Editorial Page of The Toronto Sunday Morld

The World Window

and the Cost

Altho there is a well-known and world ly-wise proverb to the effect that chickens had better not be counted until they are hatched, the great majority of people continue to indulge in the pleasures of hope, or

possibly of imagination. The allies have yet a long way to go to reach Berlin or the end of the war, but already financial authorities of repute are talking about the indemnity Germany will have to pay and what can be done with it. Among them is Mr. L. G. Chiozza Money, Member of Parliament for the Eastern Division of the City of Northampton in England, who, in an article recently issued, discusses this question. "Some of those who agree with me," he writes, "and who does not? that Germany ought to be made to pay our big war bill have qualms as to how the British Government can receive payment without disturbing employment." They fear it can only be paid by pouring into Britain all sorts of goods made by the workmen of Germany.

This view, in Mr. Money's opinion, entirely begs the question. If and when, he remarks, the British Government is in a position to draw a big sum from Germany as an indemnity, payable by instalments

of the Indemnity

during a certain period, there will not be the slightest difficulty in drawing such imports from the world at large, in satisfaction of the credit, as would form a most convenient and most desirable addition to the nations' funds and to the available capital of the country. Where he considers difficulty may rise, is in the course to be taken by the government receiving the indemnity.' It could, he remarks, pay off the war loans' contracted, thus reducing the national debt and lowering taxes and making capital available for private investment either at home or abroad. For himself, however, Mr. Money would like to see a different course taken. Whatever the cost of the war may be to Britain, he would like to see one-third repaid out, of the indemnity and the other two-thirds used. for quite different purposes. In fact the British Government, Mr. Money says, should take the opportunity to start on a course which should have been taken long ago.

Profitable Government Investments

That course is to begin to own remunerative property and, while immediately undertaking reforms of peculiar value, lay up for the future valuable and improving state revenues. That, he considers, would be in-

finitely better than paying off the whole of the war indebtedness. Such an investment, Mr. Money thinks, would enable the nation to prosecute long neglected schemes that would transform social and industrial life and lead to an enhanced production of wealth sufficient to change the face of society. Here are some of the reforms Mr. Money suggests: The creation of a national system of electrical power supply; the creation of a national transport system by first transforming the railway companies' stock into public stock, consolidating and co-ordinating the various systems and feeding them with the new capital they so badly need in many directions; second, establishing an inland waterway system on continental lines and so relieving the railways from unsuitable traffic and cheapening transport; the eradication of every slum in the country and providing local authorities with funds for the purpose; and establishing afforestation on a large scale—neglect of this has caused a present deficiency in the supply of pit props.

Mr. Money thinks the importance and far-reaching effect of these proposals can not be exaggerated. By spending the greater part of the indemnity not in the repayment of debt, but in creating great na-

Britain Could Be Reconstituted

tional works, the government would not only ensure the full employment of every person fit to work in the United Kingdom, but would ensure, also, that in the future the wage funds of the country would grow in an ever swelling stream by reason of the measures taken to improve the very basis of industry and the lives and environment of the people for whom industries exist. Not alone would town life be improved by better housing, but cheap power would be at the disposal of the industrial captains and of the domestic worker alike. Vigorous and prosperous industries could be carried on in, or about, clean and healthy towns in which the death rate would fall to such a degree that twenty years after the war the deaths in the United Kingdom would be at least 250,000 a year less than they are today. Thus a war, he adds, which cost a few ten thousand lives once might come to save Britons hundreds of thousands of lives every year.

Could Germany Pay the Cost?

