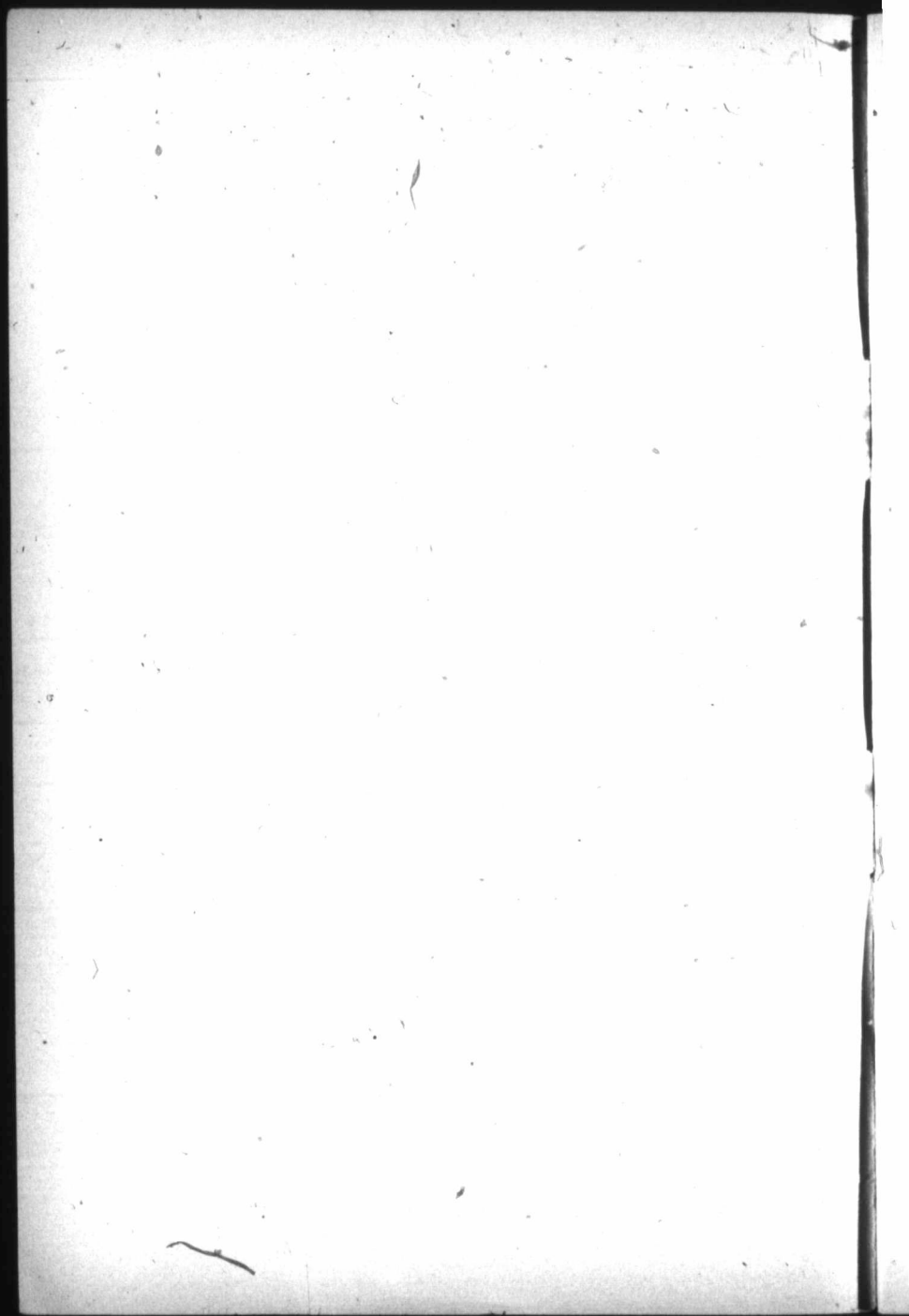


The Teacher as a Missionary  
of Peace.

Reprinted for the General Conference Committee on the Advancement  
of Friends' Principles, from

FRIENDS' INTELLIGENCER

TENTH MONTH 15TH, 1904



## THE TEACHER AS A MISSIONARY OF PEACE.

[An address by Andrew Stevenson, of Stratford Collegiate Institute, Stratford, Ontario, before Friends' General Conference at Toronto, in Eighth month, 1904.]

The wise and the good of all ages and of all races have denounced war as the greatest evil that afflicts mankind. Plato compared the condition of a nation at war to that of an individual suffering from a destroying fever, the Stoic philosophers declared war to be barbaric and inhuman, the Duke of Wellington said that there was only one thing more horrible than a victory in battle and that was a defeat, and General Sherman fairly summed up all other possible descriptions in the declaration, "War is hell."

The blessings of peace, on the other hand, have been asserted no less frequently and no less strikingly. Even so far back as twenty-seven hundred years ago the Hebrew prophet, in ecstatic vision, predicted the coming of a blessed time when men should beat their swords into ploughshares and their spears into pruning hooks and should learn the art of war no more.

Yet in spite of the teachings of experience, of philosophy, and of religion, war has continued to ravage the earth, and the thirst for blood and the lust of conquest seem to be as keen as ever. Nowadays we sometimes call war and conquest by finer names than formerly, but the evil is the same whether we speak of it in general terms as the strenuous life, or expansion, or annexation, or benevolent assimilation, or manifest destiny; or more particularly as a puni-

tive expedition to Somaliland, or a mission to Thibet, or the pacification of the Philippines.

