

The World Window

Happenings After the War

Already many are speculating on what is going to be the end of this war. Perhaps that is putting the point too broadly, at least in an English speaking country. It should rather be—what change is the end of this war going to make in Europe? Is there going to be a renewal of the race after world supremacy, or are the warring nations going to adopt the motto of "Live and Let Live?" Is Germany to be eliminated for the time being merely in order to rebuild the huge machine and make better provisions for its success, or will it merge itself into a comity of nations that recognize the enormous futility of war and the advantage that comes from a world at peace and from the free exchange of products, subject only to such arrangements as enable each country to make the best use possible of its national resources. The world will not have domination, but is ready and willing to have domination superseded by co-operation.

For years, many able pens have been advocating disarmament as the vital need of the world. But minds that are not obsessed by the dominion of a single idea see insuperable difficulties in the way.

Is Disarmament Possible?

The problem it represents is tremendously intensified by the difference in the stages of civilization presented by the leading world powers. The trouble with Germany is that it has become infatuated with the obsession that it has been created to rule the world and to impose its "Kultur" on all other nations irrespective of their wishes or national ideas. That idea is foredoomed to failure, even if it achieved temporary supremacy. Nationalities and national sentiment cannot be blotted out, nor can they be superseded. Britain learned that after many severe experiences and the idea of the British Empire is no longer domination, but co-partnership and voluntary at that. Britons have been wrought by the inevitable logic of experience to realize that the more of intelligent self-government, the more of loyal co-operation for the general good.

The Origin of Militarism

Militarism rightly interpreted depends on the existence of a separate military class. Nations that have no standing armies, even if the whole manhood is trained to arms, are the least likely to dream of world conquest. This war is likely to deepen that impression, but it can only be established when the profession of arms and all that it implies, ceases to exist. Germany, either as an Empire, or in the separate states of which it is composed, has had the burden of sustaining a military caste to which all other sections of the state were subordinated. Its supremacy has been felt throughout the whole fabric of the German state. Its spirit is that of war and conquest by war. Its whole ideal is one of offence, not of defence, and it rests in the end on the doctrine of the divine right of certain chosen individuals to lord it over their fellowmen. The first step towards a real world peace lies in the establishment of democratic principles—in the fact that the great issues of peace and war ought not to be in the hands of autocrats or the servants of autocrats, but should rest with the people who bear the brunt and suffer the penalty. Democracy cannot ensure immunity from war, but it at least secures that war is the act of the nation and only after all the resources of civilization have been exhausted.

Little credence can be given to the extreme pacifists who look for universal disarmament after this war. For that, desirable as it would be, the world is not ready. Nor could the requisite unanimity be obtained even among the European powers. Years must elapse before the smaller and weaker nations, jealous of their independence and their right to a place in the sun, are satisfied that they are secure from aggression. The first step towards restoring confidence will be the passing of the militarists by profession—the professional soldiers who look to war as their business and for the promotion and glory that it brings. They have been the curse of Germany and from them have come the doctrines which have so completely changed the character of the German people. For a quarter of a century, under the express order of the Kaiser, the educational system of Germany has been diverted from its proper purpose—that of humanizing the masses of the people—to a glorification of the imperial dynasty, to the inculcation of the dogma of divine right and to spreading the delusion that Germany's happiness and prosperity depended on conquering and pillaging all countries that would not accept Prussian domination. Before a better order can come, the eyes of the German people must be opened and their sanity restored.

Will Disarmament Come?

Militarism The Curse of Germany

German professional soldiers despised British army officers because they only wore their uniforms when on duty. Germany was the only country in the world where the uniform entitled its wearer to disregard every kind of courtesy due from the young to the old, from men to women. On the street, every civilian had to give place to the uniform on penalty of being rudely cast aside or slashed with a riding whip. That arrogance and brutality is the mark of Prussian militarism seen at its ripest fruit in the horrible outrages perpetrated in Belgium and Northern France. Men compelled to submit to the extremity of physical violence from commissioned and non-commissioned officers, take it out of unfortunate civilians—men, women and children—a common trait of human nature, but fortunately, not so common today in really civilized countries as it was in earlier days. The idea of the Sacro-Sanct character of the uniform must be worked out of Germany, but it can only happen by the act of the German people. This war will have accomplished much if it is followed by a real revolution in the mind of Germany, a determination on the part of the German people to subordinate the army to the higher requirements of civilization.

