

obstacles. Our second, and very cheerful answer, is that the Congress of September, 1930, at the Sorbonne, is approved by the President of the French Republic, the President of the Senate, the President of the Chamber of Deputies, Cardinal Verdier (Archbishop of Paris), M. Aristide Briand (Minister of Foreign Affairs), M. le Pasteur Marc Boegner (President of the Committee of the Protestant Federation), M. Israel Levi (Grand Rabbi), Si Kaddour Ben Ghabrit (President of the Muslim Institute of Paris), M. Ferdinand Buisson, the veteran initiator (with M. Jules Ferry) of the scheme of "La Morale laïque" for the State-supported schools of France. From the United States, which gave us valued helpers in 1908, we have received the goodspeed greeting of Dr. Nicholas Murray Butler and others, and, on the material side, assistance from the Carnegie Endowment. Asiatic educationists continue their sympathy. On the face of it such diverse elements must result in confusion. We solve the problem by holding fraternal Congresses.

Two points need emphasis. It is not our custom to propose resolutions on educational issues or policies. Our meetings are purely consultative, and, in the untechnical sense, philosophic. Again, our assemblies are not professional. No people are more welcome than teachers—Kindergarten, Montessorian, primary, secondary, and University. But we appeal to the parents of the world. We appeal to the economists. We appeal to politicians. We appeal to all Faiths. We appeal to all forms of Rationalism. We appeal to the folk of all languages and colours. Though the experience of the period 1908–1930 has taught us the difficulty of establishing a steady correspondence with the most active educationists of the five Continents, we have attained some measure of success in such co-operation; and we ask for aid in greatly extending this spiritual and intellectual network. In truth, we place a higher value on this co-operation than on the immediate achievements of any Congress. We regard Moral Education as a Creative Evolution, and (to borrow yet further from the language of Prof. Bergson) we find in it a principle of ever-living and ever-continued Development (*La Durée*), which necessarily makes