The evil, then, is universal and ever-present—how shall we set about to combat it? Socrates used to say that all evil-doing was the result of ignorance. He argued with great force that if men knew beforehand the awful consequences of wrongdoing, they would refrain not only from doing evil but even from entertaining evil desires. Now, all school education, of whatever kind, is, at bottom, based upon this theory. There are certain evils to be avoided in life and certain benefits to be gained, and parents are anxious that their children should be so instructed in regard to these things that they may escape as far as possible the disastrous consequences of ignorance. And while the home and the church and the printing-house are educational institutions of immeasurable importance, we shall at the present time confine ourselves to a consideration of the functions of the school.

It is an axiom of the science of education that the child should be taught the things he will most need to know when he has grown to be a man. Self-evident though this truth may be, we have lamentably failed to put it into practice in several important particulars, and especially in regard to the matter of war and peace. If war is an evil and peace a benefit and a blessing, a knowledge of this fact is of such vast importance that every opportunity should be taken to impress it upon the young people of our schools. And that such instruction was not imparted in sufficient measure to the school children of even the last generation is sadly clear from the recent wild outbreak of militarism in Great Britain, Canada, and the United States. Men seemed to have lost their reason and their feelings of humanity, and to have abandoned their religion, in the mad fury for war

and conquest; and the hands on the dial-plate of the world's progress were set back at least fifty years.

What are our schools and colleges now doing to check this evil? Virtually nothing. It is said that even in many of the schools controlled by the Society of Friends the spirit of the age has so largely entered that very little, if any, direct and positive teaching is given against the evil of war. In too many public schools and private academies some of the teaching, so far from inculcating the principles of peace, is directly calculated to foster the spirit of international hatred and war. Indeed, we have gone so far in some cases that Sunday School rooms and church basements have been converted into drill halls where the professed followers of the Prince of Peace are trained for the service of the god of war. You will remember that Longfellow says, in "The Arsenal at Springfield":

Were half the power that fills the world with terror,  
Were half the wealth bestowed on camps and courts,  
Given to redeem the human mind from error,  
There were no need of arsenals and forts.

And, similarly, it might be said that if half the trouble were taken in the school to restrain the spirit of national vanity and arrogance, and to develop the spirit of good will towards foreign nations—half the trouble that is now taken to cultivate national self-conceit and to create or encourage feelings of distrust and dislike regarding foreigners, civilized nations would feel no need of armies or navies to protect themselves from each other, nor would they create armies and navies to plunder their uncivilized fellow-men.

The teaching of peace principles has this advantage, that no new text-books are needed, nor is it required that any regular and special period on the

time-table should be given up to it. The sole requirements are that the minds of teachers should be in full sympathy with the peace movement and well-informed upon matters bearing upon peace doctrines. Then when opportunities arise for the inculcation of peace principles, as they frequently do in the regular course of the work of the school, teachers will be prepared to take advantage of them.

Such opportunities will come chiefly in the classes in geography, history, English literature and composition. There is not much ground for the work in geography, perhaps, but on what ground there is, effective work can be done. For instance, in dealing with the sources of supply of commercial products, great stress should be laid upon the interdependence of nations owing to differences in climate and vegetation and to the irregular distribution of mineral deposits. Illustrations of this interdependence the teacher can easily find. There was a striking illustration ready at hand for Canadian teachers recently. Not very long ago there used to be a foolish saying in the mouths of some Canadians that we could "get along without the Americans." Of course, we could, but that we could get along much better with them was forcibly impressed upon most of us last winter when our supplies of hard coal were shut off by the strike. Soft coal would not serve, and wood could scarcely be obtained at any price. In some villages and towns the people were glad to get for fuel whatever the farmers would bring in, as old rails and charred and partially decayed logs and fragments of stumps. Shade trees that could be spared were cut down, and in some cases fences were consumed. But in spite of all such shifts, much hardship and even suffering resulted from this temporary stoppage of our coal supply. And could anyone measure the in-

convenience and loss if, owing to a state of war, not only coal but all our other imports from the United States should be shut off?

But if the Canadians of Ontario need American anthracite, so also do the Americans of New England need Canadian bituminous coal, which is shipped to them in immense quantities from Nova Scotia. Americans also need our Ontario nickel and our Quebec asbestos. In the matter of vegetable products there is also mutual dependence. The Canadian cotton mills are fed by American cotton, and many American saw mills are fed by Canadian logs. The New England intellect is nourished on Canadian beans. At Thanksgiving time we send the New Englander his turkey, and though in the matter of food he sends us only cranberries to make sauce for our own, yet his Californian countryman provides us with luscious and excellent oranges and raisins, to finish the meal.

In like manner the teacher may show how the people of both the United States and Canada depend on the people of Europe and Asia and Africa and the isles of the sea for the common necessities and comforts of life, as do these people depend in some measure upon us.

In teaching geography some little time is usually devoted to a general consideration of the races of mankind, with a bare reference to their racial characteristics, politics, religion and other such particulars. Here is a good opportunity for the intelligent and earnest teacher to do good work for the cause of peace. He might emphasize the fact that racial distinctions are not due to separate and distinct primal origins and special original endowments or defects, but are merely variations in degree from one type, such variations being largely the result of environing

circumstances. He might specify the dark color of the sub-tropical races, as the Arabs and the Hindoos, and the still darker color of the tropical races; and he might add poetic ornament to the illustration by quoting the passage in the "Merchant of Venice," where the Prince of Morocco makes his powerful appeal to Portia, entreating her not to hold prejudice against him because of his color:

"Mislike me not for my complexion,  
The shadowed livery of the burnished sun,  
To whom I am a neighbor and near bred.  
Bring me the fairest creature northward born  
Where Phœbus' fire scarce thaws the icicles,  
And let us make incision for your love,  
To prove whose blood is reddest, his or mine."