BREAKING UP



The Cause of Labor Unrest

Not the public alone, but the presumed leaders of public opinion have been very slow to perceive the evils, directly and indirectly, caused by overcapitalization. But of late, a quite extraordinary awakening has come. A movement, originally directed against stock manipulation in public service companies, now includes in its scope, ordinary business concerns. What is even more surprising is that among the present opponents of over-capitalization, are many who only a few years ago could see nothing objectionable in loading a business with all the capital it could bear. They then failed to realize that the capitalization of earning power was simply an anticipation of profits and imposed a load on all subsequent operations which the business often failed to carry and so ended in disaster.

Henry Ford, of Detroit, with his plan of giving every man in his employ a wage enabling him to maintain a high standard of living and at the same time to make provisions for his future, has made himself one of the most talked of men on the continent. Not only is he distributing a large share of the profits of his automobile manufactory among his workmen, but he has reduced the hours of labor and in other ways materially aided their welfare. Failure of his scheme was freely prophesied when it was first announced. Results have shown that apprehension to be without foundation. Even with the reduced hours of labor, the output has been greater, the product superior in quality and the profits much more considerable.

The secret of Henry Ford's success is simple. He has permitted his business to grow naturally and has never yielded to the temptation to anticipate its earning power by adding to its capital stock. On a capitalization of \$2,000,000, the corporation owned by Henry Ford and seven other stockholders, The Financial World of New York remarks editorially, did a business last year of between \$80,000,000 and \$90,000,000, but of this there remained for the profit side of the ledger over \$25,000,000. On this basis each dollar of original capital was able last year to multiply itself twelve and one-half times. No wonder, therefore, Henry Ford has been able to introduce his profit sharing system and to create "an almost perfect spirit of concord between the owners of the business and their employes."

In his testimony before the Walsh Industrial Commission, Henry Ford attributed the existing industrial unrest to the influence of watered capital. In this he is surely right. When a business is loaded up with a capitalization that has anticipated, or more than anticipated its earning power, the cost of production must be reduced to the lowest figure possible or it will go into bankruptcy. Every department has to scrimp and scrape in order to provide dividends. Wages are lowered on the slightest pretext, hours of labor are long and men are hard driven. Thus is sown the seeds of industrial unrest ultimately yielding a fine harvest of strikes and revolutionary violence. In the case of public service companies, the evils of over-capitalization are seen in high rates, public inconvenience and inefficient service. Years ago, Mr. W. F. Maclean, M.P., for South York, pointed these things out, both in the House of Commons and in the columns of The Daily and Sunday World. His

arguments were met with impatience and ridicule, but have now been abundantly justified. Henry Ford is indeed right when he declares watered capital responsible, mainly, for labor unrest, and the other troubles from which industry is now suffering.

War Sufferers in France

France deserves the heartfelt sympathy of the allied powers. Each has done nobly in this supreme effort to destroy the plague of Prussian militarism, but some have suffered and are suffering more than others in the common cause. Belgium is a grave, given over to silence and tears. The fairest regions of France present scenes of the direst devastation and oppression. Wherever the trail of the modern Hun has passed, it has left behind it nothing but ruin and suffering. Every crime possible has been committed—not a dictate of international law or of religion or humanity, but has been violated and trampled under foot.

France has borne by far the heavier brunt of the western campaign. Every able-bodied man has been called to the colors. The wheels of industry have practically ceased except for the supply of the necessary munitions of war. The aged men and the women of France are today doing their best to fill the vacant places, but the strain is great and suffering general among the poorer classes. A voluntary organization, the "Secours National" or National Relief is doing much to alleviate the distress and a branch has been opened in Toronto in order to afford Canadians an opportunity to assist the work. Contributions of all kinds can be sent to 51 West King street, or of money, to Mr. W. R. Johnston, corner Front and York streets. The appeal will have wide and general response.

