part of His Famed "Collection"

SONNET ON NIGHT.

(By Joseph Blanco White.)

Mysterious Night! when our first parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this goodly frame,
This glorious canopy of light and blue?
But through a curtain of translucent dew,
Bathed in rays of the great setting flame,
Hesperus with the host of heaven came;
And lo! Creation broadened to man's view!
Who could have guessed such darkness lay concealed
Within thy beams, O Sun? or who divined,
When bud and flower and insect lay revealed,
Thou to such countless worlds hadst made us blind?
Why should we then shun ~~Death~~ with anxious strife?
If Light conceals so much, wherefore not Life?