Which, of course, is the Moor's way of saying that however dark his complexion, yet he possessed the essentially human qualities in as high a degree as any white man. In further support of the view of the essential unity of mankind, the teacher might quote the words of the Apostle Paul in his missionary address to the Athenians on Mars' Hill: "God hath made of one blood all nations of men for to dwell on all the face of the earth," and also the testimony of Saint Peter: "Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth Him and worketh righteousness, is accepted with Him."

By appealing to the experience and reading of pupils and by drawing upon his own, the teacher can easily show his class that the common virtues are not the peculiar possession of any one race. Such matter as this, sympathetically introduced, will do much to prevent the growth of racial prejudice in the minds of the young, and to eradicate it where it is already grown.

Another means of accomplishing the same end is



by mild ridicule. The teacher might show the absurdity of the common contemptuous reference to the speech of foreigners as "jabber," pointing out that it is jabber only to the ignorant and conceited. Such an incident as the following might be brought in here. An Irishman returning from a short trip to France was asked what he thought of the French people. "Oh, indade," said he, "they're barbarians and hay-thens, and don't spake English at all, at all." The folly of any British people, or Americans, claiming superior merits and rights on account of an alleged Anglo-Saxon origin is well shown in Daniel Defoe's description of a "true-born Englishman."

A true-born Englishman's a contradiction,  
In speech an irony, in fact a fiction. . . .  
These are the heroes that despise the Dutch  
And rail at new-come foreigners so much;  
Forgetting that themselves are all derived  
From the most scoundrel race that ever lived;  
A horrid crowd of rambling thieves and drones  
Who ransacked kingdoms and dispeopled towns;  
The Pict and painted Briton, treacherous Scot,  
By hunger, theft, and rapine hither brought;  
Norwegian pirates, buccaneering Danes,  
Whose red-haired offspring everywhere remains,  
Who, joined with Norman-French, compound the breed  
From whence your true-born Englishmen proceed.

Defoe, an Englishman himself, was provoked to make this bitter attack on the arrogance of some of his fellow-countrymen because they were ungratefully deriding William III., their deliverer from the Stuart tyranny, as being a "Dutchman."

On the other hand, the respect of pupils for some of the so-called inferior races of to-day, as Syrians, Hindoos, or Chinese, may be gained by referring to the ancient greatness of these peoples. This is done for the Italians in a somewhat droll way in the following current newspaper verse:

THE MODERN ROMANS.

Under the slanting light of the yellow sun of October,  
A "gang of Dagos" were working close by the side of the car  
track.

Pausing a moment to catch a note of their liquid Italian,  
Faintly I heard an echo of Rome's imperial accents,  
Broken-down forms of Latin words from the Senate and Forum,  
Now smoothed over by use to the musical lingua Romana.  
Then came the thought, Why, these are the heirs of the con-  
quering Romans;

These are the sons of the men who founded the empire of  
Cæsar;

These are they whose fathers carried the conquering eagles  
Over all Gaul and across the sea to Ultima Thule.  
The race type persists unchanged in their eyes and profiles and  
figures.

See, Labienus is swinging a pick with rhythmical motion;  
Yonder one pushing the shovel might be Julius Cæsar,  
Lean, deep-eyed, broad-browed and bald, a man of a thous-  
and. . . .

On the side of the street, in proud and gloomy seclusion,  
"Bossing the job," stood a Celt, the race enslaved by the  
legions,

Sold in the market of Rome, to meet the expenses of Cæsar.,  
And as I loitered, the Celt cried, "Tind to your worruk, ye  
Dagos—

Fill up yer shovel, Paythro, ye haythen, or I'll dock yees a  
quarther."

This he said to the one who resembled the great Imperator;  
Meekly the dignified Roman kept on patiently digging.

The Mennonite and Doukhobor refugees from Rus-  
sia may be immeasurably raised in juvenile esteem by  
a mere comparison of them to the Pilgrim Fathers of  
sacred memory.

The teaching of history, of course, offers much  
greater opportunities than the teaching of geography  
for the incidental inculcation of peace principles.  
We sometimes hear it said that patriotism should be  
taught in the history classes. But it is the business  
of the teacher of history to teach not patriotism, but  
the truth. Of course, in the long run, such teaching  
will develop the highest kind of patriotism, however

misunderstood and unpopular it may be in times of political excitement.

Ignorance is said to be the mother of devotion, and it certainly is the mother of prejudice. The more ignorant a person is the more blind will be his devotion to his own race and nation, and the more foolish will be his prejudice against all others. Such blind devotion and such foolish prejudice are the cause of many wars. As nations in general think more highly of themselves than they ought to think, they likewise think less highly of other nations than they ought to think, and so when an occasion for dispute arises, both being in this self-righteous mood, each will, of course, assert that it alone is in the right, and taking up arms to maintain its assumption (maintaining the national honor, they term it), a long and bloody war will ensue. Now the teacher can show how natural all this is, and yet how foolish. For the nation is but an aggregation of individuals, and the self-conceit and prejudice which are admittedly folly on the part of the individual, must be folly infinitely multiplied on the part of the nation.

But it is a part of the service of the proper study and teaching of history to lessen national self-conceit and destroy national prejudice by showing the mistakes and follies and crimes which our own nation has committed in past times, and the services which other nations have performed for the enlightenment of mankind.

It would be an easy matter to show that almost all the wars in which Great Britain and the United States have been engaged with other powers or with each other have been the result of ignorance or wicked ambition. Some monarch or general, or political leader or party, or some trading company, wishing to gain power and glory, or territory or money,

seizes upon some incident which it magnifies into a pretext for war, declaring that the national honor or the national existence is at stake. Then as the mass of the people are too ill-informed to recognize the real motives that animate the promoters of the war spirit, their prejudices are easily aroused and their hostile feelings fanned to fury by cunning appeals to their patriotism, often accompanied by the most shameless misrepresentations of the character and motives of the opposing nation.