Sanctity of Human Life

Because of the very special circumstances attending the case of the young girl recently tried on a murder charge, the verdict of acquittal returned by the jury was generally approved. What had even more significance was that the presiding judge took occasion to express his concurrence. It can be taken therefore that the case was of an entirely exceptional character not so much in the causes that provoked the indicted act as in the temperament of the accused. This the chief justice noticed in his sympathetic and appreciative comment. Judge, jury and the public were all evidently impressed with the belief that the act was one for which, at the moment, this girl could not be justly held responsible.

Still it would not have been surprising had the jury reduced the charge to one of manslaughter and the judge imposed a nominal sentence. The taking of life is rightly regarded by British law as among the most serious of crimes and only to be justified by real and vital necessity. On this continent the rigidity of justice in this respect has been to some extent modified—perhaps in the United States the sanctity of life is too lightly regarded, as is shown by the large percentage of homicides in certain districts. But on the whole, in the recent case, with its very peculiar features, the ends of justice were sufficiently safeguarded.

CRUSTS AND CRUMBS

By Albert Ernest Stafford

M AHATMAS or Master Men" was the subject of an address I was to have given last night. It proved to be unacceptably and had to be cancelled. Milk for babes and strong meat for men was St. Paul's idea of the fitness of things and as the babes are inclined to choke on crusts and crumbs and therefore avoid the fare there can be no danger in setting down a few of the ideas I had intended to talk about. There is no question that in several respects the revival of the conception of Mahatmas or Master Men with its corollary of evolution thru successive lives on earth is the most revolutionary that came into the western thought of the nineteenth century. It is feared and shunned by all the old rooks in their ancient rookeries, who keep cawing away in the happy belief that their cries are the most illuminating and the most musical in the world. Of course the rooks have their place and their purposes which they serve according to their kind, but they are mistaken when they refuse to consider the possibility of higher types of life or pleasanter forms of discourse. "Verily, my friends," says one of the latter day prophets, "I walk among men as among the fragments and limbs of men. This is the dreadful thing for mine eyes, that I find man broken into pieces and scattered about, as over a battle-field, and a butcher's shambles." Unless we have such sight as this we shall be unable to appreciate the necessity for or understand the joy of knowing that "in this broad earth of ours, amid the measureless grossness and the slag, enclosed and safe within its central heart, nestles the seed perfection."

CONVENTIONAL religion and conventional politics have done more than other influences to set up the pseudo-democracy which bars the progress of real democracy. The unfortunate wording of the American Declaration of Independence, which asserts that "all men are born free and equal" has led many unthinking people to accept this obvious fallacy. All men are created free and equal, but in the course of many permutations, transmutations, rebirths and descents into the life of the senses, we lose our primal equality and, as in a race, string ourselves out along the flimsy path of evolution. We are of all degrees of development at present or of obscurity, according to the point of view one takes, for I take it that it is clear that it can only be the bodily vehicle which develops, the light within shining as it has opportunity. It is astonishing how bitterly these views are opposed by some who conceive that they were created from superior clay, or for purposes they esteem more worthy than others. The pilgrimage of the soul does not appeal to them. They cannot understand why, to have all knowledge, they must undergo all experience, and that infinite compassion and infinite wisdom are inseparable from infinite expression—ideas which are embodied in the mystical conception of the Word made flesh. Equality can, evidently, only be found in the supreme perfection and while we are striving towards the realization of that perfection we must be unequal in all but potentiality, or shall we say spiritual possibility. Only very ignorant people claim equality with others, but it is very ignorant people who are only very ignorant people who have attained to any degree of perfection have done so thru service, and the real Lords and Masters of mankind have always ingested upon the virtue of service as supreme. And so Jesus Christ tells us that he who would be greatest among us must be servant of all, and that not every one that calleth Lord, shall enter the Kingdom of Heaven, but only he that doeth the will of the Father—service to the supreme, both in the height and in the depth.

