

HELPING YOU to KEEP POSTED

ASIGHT of the article which caused the German authorities to prohibit further publication of *Die Zukunft* suggests that Max Harden, writer of the article and owner of the suppressed paper, has been added by the Censor's act, to the host of those who are without honour in their own country. From the *Times'* quotation of the article, as reprinted by the *Christian Science Monitor*, Max Harden clearly prophesies disaster as the inevitable culmination of the German policy of ruthlessness and declares that the German people must demand of their high military command that "before they choose new weapons, and even before they resume the use of old weapons, they shall think out to the end every possible effect—not only the effect which is desired by the commander in the field."

He corroborates from within the opinion of many acute observers from without, that a definite tendency is ripening in German public opinion which will bear fruit in a general conviction that "the German Empire of Hell," as he styles it, is doomed to disintegration.

"The aim of the peoples that are our enemies is," he says, "democracy: the right of every race that is ripe for independent existence to decide its own lot; honest, and not merely pretended, reduction of the burden of armaments; a system of arbitration to which all who are suspect of guilty responsibility, whether great or small, for the outbreak of war must submit, and the accomplishment of whose judgments all states admitted to the league of civilized peoples would have to guarantee; a state of things which would arm the law against the arrogance of violence,

which would threaten with death those who risked an attack, which would remove from the will of a mortal man and put upon the community of peoples the decision between peace and war, and which

Why Max Harden's Paper Was Stopped

would hedge in the sovereignty of all empires by the admission of an international right of control about as narrowly as the socialism already recognized by the state has hedged in the sovereign rights of the individual.

"If Germany sees the great signs of the times illuminating this aim from above, peace—since agreement about every other point would easily be possible—is attainable to-morrow. If a state of things for which milliards of men are yearning seems to Germany a disgrace, she must go on fighting until one group is victorious and the other sinks into impotence. That is the reality, as it appears to the eyes of the fearless student, when the phrases used in both camps have been removed. He who wants to paint the face of reality because he cannot bear to look upon it must go down into the darkness. Only the people's will can be responsible, but before it makes its choice the spirit of statesmanship must illuminate its paths."

PERSISTING in its policy of protest against the National inclination of Great Britain to show a disposition to a super-gentlemanly code in a duel with an enemy who makes no pretence to chivalry, *The World's Work* now advocates a very considerable shortening of the spoon which Britain is to dip into the "Stockholm Stew," as it characterizes the Socialist conferences at Stockholm.

"For our part," says *The World's Work*, "we would just as readily meet German Socialists in conference as German soldiers on the battlefield; nor should we have any fear as to the outcome of such a battle of wits. We should encourage every sort of conference and convention, however obviously promoted from Berlin, in the hope that through its instrumentality some conception of our purpose might penetrate to the minds and hearts of the German peoples. After a long struggle we have made of ourselves a



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military nation capable of defeating the most powerful army the world has ever known. Surely we are likewise capable, and our French and American Allies with us, of meeting and worsting any delegates from any German political organization.

"So far, thank heaven," the article continues, "there is not the slightest sign of any weakening in our determination to win a satisfactory victory. We are all in it to see the thing through. All the more reason, therefore, that we should use any and every instrument, even enemy intrigues, to help us in the only sort of settlement worth struggling for."

THE efforts of the Countess of Warwick to promulgate a doctrine of general social betterment have long established her in the respect of many who are prone to regard the preachments of those in high places with a critical vision. Her absolute sincerity and the quality of her work for the elevation of the labouring classes have done much to quicken the interest of an audience which, during the last decade, has widened until it has extended to at least three continents. The Countess has now proclaimed herself as an evangelist of "The New Religion," and in the current *Hibbert Journal*, she expounds something of this doctrine which is founded upon material service and, although based upon ethics, ignores theology altogether.

She seeks first to inspire in every man and woman an acute sense of the responsibilities of active citizenship. "To learn to respect life," she says, "to understand that no question is worth the sacrifice of millions of men and women to whom it means little or nothing, we must start by respecting and safeguarding the life that surrounds us in peace



There's always room at the top.

time. We must elevate this care for humanity to the highest place in our hearts; it must be our new religion.

"We have trusted Emperors and Kaisers and the rest, and they have failed us"; she continues, "the power that the poor, blinded multitudes have conferred upon them has been shamelessly misused. We have trusted the Church and it has comforted us with stones when we asked for bread. Naturally we have not trusted politicians; it suffices to endure them; the blindest would not ask one to guide him. Nothing then remains but to develop self-reliance, to take our courage in both hands and to labour to set the world in order, not by delegating the task to any section of the community, but by taking it up each one for himself in pursuit of a common plan.

"We shall have no priests," is her contention, "no ritual, no Establishment, no superiors or inferiors, no bond of unity save that of labour in the same field. The labour of those who love in the service of those who suffer will be of a new kind, because instead of seeking to mitigate evil and preach resignation, we shall endeavour to destroy evil and preach its overthrow. We shall not preach the world to come; we shall preach the world of which we are a part, the breathing, sentient earth which mankind has endeavoured to make a heaven for the few and a hell for the multitude, failing in the first endeavour perhaps, but meeting with an extraordinary measure of success in the last.

"There never was in the history of civilization, as recorded within our reach, a time when the call was louder for a new religion that seeks to mend the old earth, and reverently leaves the things lying beyond to a Supreme and all-divining Power, whose ways are as obscure to us as they were to Job himself. The increase of prosperity, of commercialism and mammonism, of over-crowding, want, destitution, and all the kindred results of man's inhumanity to man, should terrify the conscience of the world even more than the horrors of war, for with the latter every imaginable evil is inevitable, but we have had the evils without the necessity. War is one of the fruits of this increase, war that is blind, blundering, and foul, that confounds the innocent with the guilty, and preys upon the young as the Minotaur of old time, though its labyrinth is larger than Crete and includes all the Chancelleries of Europe.

"The forces that will fight on behalf of the religion that seems to me the chiefest need of our unhappy world to-day are not limited to the serious thinking and idealistic part of the community that is left in these islands; they will receive an enormous impetus from soldiers, from all classes who have realized something of the proportions in which honour and misery, glory and squalor, brutality and waste, mingle to make up war."

THERE is a refreshing respite from the weariness of racial wrangling and political controversy in a consideration of the splendid simplicity shown in the services so readily given by the Canadian Indians to support the cause of Britain, France and their Allies in the front line trenches of Flanders. When the first war-clouds broke in 1914, pledges of firm allegiance and petitions for permission for their eligible males to go overseas as fighting men came from the tribal councils throughout the Dominion to the British Crown. Now that the way has been cleared of all inexplicable "restrictions" and Ottawa has lifted the ban against recruiting among the Indians, approximately 5,000 Canadian Indians have been trained in Indian companies of overseas units and been sent to France to fight for the Allied cause. Commenting on the sincerity of purpose and fervent