This blind devotion is not only practiced by the multitude, but it is idealized by most writers, even by some of the best poets, as representing the highest duty. Speaking of the charge of the Light Brigade at Balaklava, and holding up a standard of conduct for all British soldiers, Tennyson wrote:

Theirs not to reason why,  
Theirs but to do and die.

But only the other day, in his letter to the *London Times* on the present war, Tolstoi, a greater than Tennyson—greater not only in native power of mind, but also because of speaking from actual experience of the horrors of war on the battlefield—Tolstoi declared that the only gleam of hope he could see for his unhappy country was the fact that the people are beginning to inquire why their government had brought all the miseries of the present war upon them.

Now to come to the actual teaching of history in our schools, there is plenty of material in any good text-book nowadays to give the willing teacher frequent opportunity for emphasizing peace principles. The works of J. R. Green and Goldwin Smith are among the best in this regard. But as these are not suitable for elementary schools nor for any but the senior classes in our high schools, let us look for ex-

amples in such a simple text-book as the History of England, written by Miss Arabella Buckley, used in our Ontario high schools. We shall find in the writing of this English lady abundant evidence of the injustice and wickedness of many of England's wars. And it should, of course, be impressed upon pupils that when so much of evil is admitted by a friendly author, the full extent of the evil was probably much greater.

Let us begin with the "Hundred Years' War" with France. It and its causes are thus described in our book: "A sad war—a mere struggle for power, Edward's claim to the French crown being worthless. But the nobles liked war in itself, and the people thought that if the king had more subjects they would help to pay the taxes." Such was the beginning of the war in the reign of Edward III. In the account of the war as continued in Richard II.'s reign we read: "The war with France was drifting on, very badly for England, and there were heavy taxes to pay for it." This state of things, we are told, produced indescribable suffering among the poor and led to the great Peasant Revolt of 1381 under Wat Tyler. The war was renewed in Henry V.'s reign, because, as the book tells us, "war and conquest were considered honorable to a king and nation, and Henry was ambitious. [Moreover] the bishops wished to divert the attention of the people from the Lollards, and of Parliament from the idea of confiscating church property, the merchants wanted to open new channels for their goods, and the nobles were tired of peace. . . . Few or none of the people thought how heavily they would pay in the next reign for all this conquest and glory. [For] it was a false glory; the crown was deeply in debt and the country exhausted and drained both of men and money." In the reign of Henry VI.

the war was brought to an end through the ability and heroism of Joan of Arc in defeating the English. Their treatment of the Maid of Orleans after capturing her is well called in our book "a deed of shame." Then after one hundred years of fighting, the English lost not only the territory they had gained by the victories of Crecy and Agincourt, but all their previous possessions in France, except Calais; and, besides, the war brought on afterwards, as its direct consequences, the rebellion of Jack Cade and the Wars of the Roses, which desolated England for thirty years. The teacher should show also that in addition to these evils described in the text-book, the Hundred Years' War helped to create, or at least much intensified, the antipathy of the English for the French, so that the French came to be regarded for centuries as the "natural enemies" of England—a deplorable feeling which received its strongest expression in the blasphemous declaration of Lord Nelson that the first duty of an Englishman was "to fear God and to hate a Frenchman as he hated the devil."

Another chapter in our history which a teacher can use with good effect in his advocacy of peace principles is the account of the American Revolution. Concerning this great war there is no mincing matters in our authorized Canadian text-book. We have, first, George III. described as "ignorant, obstinate and arbitrary," and it is further asserted that "he gained power over Parliament by wholesale bribery, opposed all justice to Ireland, supported the slave trade, and lost the American colonies." Further on, the law restraining the American colonists from trading with France and Spain is denounced as "foolish," and the attempt of the British government to raise money from the colonists by means of the Stamp Act is sharply condemned, the assertion being made that

"the colonists would have given the money willingly if they had levied it themselves." Just here it is mentioned, incidentally, that the king had his first attack of insanity during this year—a fact which the teacher can associate with the king's ambition for despotic power.

Pitt's opposition to the Stamp Act is next recorded, and his declaration that as the colonists had no representatives in Parliament to see that only just taxes were imposed, England had no right to tax them, and that the act ought to be repealed "absolutely, totally and immediately." Yet, though the act was repealed, King George is said to have "determined to be the master of the American colonists," though "America was now like a grown-up son who has a right to govern his own life." And so on throughout the whole miserable story of the war the blame is thrown upon the king and his supporters. Of Washington it is said that "he clung to union with England till this was no longer possible," and that throughout the war "he remained calm and self-reliant, in defeat as in success, and sacrificed everything for the good of his troops and the freedom of his country." The Congress of 1776 is said to have been "led by great and earnest men" into formulating the Declaration of Independence. Of the colonist fighters it is said that at Bunker Hill "they proved triumphantly that the Yankees were no cowards." The account of the war concludes as follows: "England is proud of the powerful nation which sprang up from her shores."

The whole story of the Revolutionary War, as here presented, is a peace document of the strongest kind in the hands of the Canadian teacher. Is it any wonder that young Canadians who have been properly instructed in this account never cherish ill-will

against Americans because of their revolt? But the knowledge that we have such a generous account in our school history should also have a beneficial effect on Americans in their attitude towards Canadians, for there is no doubt that many Americans misjudge us, thinking that we approve of George III.'s tyranny.

