EXTRACTS FROM REMARKS MADE ON VARIOUS PUBLIC OCCASIONS[1] DURING THE RICE INSTITUTE VISIT OF THE BRITISH EDUCATIONAL MISSION

I

AT THE RECEPTION OF THE MISSION IN THE FACULTY CHAMBER OF THE RICE INSTITUTE, MONDAY, NOVEMBER 25, 1918, 11:00 A.M.

PRESIDENT LOVETT: At a patriotic celebration held in the City auditorium of Houston on the fourth day of July, 1913, a citizen of this community, reading to the assembly the unanimous declaration of the thirteen original United States of America, said that he was reading the document in the spirit of the men who, that very morning, gathered around a common camp fire on an old battlefield farther north, under the stars and bars of the Confederacy and the stars and stripes of the Union, were interlining "Dixie" with "Yankee Doodle" in the confusion of their tears, commemorating the fiftieth anniversary of the battle of Gettysburg; reading in the spirit which would that very evening bring together in the capital of the British Empire Britons and Americans around a common board under the Union Jack and the Star Spangled Banner to sing as heartily and lustily "God Save the King" and "America"; reading in the spirit of that remarkable resolution adopted by the British House of Commons on the signing of the provisional articles of the Treaty of Paris in 1782, when, their offspring, their dearest child, in alliance with their bitterest enemies having successfully revolted against them, they put on record their "most ardent wish that religion, language, interests, and affection may yet prove a bond of permanent union between the two countries."

A group of distinguished scholars from England, Ireland, Scotland, and Wales, that same citizen has this morning the rare privilege of

[1] See the Rice Institute Pamphlet, Vol. V, No. 4, October, 1918, pp. 239–248, for the programmes of visits to the Rice Institute in November and December, 1918, respectively from the British Educational Mission, and from the Official Mission of French Scholars, to the universities of the United States.

welcoming to the college campus of this community. And he makes the welcome in the same spirit in which he read the Declaration of Independence, a document that has more lately dissolved into a Declaration of Interdependence between Britain and America. Nature made us kinsmen; the ancient truth, pity, justice, and hardiness of our race has again made us freemen. It is in that spirit of comradeship, kinship, and reunion—a spirit, through the burning events of the intervening years, reconsecrated by the blood and suffering of brave men, resanctified by the tears and sacrifice of brave women—that I welcome you in the name of the Founder, and on behalf of the Trustees, Faculty, and students of this new foundation. My only regret is that we are not all at home[1] to greet you. Our professor of English is National Secretary of the American Red Cross, loaned to that organization for the duration of the war; our professor of French is in the American Army on the Western Front; our professor of German is with the American Forces on the Western Front; our professor of mathematics is on the Italian Front; our professor of physics is engaged in work of research in an experimental laboratory of the United States Navy; our assistant professor of biology is on the Italian Front; our assistant professor of chemistry is in charge of a government laboratory with sixty researchers under him; our assistant professor of mathematics is with the ordnance department; our assistant professor of physical education is directing the athletic activities of Camp Logan; our assistant professor of physics is off the coast of England with a crew of thirty men; in addition, some ten or a dozen junior members are on leaves of absence in government service. And, moreover, despite the fact that we began only in the autumn of 1912, and then with a single class of fifty-nine members, one-third of whom were women, and year by year have added a class annually, with men and women in that same proportion, it was possible to announce at the matriculation assembly of this last autumn, 1918, that there were already four hundred[2] stars on our student service flag, and four hundred other men on the grounds preparing for officers' commissions. Further-

[1] Under normal conditions these visiting gentlemen would have found several of their countrymen among the resident members of the Rice Institute, inasmuch as the first appointments to its faculty included a Fellow of the Royal Society and of Trinity College, a Lecturer of Balliol and Newdigate Prizeman, a Senior Wrangler and Rayleigh Prizeman; and later appointments have included a Master of Arts of the National University of Ireland, and a MacKinnon Scholar of the Royal Society and Doctor of Science of Liverpool; while its own first doctorate in philosophy has lately been conferred upon an English holder of one of its first fellowships in mathematics.

[2] In the meantime the record, however still incomplete, has gone to more than seven hundred.

more, to every man and woman of us on the ground war service in some form or other has come, and the opportunity been taken advantage of cheerfully, for however much we may have deplored the necessity, we have nevertheless rejoiced in all these opportunities.