IT SHOULD not be difficult to understand that in the millions of years that have passed in the history of the earth, 350,000,000, we are told, some men should have progressed to an inconceivable degree beyond others. We know that some men do so in the ordinary experience of one life. How much greater shall their race be thru hundreds of lives. It is the greatest and best of their race who attain to these comparatively high levels, and such men develop faculties and qualities which in many respects remove them from ordinary human classification, but they are not separated from human interests or activities any more than parents, by their maturity, are separated from their children. If we look at life from the point of view of the parents alone we only see a part of it, and an even smaller part if we regard it as children do. So we must strive to know life from every aspect and to omit consideration of the Master Men and their functions and offices, their duties and responsibilities towards the race, would be to mislead ourselves willfully. Nor are we expected to worship them. "See thou do it not," was the warning of one of them. "Why allest thou Me good? There is none good but the Father." We thus get into more intimate and more kindly relations with them. It is frequently objected that the Master Men do not mingle with the masses and help them. The masses would be the first to require any such intrusion, and it is often quite sufficient to suggest to the masses that such Men exist to excite indignation and a demand for some form of alms. The masses only recognize greatness in the possession of wealth, the dispensation of patronage, the sway of political or social power. The Master Men care for none of these things, and as a rule these things are tokens that they who have them are a long way from the stage of development which the Master Men have attained. No one can judge by outer appearances. Character is the sure and only test. A year ago what would have been the choice of the ordinary man between Kaiser Wilhelm and King Albert? Yet King Albert has taken his place as one of the heroes of history, while Kaiser Wilhelm is begared of reputation and faces a dishonorable end. Neither of these monarchs are Master Men, but King Albert is nearer that consummation of human experience than the man who considered not the advantage of humanity as a whole, but only that of his own nation.

MRS. Annie Besant gave an address in India last December dealing with the Occult Hierarchy of which all human hierarchies are only faint reflections or imitations, generally with little or nothing in common with the great prototype, whose "Wisdom mightily and sweetly orders all things." She asserted that that Narada, a great sage of ancient times, who is figured under another name by Sir Rider Haggard in his book, "Red Eve," was been playing his part as of old when war and strife. "Do you not realize that when a great war breaks out, it does not break out because of the warring wills of men, because of the ambitions of rulers, because of the desires of statesmen, because of the stirrings of professors and historians, but because some Mighty Prince in the great Occult Hierarchy sees that the world cannot take its next step forward until the powers of evil for the time are paralyzed and swept away in order that the powers of good may have a clear field for their manifestation. You look at the present war as made by the Kaiser, as inspired by professors. You speak of German ambition, of German desire for world-power. I tell you that in all that work it is not the Kaiser, nor professors, nor historians that be behind it, but Narada, the Mighty One; and when you realize that, you feel that where the Hierarchy is guiding, there is no room for fear nor despondency." Mrs. Besant goes on to show that civilizations rise and fall, but that their rise is always gradual and unobserved until it suddenly bursts forth into full power and dominates its period. The present civilization is now growing under the special care of the Hierarchy, the whole body of just men made perfect who have entered into the consciousness of the planetary Logos. There are seven great races, each having seven sub-races, and these family races and other divisions, each for the purpose of developing some special attribute and affording a necessary experience for incarnating souls. We of the west belong to the fifth sub-race of the great Fifth or Aryan race. "The fifth sub-race has not yet reached its highest point. The sixth will be born, but while that is unmet and disregarded, the fifth will still be building up its mighty World-Empire, and that World-Empire of the fifth sub-race—made of one mighty Federation of Free Peoples, each one self-governing within its own household—and supreme in its own household—will be reaching its highest point. While that is gathering into itself the honor and glory of the world and its Imperial power, the younger civilization will be growing up in obscurity, the younger civilization will be in the nursery, looked after by occult guardians, and its special characteristics developing with a quiet and humble growth; this will go on for centuries, while all the splendor of the world is gathered into that mighty Empire whose foundations are now being laid, and whose building will be indefinitely quickened by the war which is destroying the opposing forces of tyrants, and substituting for them the democratic ideal of a Federation of Free Nations, gathered together to ensure the peace of the world and not even smaller part if we regard it as for its subjugation."