But the responsibility of the king and his ministers for the Revolution does not need any further impressing by the American teacher on American pupils. Perhaps too much of that has been done already to serve the ends of peace and good-will. At least many of the text-books in use in American schools have not treated the matter as fairly as our British and Canadian books have done. For nothing is clearer to peace-lovers nowadays than that the whole war was a gigantic blunder and a crime against civilization, for which Americans should bear a share of the blame. In the first place, the taxes were being levied to pay part of the cost of a war against the French, in which the American colonists were glad to have the assistance of the British forces. Then a considerable portion of the English people, as represented by Pitt, Burke and Fox, sympathized with the colonists, and because of this sympathy the obnoxious Stamp Act was repealed and the tea duties reduced to an amount too trivial to fight over. If it be said that the resistance was not to the amount of the taxation, but to the tyranny of imposing it, it should be remembered that the tyranny was mainly that of the king alone, and probably could have been gradually overcome without armed resistance. American teachers cannot lay too much emphasis on the fact that the people of England were so opposed to the war that the king had to hire Hessian mercenaries to fill up the ranks, and he had great difficulty in getting officers to take com-



mand, Lord Amherst, the captor of Louisburg, being one who refused to serve. And some of those who did take command, especially the Howes, refrained at first from pushing matters with much vigor, partly because they hoped still that some means of reconciliation could be found. The American teacher should also show that not all the promoters of the Revolution were unselfish, noble men, like Washington and John Adams. Samuel Adams, for instance, was at best a doubtful character, and Patrick Henry, who, in denouncing George III., declaimed so eloquently, "Give me liberty or give me death," had so little genuine appreciation of the right of liberty for others as well as for himself that he was at that very moment the owner of many slaves—some say two hundred—on his Virginian plantation. Then, too, the conduct of the patriots was in some cases inexcusably violent, however these offences may be ignored, glossed over, or even glorified, by many of the writers of American school histories. The dumping of the tea into Boston harbor was somewhat of an outrage—it was rather rowdyism than patriotism, as was also the conduct of Boston citizens that provoked the so-called Boston massacre by a few British soldiers, who were successfully defended in the Boston courts by John Adams as having acted in self-defence under extraordinary provocation. Finally, the treatment of the loyalists by the patriots, though in part retaliatory, was in many cases unprovoked and unjustifiably harsh.

Such teaching as this from American teachers on the one side, and Canadian teachers on the other, would promote sympathy and toleration between the two peoples, and help to render war impossible in the future.

It is a common argument of those who uphold war

to point to the glory and territory gained by a nation in a so-called successful war, as, for instance, the acquisition by Britain of Canada in the Seven Years' War. The teacher can readily prepare the pupil's mind against accepting that as a conclusive argument by reference to the results following upon that very war. In the first place, it was to pay the expenses of this war that the arbitrary taxation of the American colonies was instituted, which taxation caused the outbreak of the Revolution. And so we have the sequence: No Seven Years' War, no arbitrary taxation; no arbitrary taxation, no Revolution; no Revolution, no loss of the American colonies. Indirectly, too, the success of the Revolution was probably a consequence of the Seven Years' War. For the loss of Canada had raised such intense indignation in France against Great Britain that the French were eagerly waiting for an opportunity for revenge. That opportunity came with the American Revolution. There can be no doubt that the capture of Cornwallis at Yorktown, and the complete collapse thereafter of Britain's attempt to subdue America, was directly due to the assistance of the French fleet in shutting off supplies from reaching Cornwallis by sea. Of course, it is said that the Americans could have withstood Britain without the aid of France, and the capture of Burgoyne, at Saratoga, is pointed out as the determining action of the war, a victory which was achieved before France had taken part in the war. But the affair at Saratoga was decisive, not so much directly by the loss of prestige and of men which the British suffered there, as indirectly by the fact that it was because of the ability displayed by the Americans on this occasion that the French were encouraged to

enter the conflict, thus turning the balance decisively against Britain.

Good results in an education for peace would also follow the proper handling of the War of 1812. Canadian teachers should emphasize the fact that the chief original provocation came from Great Britain, and American teachers should equally emphasize the fact that after Great Britain had withdrawn from her somewhat unreasonable position for the sake of maintaining peace, a strong party in the United States, to further the selfish ends of political partisanship, forced on the war. Canadian teachers should further show that a great number of the best people of New England were against the war, that flags flew at half-mast in Boston when war was declared, and Massachusetts talked of secession. They should remember, too, that the American invasion of Canada was not positively indicative of wanton hostility against Canadians as such, but was undertaken because this was the most convenient point in which to strike Great Britain, and because, furthermore, some Americans believed, however wrongly, that Canadians were oppressed by Great Britain, and would welcome assistance to escape from under the yoke. And American teachers, on the other hand, should show that however Great Britain across the seas had offended their forefathers, the Canadians had given no provocation to justify invasion of their land and destruction of their homes. Americans, too, who feel angered at the pillage of Washington and Baltimore, ought to keep in mind that that was an act of retaliation for the pillage of the Canadian towns of Niagara and Toronto by American troops.

Coming down to the Civil War, intelligent teachers, whether Northern or Southern in sympathy, should have no great difficulty in showing that this

war was, if not a crime, at least a mistake of the most grievous and gigantic kind on both sides. If both North and South could have been induced to restrain their temper for a few years, a scheme of emancipation with compensation could probably have been worked out, as had been done by the British in the West Indies thirty years before, and the adoption of this scheme would have prevented not only the awful destruction of men and means caused by the war and the immense expenditure and unspeakable dishonors connected with the distribution of pensions ever since, but it also would probably have prevented the demoralization of the negroes produced by their sudden release from the discipline of regular labor, by the gift of the franchise, and the corrupt administration of the carpet-bag officials from the Northern States.