In appreciation of your visit we have arranged an academic festival,[1] in the details of which I fear you will find that we have been more mindful perhaps of the hopes and aspirations of our people, than of the comfort and convenience of our guests. In the evolution of its programme we beg your patient participation and indulgent coöperation, inasmuch as a visit of extraordinary interest to the older educational foundations of our country becomes to an institution so near the beginnings of its life a most extraordinary historical event. We honor you for your contributions to letters, science, and university administration. We admire the enterprise of your mission on a new form of international endeavor. We rejoice in the opportunity you have most graciously accorded us of linking your names with Rice, and of being able to say from this week forth that Shipley and Miers and Walker and Jones and Joly lectured on their chosen fields of science and the humanities at the Rice Institute, and out of the riches of their experience freely gave us counsel and wisdom for the immediate problems of education and reconstruction with which we are now confronted.

GOVERNOR HOBBY: I should be glad to welcome you and extend to you the hospitality of this State anywhere between the Sabine River and the Rio Grande, and anywhere between the Panhandle and the Gulf; but I would prefer to welcome you right here, within the gates and under the roof of the Rice Institute, than anywhere else in this great State, because the hearts of the people here are beating for the success and for the building of this great institution, which is the mightiest benefaction that has ever been given to the people of Texas by a great man, a great philanthropist, and a great benefactor; and the people of Texas are heart and soul in sympathy with the upbuilding of this institution, realizing that the greatest contribution of private wealth and personal fortune ever given to such a cause in Texas is represented here in this institution, and that it will contribute to the honor and glory of Texas as long as time rolls on.

The foremost of all the subjects that concern the welfare of the people is the subject of education. It has been wisely said that the principal business of a democratic State, after all, is the education of the people. Education is as essential to the continuance of free government as the

[1] See the Rice Institute Pamphlet, Vol. V, No. 4, October, 1918, pp. 239–245.

hub to the wheel which turns on the axle. Without education free government is a burden rather than a blessing to those who possess it. Without education free government is of no use to those who have it, because those who become possessed of it do not know what to do with it. We have a striking and shining example of that truth to-day in the discord and in the distress and in the helplessness of Russia's plight, because of the fact that the masses have been denied the opportunity of an education, and for that reason, possessed of free government, they are not able to reap the benefits of it in administering and enjoying the blessings of free government.

The cause of education was wrapped up in this war, in my judgment, more than in any other conflict in history, because if autocracy had prevailed, the autocracy of ignorance would have fallen on both sides of the ocean, but because of the fact of democracy triumphant, it means that the light of education will now shine to the farthermost corners of the globe.

So, my friends, education is the principal business and the chief business to which those entrusted with the administration of the affairs of the government might devote their time and their energies and their efforts, in a way to improve and to better the cause of education and to better and advance the opportunities of the people.

Texas has taken two steps in the last few years that have been the most forward strides in all the history of Texas for the advancement and betterment of education. In the adoption of the compulsory education bill in the session of the Legislature in 1915, Texas for the first time compelled the attendance of school children in Texas for a period between the ages of seven and sixteen. That was the first time that it became compulsory upon the parents of Texas to send their children to school. And then the most forward step taken of all was involved in the adoption of the amendment to the Constitution, which the people of Texas overwhelmingly approved and made part of the organic law of this State in the election held on the fifth day of this month, when it was written into the constitution of Texas that the State shall provide free text books for the school children of Texas. That amendment not only helps the cause of education to the extent of providing these free text books, but it goes further than that, and increases the tax rate from twenty cents on the one hundred dollars, which may be imposed for school purposes, to thirty-five cents on one hundred dollars; and in addition to that specifically authorized the Legislature of Texas to appropriate at all times and at any time out of the general funds of the State whatever may be necessary to make the school system of Texas the best there is in the whole Union of States. I feel that we have cause for gratification

and cause for congratulation when the State of Texas, in this forward-looking movement of education, has prepared for the greater blessings of peace that will now prevail throughout the world.