While there will be plenty of people in sympathy with Mr. Money's proposals many will doubt whether Germany will ever be able to pay the entire cost of the war to the allies. The losses to Belgium

alone, which it is universally accepted, must be recouped in full in the first place, are of themselves vast, much more indeed than the \$1,000,000,000 imposed as an indemnity on France fortyfour years ago. When to that is added the vast sums expended and to be expended by Britain, France and Russia directly and indirectly, the total, if laid on Germany, would form a crushing burden for many generations. This, it may be argued, would, of itself, be desirable if for no other reason than to prevent a revival of miltarism and its dream of world dominions. But, in the long run, whatever indemnity is imposed, must ultimately be paid thru the productive power of Germany. And it must not be forgotten that if Germany loses, her productive power will be vastly diminished. The great iron deposits in German Lorraine will revert to France. as will the enormously valuable potassium wells of Alsace. In all probability, also, many of Germany's best markets in Europe will be closed and may never be again available.

AT THE PAWN SHOP



for the War

Presiding, on December 15, at a meeting of the Royal Colonial Institute in London, when Lord Meath réad an interesting paper on "The Training of the New Papers," printed in the current number of United Empire, the journal of the Institute, Earl Grey, when closing the discussion, told a remarkable story as to the universality of German jealousy of England. Two months before the war, Earl Grey happened to cross the Atlantic on a German ship where he was treated by the Germans on board with the friendliest courtesy and received embarrassing attention. One day he made the acquaintance of a German passenger who impressed him as a man who preferred to proclaim rather than conceal his true opinions.

In reply to Earl Grey's request for a frank statement of what this German believed to be the true feeling of Germany towards England, he was told that deep at the bottom of every German heart was the desire to take from England the Empire she was not strong enough to hold. "We believe," said this very plain spoken German, "that you English have been corrupted by the softening influences of too much prosperity; that you are rotten thru and thru; that you are sunk on sordid sensuality and sloth, and that your only idea of liberty is the liberty not to serve the State. We Germans, on the contrary, has been taught to be loyal to, and to make sacrifices for our country." Then thumping his breast, he added with great emphasis: "Nous sommes des guerriers! We are warriors! And we mean to take from you, at the very first opportunity, the Empire which is ours by right."

From further conversation with this German, Earl Grey was led to believe that it was not the German Emperor who was immediately responsible for the war so much as the people behind him. This impression has, no doubt, been confirmed by all the evidence obtainable regarding the attitude of the German people. When the war broke out, a tendency existed among not a few British public men and writers to regard that people, particularly the Southern Germans, as having been misled by the Prussian war party who had in turn, obtained an ascendency over the Emperor. But it has proved impossible so to apportion the blame which must be shared by the German people. Possibly they were the victims originally of the Prussian military and educational system, but they made no effort to use their own judgment, or to check the forces that were driving them into war. They, too, were infected with the lust for world power.

Ideals

Among the results of this war, and that not the least valuable and important, will certainly be the greater recognition of the strength coming from national sentiment when combined with voluntary co-operation in a common cause England, as the predominant partner hitherto in the British Empire, has been slow to appreciate this great fact. Not that particular blame should be imputed to Englishmen for this reason. The desire and determination to destroy the individuality of conquered peoples were general characteristics of all dominant powers until the modern era was well advanced in its progress and it is to the credit of Englishmen that they learned to respect and later to appreciate the sturdy insistence on the right of the other nations of the United Kingdom to preserve their ancient patriotism and the continuity of their history, and on the right of the new Dominions of the Empire to independent selfgovernment and to create an individual spirit of nationality for themselves.

When the war is over, it will be imposible to deny a larger measure of local government to the dependencies and crown colonies that may desire it. Much progress had been made in that direction before the coming of this supreme test and it was fortunate that the greatest advance was made in the years that immediately preceded its arrival. Indeed, does it not appear that the Providence, which shapes the ends of men and nations, rough hew these as they may, again extended its aegis over the British Empire? Germany was 10 years too late in the choice of her time to strike. She allowed too much of the twentieth century to pass and too much scope for the development of its new ideals. Indeed, had Germany deliberately designed to establish the British Empire on the basis of national sentiment and Imperial loyalty, she could not have selected a moment more favorable, nor one better adapted to achieve