The teacher is called upon again and again to deal with the matter of border wars. These are commonly excused and even glorified, on the specious grounds of being necessary in guarding the frontier, or as being of a punitive character merely—the word “punitive” being chosen as not sounding at all barbarous, as “retaliatory” would, and, indeed, being taken by many worthy people as quite settling the justice of any enterprise to which the term is officially applied. But when the question of the real cause is closely examined it is found that many, perhaps most, of these wars are mainly due to the greed or aggressive insolence of traders or miners or hunters, or government agents, or to the evil ambition of politicians and military men who hope to gain financial profit or distinction in the nation. Of these wars, one of the most infamous was the Opium War against China, into which Great Britain was inveigled by the East India Company for purely commercial ends. Equally inexcusable have been most of the

wars which the American people have carried on against the Indian tribes. That these wars were unnecessary is fairly well shown from the peaceful history of Pennsylvania in early days as contrasted with that of New England, which was written in fire and blood. Further evidence that Indians as a race can be dealt with peaceably is given in the splendid record of the Canadian provinces, where, during a period of one hundred and fifty years we have had only one Indian war, and that one was due, as every competent judge admits, to governmental neglect of grievances. Every teacher of history in American schools should be familiar with these facts from Pennsylvania and Canadian history, and equally familiar with the black record of greed, faithlessness, incompetence and neglect which forms too large a part of the history of the American policy in dealing with Indians—a record shown most fully in Helen Hunt Jackson's "A Century of Dishonor."

The teacher of literature has even better opportunities for the inculcation of the doctrines of peace. The general effect of the study of fine literature is a deepening of the sympathies and a broadening of the outlook in regard to our fellow men. Thus, by the proper teaching of literature the young are to some extent prevented from acquiring the racial and religious prejudices which have been such a fruitful cause of wars. Moreover, the sharpening of the perceptions and the training of the judgment which are the results of the study tend to enable the men and women of the future to detect the selfishness or ignorance that often prompts those who appeal to the patriotic fervor of the people with the intention of inciting them to war.

It is true that a considerable number of works classed in the best literature, as the "Iliad," the

"Æneid," and the "Commentaries" of Cæsar, are glorifications of war and conquest, and in so far are responsible for much evil. But it is equally true that a considerable number of the standard works which are in common use in our schools are, from one point of view, peace tracts of the most powerful kind. Take Shakespeare's play of "Julius Cæsar," for example. No class of boys who had thoroughly worked through Mark Antony's speech to the Roman citizens, where he is stirring them to war against the party of Brutus and Cassius, and through the soliloquy where Antony contemplates with fiendish satisfaction the horrible results of the war which he intends to bring on—no such boys could ever be stirred up to warlike fervor by the cunning flattery and falsehoods of jingo orators or journalists. For any outburst of jingo eloquence at once sets thoughtful people looking for the true motives underlying the speech or written article, an examination which usually discovers selfishness or ignorance as the actuating influence.

Another peace tract is "The Lady of the Lake." From one point of view it is seen to be an exposure of the folly and wickedness which bring on war, and the tragedy and pathos involved in it. This part of the plot may be summarized thus: King James holds a mustering of troops in connection with a day of sports. A rumor reaches the Highland chief, Roderick Dhu, that the troops have been mustered to make a raid upon the Highlands. Roderick is quite ready to believe this report, because of previous hostilities and because of the unexplained presence in the mountains of Fitz-James, whom he wrongly takes to be a Lowland spy. Roderick sends out the fiery cross to raise his clansmen to repel the expected attack of the king's troops. Now, a report is carried to the commander of the king's forces that the Highlanders are

gathering for war upon the Lowlanders, and so he marches against them and a bloody battle is fought with great loss of life on both sides. The pity of it is seen to be that the affair was absolutely unnecessary, being due directly to misinformation on both sides, each side misjudging the motives and purposes of the other.

It is a useful exercise to examine the story more in detail. We note first, then, that the misinformation would not have been acted on so promptly and without due investigation if a previous state of hostility had not existed. Indeed, had there not been this hostility no such false interpretation would have been made by anyone of the purposes of the king's muster, and not having been made, no false report could have been carried. Here we see very plainly the imminent danger of an utterly unjustifiable outbreak of war at any time between two nations who are living in a state of ill-will towards each other—a powerful argument, surely, not merely for the maintenance of peace, but, further, for the careful cultivation of good-will in every possible way. And, further, we might learn from the story that even when two peoples are in unfriendly relations, it is a fearful error to suppose that all actions that might be regarded as hostile are in reality intended as such.

Again, we note that while Roderick Dhu is the chief aggressor in this particular case, Scott has shown that there was a measure of justification for his attitude and conduct in the treatment his ancestors had received from the Lowlanders. Yet we may see that it would be infinitely better that both Highlanders and Lowlanders should come to know and recognize the fact that whatever grounds of hostility there may have been in the past, they should let bygones be bygones and should endeavor to live at peace.

for the future. And we have the proof that such a policy was best from the history of Scotland for the past one hundred and fifty years. No one who knows the potent influence of the good qualities of the Highland element of the Scottish population would now wish that the Lowlanders should have continued, if that were possible, to carry on an exterminatory war against the Highlanders, thus destroying those valuable elements of natural character and promoting their own demoralization at the same time. The teacher should also make the point here that if peace and union were good for Highlander and Lowlander, they would be equally good for all mankind.

Incidentally it may be noted that the civilized nations who carry on exterminating wars against the wild tribes of the earth or less civilized nations may be destroying the elements from which the future renovation of human civilization might have come. Historians sometimes glorify the exploits of Julius Cæsar in the subjugation of the Gauls, a subjugation which involved the extermination of one-third of them; but what would have become of the world of the middle ages and the present day if the Cæsars had been able to subjugate Germany? It was well for mankind that when Roman civilization had run its inevitable course to corruption and decay, there was still a healthy, vigorous Teutonic stock to give birth to a new civilization, with higher ideals in religion and morals and politics.