Now I understand that the predominant thought which will prevail in the new international policy is that of giving the other fellow a chance, and I will not attempt to consume your time at any great length upon this subject, so I will give you an opportunity to have this programme completed, and to hear from others from whom you are less in the habit of hearing. But let me say on this occasion and under these auspices, that the efforts of my administration will be devoted to providing for Texas the best and most complete of all the educational institutions under State patronage in all the land, and to providing at the same time for the best system of common schools of any State in the American Union. I feel that when we shall have accomplished this and shall have builded up the State institutions to that high standard, we shall have made them fitting companions and fitting handmaidens to this great institution.

Dr. Shipley: I want to thank the authorities, the governors of this university for letting us come here, and I want to thank my old friend, the President. I almost feel as if I had a little share in the Rice Institute, because when it was being planned he honored me by coming to stop with me, and for hours and days we discussed the plans which were then springing up in his fertile brain.

Perhaps I ought to explain that we are here at the request of your government, the request of the Board of Defense, taken over by the Board of Education, who have given us an extremely good, although slightly hurried time. We owe them thanks, and especially we thank the gentlemen who have seen us around.

The aim of our mission is to bring America and Great Britain together, in the hope that what has happened in war will happen in peace, that the two nations will be always and everlastingly friends. We feel that if that could be the case, there would be no more war. Perhaps we—I, for instance, who live within the sound of the guns of Flanders—appreciate a little more definitely than some of you over here do what war has meant. A thing that makes me bitter is to go into the fields around my city and see the well-fed, healthy German prisoners, with never a guard, for they do not want to escape, working, tilling the land, and then during the same hour go to our railroad depot and see a train-load of the physical wrecks of humanity, strong, able men that were. Three years, two years, a year, is enough, in the hands of the German taskmaster, to reduce those men to such a state that they will be a

burden to themselves for the rest of their lives, a burden to their families, a burden to the State. That is the sort of thing we see.

Now, we think, and our government thinks, that if we would get the two nations to know each other better, the best way of doing it is through the youth, and in talking about the youth one must not forget the ladies. It won't do to talk about the young men, without talking about the young women. We hope and believe that many more young American men and women will come to us; and we hope fervently that many more will come from our islands westward across the Atlantic.

We cannot show them new, beautifully equipped buildings, such as you have here. We cannot show them the luxurious quarters and dormitories that you have here in the great universities. We can show you old buildings, which certainly do make an impression on every one's mind. We have around the little town of Cambridge, some twelve flying fields, each with a thousand men, and in each of those thousands, when I left, four hundred were American mechanics. In our depleted and ruined state we did what we could to give them a good time, and when they were off for a holiday we used to give them dances, and used to show them around the colleges, and occasionally we gave them baseball matches. I remember showing a party around once when a young boy from Georgia, with a sweet soft Georgian voice that I only wish I had, said to me at the end: "We never knew, sir, that such buildings could exist."

We can also introduce you to great men. There are still leaders of thought, leaders of writing, great painters, some poets, and leading men of science, who are not in any way commercialized, men who are content to make a discovery and let the exploiters of this world exploit it commercially. Those we have, and those we want your young men and your young women to come over and see and know.

Your President has referred to us as not only men of some academic standing, but as men of business ability. That reminds me that such business ability as I have, and the much greater business ability of Sir Henry Miers, if we were not in Houston, would probably be occupied in holding an election, and I would probably be sitting hour after hour receiving various documents and occasionally interviewing a candidate, who wishes to get a vote, and trying, in my utter ignorance of anything to do with such things, to settle disputes, probably laying up for me a large number of actions at law; because, ladies and gentlemen, this is the first time that women have ever had a vote. As I understand it—I don't know much about it; I have been wholly indifferent about it—they have a vote if they are over thirty. Now, that raises all sorts of very awkward questions, so that you cannot be surprised when I tell you how

thankful I am for being at Rice Institute, instead of presiding over a Parliamentary election.

The institution over which I preside, as you all realize, embraces more than one college, and all these colleges have a certain friendly rivalry in their prosperity, their size, what they can do for their men, and so on. Now, for years, fifty, sixty or seventy years, one college at Cambridge has been absolutely the most predominant. It is richer, far richer, in its buildings and number of staff than any two or three of the others put together. Yet this morning I got a copy of a Cambridge newspaper, a university journal, which informed me that in my absence—possibly due to my absence—my college, which is one of the poorest, has become considerably the largest in Cambridge. It is more than twice the size of Trinity. Well, if I had stayed in England that might not have happened. So I have again cause for congratulating myself for being at Rice Institute.