This, we take it, is part of the tragedy of Prussian militarism. Prussia is a survival of the dark ages. Up to the last, Prussia was engaged in its main effort to destroy the national sentiment of the Poles, just as German Austria and Hungary displayed the same spirit in their treatment of other races within that composite Empire. Russia, long afflicted by a similar obsession, proved herself more amenable to experience and of recent years, has given evidence of more liberal tendencies. But irrespective of that, this war can only be regarded as in fundamentals, a conflict between the medieval and the modern ideas, between a civilization resting on the preservation and protection of individual nationality and advancing thru sympathetic understanding to mutual co-operation and a civilization—if such it can be called resting on brute force and the imposition of one type-a retrograde type at that-of misnamed "Kultur." It is just a recrudescence, for the last time, of the ages' long struggle between freedom and tyranny, between the power of reason and the power of the sword.

CRUSTS AND CRUMBS By Albert Ernest Stafford

the number 666, that altho I have dealt with these points on previous oc- preserve it intact. It describes in p thing of what has already been said, and add a little more. First of all, it may be well to reproduce the pas- duing his lower nature, and pr sages in which these much talked ing for the accession of the about terms occur. Very few people read | consciousness, sometimes | called them, I fancy, or there would be fewer word Armageddon occurs in Revela- or causal or fire-body as it is vario tion XVI, 16, but I will quote the pre- termed. This is the new birth or bir

12. "And the sixth angel poured out his vial upon the great River Euphates; and the water thereof was fried up, that the way of the kings of the east might be prepared.

13. "And I saw three unclean spirits the dragon, and out of the mouth of the beast, and out of the mouth of earthly, sensual, devilish. The G

14. "For they are the spirits of levils, working miracles, which go chic, astral world, a place of purgat forth into the kings of the earth and next to material life, was preof the whole world, to gather them to the battle of that great day of God don is simply an anagram in Greek and

16. "And he gathered them together nto a place called in the Hebrew

dox commentators have read into it the meaning "the city" or "the moun-

This is evidently far-fetched, and specially so when one reflects that geddon were to be frog-like spirits out of the mouths of the dragon, the beast and the false prophet, which only badly informed persons regard as anything but symbolical creatures repre-Biblica, is impressed with Gunkel's sea, and rivers and symbolized by earth, sea, and rivers and symbolized by earth, sea, and rivers and symbolized by earth sea, and dragon who is the lineal heir of the Babylonian dragon Tiamat, the personification of Chaos and all evil."

Cheyne also quotes from Zimmern the conjecture of Jensen that magedon is identical with, migadon in the divine name Huesemigadon, the husband of Ereschigal (Babylonian Eriskigal), the goddess of the under-world. In a Greek papyrus was found, theois chthoniois Huesemigadon kai koure Persephone Ereschigal. It would be natural, observes Cheyne, that the spot where Tiamat was defeated (and was again to be defeated), by Marduk should be called by a name which included that of a God of the under-world.

L'ANCIENT science was devoted to the study of the relation that was recognized as existing between the individual man, the microcosm, and the Divine Man was the Lamb or Ram. Arles, slain from the foundation of the world. All science, all religion, the Mysteries, alchemy, and all the mystical systems of every age had their, all-sufficient foundation in the knowledge of man's ultimate and essential divinity. The scriptures and Bibles of the world are but the symbolic records of this knowledge. Read literally they lead to the foolish divisions and schisms that set mankind at enmity. Properly understood they all teach the same lesson, and point the way whereby a man may take up his cross creatify his lower that the study of the relation that to the study of the relation that to the study of the relation that was recognized as existing between the individual man. the microcosm, and the Divine Man was the Lamb or Ram. Arles, slain from the foundation of the world. All science, all religion, the Mysteries, alchemy, and all the mysteries, alchemy, and all the mysteries, alchemy, and all the mysteries alchemy. The scriptures and their, all-sufficient foundation in the knowledge of man's ultimate and essential divinity. The scriptures and science are constant. Babylonian dragon Tiamat, the per-