But there is still another feature of the "Lady of the Lake" which deserves attention, namely, the agency and the means which were employed by Roderick Dhu to induce or force his clansmen to take up arms. The chieftain immediately brings to bear the influence of the religious feelings of his people by calling upon the tribal priest to incite them to war.



This man's character aptly fitted him for the diabolical office. As soon as he learned of the impending conflict he is described by Scott as being

prompt to bless or ban  
As bade the chieftain of his clan.

Although related here as occurring four centuries ago, this subordinating of the clerical office to political demands seems strangely modern. The attitude of many members of the Russian priesthood to-day seems quite the same as that of the old Celtic monk, and there are others in other nations not very different. It is further said of the old man, that though nominally a priest of the Christian religion:

Not his the mien of Christian priest,  
But Druid's from the grave released.

And of the use to which he put the Christianity which he professed, the poet says that

The hallowed creed gave only worse  
And deadlier emphasis of curse.

While we are told that his prayers,

Although the holiest name was there  
Had more of blasphemy than prayer.

Have not some of us seen the Christian religion, the religion of peace, put to a somewhat similar base use as if it really were a religion of war, the chief difference being that in modern times such base use takes the form, mainly, of commendation of a war and those who engage in it, while the Celtic priest's appeal was mainly a denunciation of any clansman who would refuse to take up arms at the call of his chieftain?

Other poems commonly studied in our schools, from which useful lessons in the interests of peace

may be deduced, are "Horatius," "Evangeline," and "The Courtship of Miles Standish." In "Horatius" we have presented the case of a war instituted without a shadow of justice in an attempt to force back upon the Roman people a ruler whom they had deposed and driven out for his wickedness. Yet it is shown that the aggressor in this unjust war was supported by the principal leaders of public opinion in his country, "four and twenty prophets, the wisest of the land" they are called, these prophets corresponding nowadays to our foremost militarist politicians, journalists and clergymen. Moreover, if any Etruscan were to oppose this unjust war into which his country was being dragged he was to be held up to infamy. Then we have described the grandeur of the vast invading army and their pride in their assurance of victory, the destruction they wrought over the whole face of the invaded country, the confusion and terror thus brought upon the weak and the helpless, the fiendish hatred of his own people by the man who claimed sovereignty over them, and, finally, the repulsion of the invaders. This story is fitted to show that the endorsement of a war by the four and twenty prophets of any country is no evidence of its justice, nor is their assurance of a successful result, even when supported by an apparently overwhelming army, any guarantee of victory.

In "Evangeline" we have depicted in most affecting manner the unspeakable tragedies which a state of war brings into the lives of the humble and innocent.

In "The Courtship of Miles Standish" we have an account of the beginnings of the terrible Indian wars in New England. You will remember that a quarrel having broken out between the Plymouth settlers and the Indians, a council of the settlers was

held, and the decision was for a war of extermination against the natives.

One voice only for peace, and that the voice of the Elder.  
Judging it wise and well, that some at least were converted,  
Rather than any were slain, for this was but Christian behavior.

To this replies Miles Standish, a representative of the militarist Christianity which, then as now, finds its inspiration in the history of pagan Greece and Rome, and of the ancient Hebrews, rather than in the New Testament:

"Truly the only tongue that is understood by a savage  
Must be the tongue of fire that speaks from the mouth of  
the cannon."

The elder protested against this statement, and against the irreverent language in which it was made:

"Not so thought Saint Paul, nor yet the other Apostles;  
Not from the cannon's mouth were the tongues of fire they  
spake with."

The pretext was unheeded and the settlers at once began the wars which were destined to stain with tears and blood the pages of the history of the United States for two hundred and fifty years.

Among the shorter poems commonly read in schools, at least in Ontario schools, which lend themselves to the teaching of peace principles, we shall notice only the following: "After Blenheim," "Before Sedan," "The Charge of the Light Brigade," "Rule Britannia" and "Recessional." In "After Blenheim" Southey cleverly describes in dramatic fashion through the conversation of old Caspar and his grandchildren the utter wickedness of the war in which that battle occurred. Concluding his account, the old man says:

"Yet what they killed each other for, I couldn't well make out,  
But everybody said," quoth he, "That 'twas a famous victory."

Upon which his grandchild pronounced what must stand as the final moral judgment on the matter when she declared, "Why, it was a very wicked thing."

In "Before Sedan" the evil and the folly of the Franco-Prussian War are described in the picture of the dead soldier lying on the field with the loving letter from his little daughter clutched in his rigid hand, on which the poet ironically comments:

Carry his body hence; kings must have slaves;  
Kings climb to eminence over men's graves;  
So this man's eye is dim; throw the earth over him.

What is said here of kings applies, of course, with equal force to presidents.

When it comes to dealing with "The Charge of the Light Brigade" and "Rule Britannia," the peace-loving teacher will be critical. He will not be disposed, for instance, to accept on the authority even of Tennyson, and to teach to his pupils as the standard of conduct for any rational being responsible for his moral acts, the ideal presented in the lines previously quoted:

"Theirs not to reason why,  
Theirs but to do and die."

That, as we saw in "Horatius," was precisely the view taken by Lars Porsenna, of Clusium, two thousand years ago, and by Roderick Dhu and his monk four hundred years since, and the world should have advanced somewhat since Roderick Dhu's day. Yet it is this view that, more than any other, is responsible for the continuance of the horrors of war. It is blind obedience that makes these things possible.