I must not detain you longer. I would like to give you some description of what has been happening to our young men, but after all, it is very much the same as has happened to yours, only it has gone on longer with us. I might perhaps remind you that Douglas Haig is what you call a college man, being a graduate of the University of Oxford. Of course, that is comparatively rare, because our officers in the professional army are not turned out at the older universities as a rule. They are caught too young. General Smuts, as great a statesman as he is a soldier, was a pupil of my own at Christ College in Cambridge, and in the last twelve months I have had two singular distinctions. One was that I conferred a degree upon your ambassador, Mr. Walter Hines Page, who came down to receive it, and on General Smuts at the same time. I remember now how Smuts referred to the American ambassador and said: "I, General Smuts, represent a nation that fought against Great Britain for liberty and lost. You, sir, represent a nation that fought against Great Britain for liberty and won. And between us" (pointing to the Vice-Chancellor) "is a gentleman who represents both the vanquished and the victor."

Since then I have had the great honor of conferring a degree upon the President of the United States. If I had known of his intention of proceeding to the Peace Conference, I think I should have postponed that conferment, because it has never before happened in the history of Cambridge that a degree has been given to anybody in his absence, and if I had known he was contemplating coming over, I should have tried to have got him down to Cambridge and done the thing in the good old-fashioned way.

I will end my rather discursive remarks again with a note of thanks

to all for your presence here to-day, and a statement of how extremely glad we are to come here. We had to visit a great many institutions, and it was proposed that not more than one of us should lecture here, but it seemed that with one accord we all wanted to come to Houston, and here we are.

SIR HENRY JONES: I cannot respond adequately to the kind words with which we are welcomed; and I shall merely say that it is a real and deep pleasure to me to come back to you. I think that I can add to this and speak for all the members of the British Mission, that from the beginning of our visit to America to our arrival in Houston, all our experience has been fortunate and happy. It began well. On our first landing in New York, news received in mid-ocean, so good that we hardly dared believe it, was corroborated. Bulgaria had verily given in, and matters were obviously and decisively moving as we desired and the complete victory of the arms of the Allies seemed secure. That was, indeed, a great joy to us: for we had lived long amidst the losses and sorrows of the war, and were looking forward to still greater losses, more sorrowing hearths at home, and worse sufferings in the trenches during the coming winter.

It is easier for most of us to feel gratitude than to express it. But I cannot recall our first evening in New York City without more happy and most grateful memories. Not because at that time the floodgates of festive oratory were thrown open, and have never since been closed; but because we then felt, for the first time, the intensity of America's sympathy and the depth of its kindliness towards the Mother Country, and recognized the strength of the bond that unites these two great nations. The days which succeeded in New York and afterwards in Washington and throughout the whole series of cities, where we conferred and communed and enjoyed the generosity of the American people, only deepened that first impression. Those who, from one point of view, should never have separated had come together again. The coming together of America and Britain was a family reunion. The lad who had felt injured by a fond, but rather blundering and very unfortunate old father and who had left and gone off on his own in a somewhat over-independent spirit and a little apt to forget whose blood throbbed in his arteries and whose great traditions enriched his soul, was forgetting his wrongs. I know no greater event in human history than this "home-coming," this reunion of the hearts and purposes of these two nations.

Moreover, I consider that I have a real cause of gratitude as regards the mission upon which, on your invitation in America, the British Government has sent us. For I could hardly desire or conceive a more agreeable trust, or one more full of promise of good, if it be well fulfilled,

than that which has been committed to us. We have come to consider with you how the institutions of higher learning, on both sides of the Atlantic, may devise and use the most effective means of welding the minds of these two peoples together. For we think, and you also, I am sure, think with us, that, provided the two great English-speaking nations, America and Britain, stand shoulder to shoulder in their reverence for just dealing between the nations and the freedom of the people, it is as certain as anything human can be, that such a world-war as that which has just been held back, shall come no more. No, nor any worse war: for the wars of the future, if they do come, will be worse—as the nations grow in might and—some of them—in ruthlessness.