and to try to apply its terms as every generation of commentators has done for centuries, to contemporary people and events. The Ancient Mysterics or systems of initiation, simply embodied the real psychological knowledge possessed by those who presided over the mysteries. The lesser mysteries were more or less generally known, and dealt with immortality, reincarnation, the return of the soul to earth, the life of the heaven world between earth-lives, and the laws of between earth-lives, and the laws of column simply squares the first. There karma, self-limitation, free will, indiare curious relations among all the vidual responsibility, emancipation other figures. Nine plus 3 [lus 4 gives vidual responsibility, emancipation ing measured back to us whatever we lems were said to have destroyed the library at Alexandria, and it was desirable for the future of the race to have such knowledge preserved. It had to be very carefully concessed before the man and the beast have met. The man must subdue the beast, and the number 666 marks the point in evoluto be very carefully concealed before it could be included as an inspired struggle.

HERE have been so many enquiries | book in the New Testament, but it y in, and from different quarters done, and threats embodied in it

> N THE DRAGON, the Beast and the over by the goddess Rhea. Harr lually disintegrates after death. This

should be called by a name which included that of a God of the underworld.

This suggestion of orthedox scholarship legitimatizes the solution presented by Mr. James Morgan Pryse in his "Apocalypse Unsealed." It is evident enough that the book is one of symbolic magic or initiation, and not to be interpreted in terms of historical time or place. To do so would be like taking a modern book of science, of chemistry or physics, and trying to identify the elements or the forces mentioned with historical personages, or national movements in religion. This would be obviously absurd, but it is no less absurd to take the symbolical account of what is really a scientific system of psychology and to try to apply its terms as every generation of commentators has done There is a relation also with the Planta of the same lesson, and point the way whereby a man may take up his way whereby a man may take up his way whereby a man may take up his way whereby a mean may take up his way whereby a man may take up his cach the same lesson, and point the way whereby a man may take up his cross, crucity. his lower mainer and higher Christons, and become one with the Father in heaven. Plato is full of it, and he derived his knowledge from the same school as Socrates and Pythagoras ond the long line of feather in heaven. Plato is full of it, and he derived his knowledge from the same school as Socrates and Pythagoras ond the long line of feather in heaven. Plato is full of it, and he derived his knowledge from the same school as Socrates and Pythagoras ond the long line of feather in heaven. Plato is full of it, and he derived his knowledge from the same school as Socrates and Pythagoras ond the long line of feather in heaven. Plato is There is a relation also with the Pla tonic perfect solids, the istrahedron the cube, the octahedron, the dodecahedron, and the icosahedron, which tute a septenary series. The table of numbers is as follows:

It will be observed that the second the next number 16, and it in ing measured back to us whatever we mete out to others. In these respects, the New Testament in general, is a text book of the Mysteries of the Kingdom, the Lesser Mysteries, althothese are greatly obscured in the translations from the Greek. But the Apocalypse is, to a large extent, a text-book of the Greater Mysteries, which were not to be revealed, except to those who had passed thru probationary trials. They were also symbolically expressed because fanatically plous persons, who did not know enough to value them, were inclined to destroy such literature, as the Moslems were said to have destroyed the library at Alexandria, and it was desired to compare the column is obtained by multiplying the figures of the first on the CT responding figures of the third: 6 times 111 gives 666. Another curious relation is found in the fourth column. There are three pairs of figures omitting the last, and these pairs are governed by 3, 5 and 7 mutiplied by 1 and 2, 2 and 3, and 3 and 4. The number 325 is 5 times 65. Twice 5 are 10, and 10 plus 36 plus 36 plus 36 pulses 65 equals 111, while three times five are 15, and 15 plus 49 plus 111 equals 175. Those who know nothing of musical vibration or geometrical proportion or chemical atomicity may think these figures arbitrary or valueless, but God geometrizes and the universe is built to scale. The number of the man and the beast has nothing to do with Napoleon, or Bottlems were said to have destroyed the library at Alexandria, and it was destroyed the library at Alexandria, and it was destroyed the column is obtained by multiplying the figures of the first on the CT responding figures of the times 111 giv

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