As to "Rule Britannia," it might be used to show the boastful folly of much so-called patriotic poetry. Here we have, to begin with, the angels represented

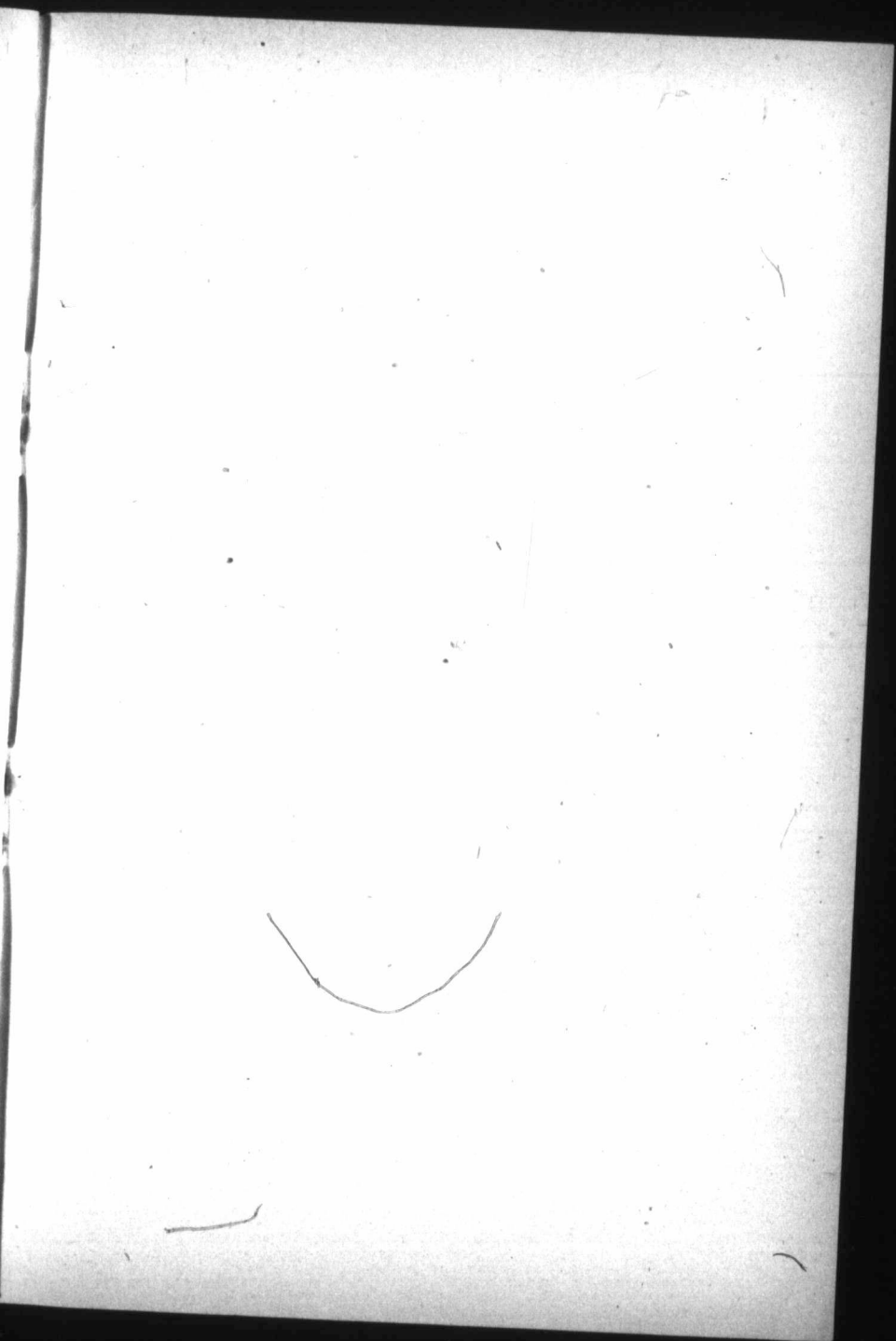
as being especially interested in the welfare of Britain, a pagan notion surely. Then these angels are represented as prophesying of the Britons from the very beginning that "Britons never shall be slaves," declaring also of Britain that "Thee haughty tyrants ne'er shall tame," and that she should rule not only the ocean, but every shore it touches. What poor prophets these angels of James Thomson were, surely! In spite of their prophecy, Britons became the slaves in succession of the Romans, the Saxons, the Danes, and the Normans! and, certainly, the British people were pretty well tamed by a number of haughty tyrants, such as William I. and Henry VIII. The boast about Britons being destined to rule "the subject main" fed the pride and arrogance that brought on the War of 1812, and the declaration of Britain's destiny to be mistress of the world would be merely ridiculous were it not indicative of a source of real danger in the blind ambition for world-wide rule which it encourages in present-day imperialists.

One of the best antidotes to such pieces as "Rule Britannia" is "Recessional." For writing this poem lovers of peace can forgive Kipling much, and much he needs to be forgiven. So much of his writing in relation to political power and dominion is so purely pagan and even brutal in tone that this poem is doubly welcome. You will remember that in "Recessional" the poet warns the British people that there is danger of the fate of Nineveh and Tyre overtaking Britain also, and he urges them to renounce the "heathen heart that puts her trust" in artillery and ships of war, and to call upon the Lord to have mercy upon them for "frantic boast and foolish word" regarding their imperial greatness—a warning and a prayer which are equally required and equally suitable for the American people.

Just a word on the inculcation of peace principles in connection with the teaching of composition. This is readily accomplished by occasionally assigning topics in the discussion of which these principles would be developed. A few such topics are: Patriotism, National Greatness, The Progress of Civilization, Our Debt to Other Nations, Peace and War.

Finally, the teacher should lose no opportunity of referring to current events which have a bearing upon the doctrines of peace, such as the Alaskan boundary award, the arbitration treaty between Britain and France, and the adoption of the peace plank in the platform of the Democratic party in the United States.

By such means as this the teacher will be doing his part towards bringing about the long-desired consummation of peace on earth and good-will to men.



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*Press of Ferris & Leach,  
Philadelphia*

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