It seems to me that virtually the responsibility for the peace of the world rests first of all on these two peoples—rests *in virtue of their endowments.* We have our own defects, I do not doubt, which are more clear to others than to ourselves. But we have this precedence—there are no nations who have so intimate and directly practical a sense of their obligations as rulers; none which find it so easy and natural a duty to rule for the sake of the ruled. Respect for the rights of subordinate peoples was taught and learnt both by America and Britain during the War of Independence; or should I say that it was taught over again and learnt more fully? For, as you know, there were lovers of liberty, who valued liberty for others as well as for themselves, both in America and in Britain before the time when some of them struggled in England and all struggled here against the stupidity of George the Third. In your dealings with the Philippines you are continuing a tradition to which Britain had been far more faithful than any political rival in this workaday world of ours. You are ruling there for the sake of the natives. You are not only respecting their independence, but nursing them, so far as you can, into your own heritage of liberty and of its right use.

We set no low value upon the form which civilization has taken in our national traditions, laws, institutions and customs; but we have not allowed our pride to degenerate into political stupidity: we have not tried to force these things upon other nations, as the Germans have done. Dealing with more primitive peoples, we have, so far as possible, tried to make use of and sought to develop every grain of good that their own habits and customs and beliefs and traditions might have. We know that to be the way to their good, and also that the way to our own good is through theirs. We crush no harmless native institution, we uproot no creed, insult no ritual that implies reverence for that which is clean and upright; and our reward has been very great. I believe that this difference of policy, and difference of national temperament which it

implies, between the British and the German natures, was the cause of the unstinted loyalty that sprung up even in the most obscure and remote parts of the British Commonwealth, and had no little part in the defeat of the German Empire.

You mentioned one of my sons to-day in your kindness. He happens to be a member of the splendid body of empire builders in "The Indian Civil Service." Before the war he was assistant commissioner in charge of a large district in Burma—far up the Irrawaddy. As usual, in his dealings with the people he made use of their own system, which is patriarchal. And, soon after the beginning of the war, the patriarch responsible for a wide and hilly region, rarely visited by any British commissioner, had come down to report on the state of his "dominion"—its roads, its villages, their lighting, their defence, the health of the people, the amount of crime, and to pay the taxes and receive such help as was required and could be given. The business of State, to use grand terms, being over, the old man and the assistant commissioner sat and chatted. "Is it true, 'thakin'" (the Burmese for "Sahib"), said the old man, "that our King is having trouble with some German dacoits?" "Quite true!" was the reply. "Well," said the old man, "I have five guns in my district and I can put a dead shot behind every one of these guns; and I shall be delighted to lend them to King George." The guns, as my boy said, would carry about fifty yards, with a double charge of powder, and they were as dangerous at one end as they were at the other. (For civilized business men are not civilized enough *not to cheat primitive people.*) But if the range of the guns was very short, and the number of gunners was but five, there was a loyalty there, in that remote district up the Irrawaddy River and amongst the hills of the border country, like the pulse-beat of a vast empire whose heart was sound, because its spirit was just and generous.

Through the colleges and universities of America and their intercourse with our own, the two nations will, I believe, be won more and more to make the same just and generous spirit dominant throughout the world for all time to come. Then, indeed, there shall be a lasting peace.

II

AT THE LUNCHEON IN HONOR OF THE MISSION GIVEN BY THE MUNICIPAL GOVERNMENT, MONDAY, NOVEMBER 25, 1:00 P.M.

MAYOR AMERMAN: It is the desire, I believe, of these gentlemen of the British Mission to get in touch with our educational institutions all over the United States, and to begin, if we may use an unfavorable term that we have heard used, a propaganda that will set the current of our students going towards the British universities, and keep the educational institutions of the United States and Great Britain in closer touch in order that there may never be a time when any propagandist can come to this country and tell us that Great Britain is not the friend of America. Great Britain and America come of common stock, have the same ideas of government, the same ideals of personal relations, and of personal liberty between man and man, but on both sides of the Atlantic we have sat down and allowed the idea to grow up that nothing was good unless it was made in Germany. That day, fortunately, is now behind us. Only you and ourselves will be to blame if ever even a rift comes in the relations between Great Britain and America.

To our guests I desire to say that we are all here because we count you our friends. We want you to count us your friends. We want you to feel that you are at home. We want you to feel that wherever you meet an American citizen, either in Houston or in Texas or anywhere in the United States, or anywhere in the world, you have his friendship.

GOVERNOR HOBBY: My friends, the time of your coming appeals to our hearts, and the cause of your coming appeals to our heads; and so with our minds and our souls in complete accord we are pleased and we are delighted to have you here, and we look upon your mission as one for the common good, and one which will contribute to the happiness and the prosperity of the people of both continents. Unless the cause which brings you to America is nourished and fostered, then the billions which have piled up the public debts of every nation have gone for naught, and the blood of heroes, which soaks the glory-covered soil of Europe, has been shed in vain. If the cause to which you have devoted your lives, and which it is intended by your visit to promote, is advanced, then the blessings of world-wide democracy and permanent peace will be realized to the fullest extent.

On account of what has lately happened, popular government has re-

ceived the most far reaching impetus in all history; and especially, therefore, at this time, is education the people's best friend because it is the only assurance that right will take the place of might. It is the only guaranty that the rule of the law will prevail as against the rule of the sword. It is the only bulwark that makes it worth while to formulate and adopt Magna Chartas and Bills of Rights and Constitutions as organic laws for nations to live by. And, my friends, it is the only foundation upon which a League of Nations can be built, a structure of peace so tall and so conspicuous as to remind the world forever that Kaiserism is dead. An autocratic form of government can thrive and even increase in strength and power in a land of ignorance and of misery, but a government of democracy can last and endure only in a land of education and of learning among the people. So, mindful of the importance of the mission which brings you here, with the thoughts of our mingled glory in the recent victory fresh in our minds, and proud of Great Britain's part in that victory and proud of our common brotherhood in the task of making the world a better place to live in, in the spirit of the new freedom all over the globe, in the light of the new day of industry and opportunity now dawning everywhere, I bid you feel that you have come here among your own.

Chairman Baker: Before America entered the War we strove earnestly to obey the commands of our great President to remain neutral, not only in our acts and deeds, but in our thoughts as well. But from the beginning of the War, throughout the great crisis of civilization, we refused to be neutral, our hearts crying out in sympathy for our suffering and dying brothers across the sea. Of all the nations of the earth, there are none whose people, I assure you, lie nearer to our hearts than those of dear old England, our mother country. We are proud now, as never before, to call her our mother, and prouder still to be known as the children of such a mother.

There was a time—not so many years ago—when the people of both Britain and America were disposed to look askance at each other, and unfortunately there were designing politicians in both countries, who, for their own selfish purposes, sought to fan into flame the petty jealousies and imaginary differences of the two peoples, but, thank God, that day has passed forever, never to return. When America was forced by Germany to declare war, millions of our brave boys crossed the Atlantic to mix their dust with that of your sons on every battlefield of France, and to-day thousands of them, tens of thousands of the flower of England's youth, sleep in silent graves from the Marne to the Rhine.

But the worst is now over, and our boys from Maine to California, and from Canada to the blue waters of the Gulf, together with your boys, are marching with locked shields and in solid phalanxes from Paris to Berlin, marching under the same colors, for the same glorious principles, under the leadership of Haig and Foch and Pershing. We rejoice in the glorious future that awaits England and America under flags entwined. God grant that those flags may never be flaunted in defiance one of the other.

SIR HENRY MIERS: May I assure you on behalf of myself and my colleagues that we are all deeply moved by the very genial welcome which is extended to us to-day by representatives of this vast State, representatives of this great city, and representatives of your noble Rice Institute? I could only wish that on an occasion so distinguished as the present, before an audience so interesting as the present, it had fallen to the lot of some other than a mere tongue-tied Englishman to address you.

Our journey has been of a somewhat hysteric character. We have been traveling for somewhat more than forty days, and I have made the discovery that America consists almost entirely of universities and colleges, for little else have we seen during our stay here. We have been transported from university to university and from college to college by train or automobile, and we are really getting the impression that there is nothing else to be seen in this country. Our forty or more days have, as I counted up this morning, consisted to a large extent of a visit to not less than forty institutions, and I am glad to say that the result of our spreading out so widely has been that we have been able to visit, in this comparatively short time, almost every type of American educational institution. We have visited the great endowed universities. We have visited the State universities. We have visited the colleges, both men's colleges and women's colleges, and other institutions. And to-day we are beginning our visit to what I gather is an institution of somewhat different type from all the others, your great Rice Institute.

I venture to say that whatever is done in this State in the cause of education in the future, the Rice Institute will always remain a centre of intellectual activity and a stimulus to the growth of educational development which will continue to spur and to guide the people of this State in their search after educational improvement. The war has brought upon us an immense deal to think about. Since we came into this country we have been brought face to face with the overwhelming spectacle of America at war. Since we have sat about here we have constantly been reminded of the fact that America entered this war with a complete and full determination to carry it through to a successful

issue, at whatever cost it might involve and whatever time might be needed for the purpose. We have seen since we left our shores your mighty transports bearing thousands of American troops to our country and to France. We have seen the great shipbuilding yards on this side at Hog Island. We have passed through a part of the country where your camps are situated and have seen them in the distance. We have seen everywhere evidences of this determination and of this spirit which have moved the whole people as one man. We feel that we know how much the war has done for you in drawing the people of this country together in a way that would not have been effectuated by anything else except a great world war.

And now we are beginning to see you make your preparations for peace, and naturally as men of peace we personally are more concerned in the great reconstruction process that is to follow, and more personally able to help you, perhaps, in that than in the gigantic efforts which have been made for the prosecution of the war. One thing, of course, must have struck everyone in reflecting on this great war, and that is the horrible wastage that has taken place, the horrible wastage of material, of life, of energy, of spirit. And yet I venture to say that I hope there will be yet a little more destruction and a little more wastage before the conditions of peace are finally established. I hope some of those terrible engines of war, which can serve no useful purpose in time of peace, will be destroyed. I hope one of the effects of the joint efforts of the Allies will be that there will be no longer need for submarines. I hope to be able to look forward to the destruction of the submarines. I hope the conditions of the world will be so reëstablished that there will be no longer need for the use of poisonous gas. I hope all poisonous gas that remained unused in this war will be destroyed. I am almost tempted to say that I wish not only all the poisonous gas, but the members of the poisonous nation could have been destroyed. They did not give us a chance, but I do hope there will be a permanent destruction of those poisonous ideas that for generations have been disseminated throughout the world by the Germans. Never again will they be able to take the world in as they have done during the last generations. It is pitiful to reflect how we have been misled by it. But whether they realize or not how fully and completely they have made themselves hated and mistrusted by the rest of the world, it is quite certain we have had our eyes opened, and we shall never again be misled by them in the future as we have been in the past.

Now, speaking of reconstruction, I want to say that if it is important for us to destroy the machinery of war and all the poisonous ideas that led up to war, it is equally important that we should make use of the

advantages that war has brought with it. It is in our purpose of reconstruction that we should use to their full the enormous benefits that have been conferred upon the world by this devastating war. If I have said that I hoped the submarine will no longer have a purpose in time of peace and should be destroyed, yet what of the airplane and the fact that it has been developed so rapidly and so perfectly in time of war, which I hope will react to our advantage in time of peace. In England many things have been carried sanely and safely to a successful issue by virtue of the war. As a single example I will only allude to the introduction of the daylight saving bill, which otherwise would have been discussed for years before being introduced. I will also remind you of the fact that a thing which many English had very much at heart, woman suffrage, was carried with no difficulty at all, owing widely to the important and fully recognized part which women have played in the service of Great Britain and the Allied Nations during this war. I hope the great and increasing development of shipbuilding which has taken place will be made full use of for the purposes of peace. I feel quite sure that in Great Britain at any rate, and I think in other parts of the world, the increased attention that has been devoted to agriculture is going to be the opening of a new chapter in the history of many parts of the world, in returning to profitable and peaceable pursuits the use of large tracts of country formerly ignored as being useless.

Now, if that is true of such things as these, it is still more true, I think, of matters that concern education. In England, at any rate, one of the effects of the war has been to stir up what was already beginning to grow, but what has grown to an enormous extent since the war began, an increasing interest in education. The whole country for the first time really became interested in the educational laws. We have for the first time as president of our Board of Education, a man who really understands education and has been a practical teacher himself. As you know, we have recently carried through in Great Britain during the war—it seems a strange time to have done it—an educational act which introduces compulsory education in the whole country, from the age of one to the age of eighteen. This is a matter which at any other time in the history of England might have required years and years of discussion, at any rate many, many months of long discussion before it could have possibly been accepted. It has gone through without difficulty, and I believe that the interest in education which we have found so widely sustained and so enormously powerful through all portions of the States in which we have traveled, is going to spread through the whole world to an extent previously undreamed of. It is the one thing that is required

to save Russia from destruction. It is the one thing that is required to put us all upon a firm basis to progress in the future.

Another great advantage to follow from this war has been already alluded to, the new bond of international friendship that exists between the Allies, particularly between the citizens of the United States and Great Britain. If we have diverted so much time and attention, and so successfully, to organizing the army, the great military and naval organizations which have won this war, and if that great organization is to a large extent destined to disappear in the immediate future, surely it is for us to see that it is replaced by a corresponding peace organization for educational and international purposes, by an organization to help us work together and work systematically together in the cause of truth, fair play, justice and freedom.

The purpose of this mission is to do what it can in its small way towards that object. We are anxious to make sure that the universities, that all educational institutions, schools as well, and particularly the universities of the United States and Great Britain, shall work together in the future more than they have in the past. We hope that the students who leave the shores of this country to pursue their university education elsewhere will come to the universities of Great Britain.

DR. JOLY: It was the mutual understanding between England and America which led to your interference in the war. You believed in our sincerity, and you came to our help. Now, in a somewhat different application, that should be a lesson to us for the future. Everything depends upon the continuance of the present good understanding between England and America. I do not think that there is anybody in this room, and I am addressing men experienced in every walk of life, who would say that there is permanent security in leagues of nations, or ententes, or any other machinery of that kind, which you can devise to preserve peace among nations. Nor do I believe that if you destroy all the weapons of war you could preserve peace by that means. I believe there is only one way of doing it, and that is good understanding, thorough understanding, mutual trust, I might say mutual affection between peoples. When we left England in time of war, we had no idea that peace would have come, or what is practically peace, before we left your shores. But peace has come, and it has to a certain extent changed our position here. There is a danger that affects the success of our mission, and that danger is "Lest we forget."

Gentlemen, that may seem a strange thing to say, certainly strange to say within a few days of the cessation of war, but believe me, it is true. There is the danger lest we forget the sacrifices that have been made,

the young men who have given up their lives, who have given up their summer and their autumn and their winter in the days of spring for our sakes; a danger that we may forget the sufferings that were endured upon the battlefield and the danger that we may forget the sufferings that the bereft relatives have endured and will endure for long, long days to come. There is that danger, because, after all, the newspapers tell us very little about such losses and sacrifices and sufferings. I will just tell you what befell one of our Trinity boys, though it is a commonplace story. He was a lad of great promise, scientific promise. He had published several valuable scientific papers, working in my own department; in fact, he occupied the position of one of my assistants. He was about twenty-five years of age at the time the war broke out, and he told me that he had to go, that England—he did not put it that way; he said, "They want men of my age," and so he went. After some months' training he went out to the front, and he there invented a valuable range-finder for the use of machine guns, and the War Office took it up and they transferred him into the Machine Gun Corps, and recommended promotion from a second lieutenant to lieutenant. One day he was out with two orderlies at the front, and they were ambushed by German gunfire. There was a slight depression in the ground, affording a little shelter, and there was room for two, but not for three, and he put his two men into the little hole in the ground, and he himself wandered off, looking for some kind of cover. He was shot by a bullet that passed right through both thighs, and he fell. Night was coming on and finding himself bleeding to death, he took out his handkerchief and he made a tourniquet out of it and staunched the bleeding of the artery, but there he lay throughout the night. When darkness came the two orderlies, of course, sought to get away under cover of darkness. They could not find him, and they thought he had gone back. He was there for seven or eight hours before he was found. He was brought down to Rouen and they telegraphed to his father, who is an old friend of mine in Dublin. The father arrived to find they had amputated one of the legs and the boy was dying. And so he died. He was engaged to be married at the time that he went into active service. Now, the whole of that pitiful tragedy—and I need not say anything to paint it or make it more than it is—the whole of that pitiful tragedy appeared in a single line in the newspaper, the name of the boy, Arnold Lockhart Fletcher, Lieutenant M.G.C., and above it: "Died of wounds." The whole of that tragedy went into one line of the newspaper.

Think of how many lines there were in every day's paper, names of young lieutenants who had fallen in battle, and multiply that by the number of papers that appeared in four years, and you have some idea

of the suffering that was brought about by that war. There were some things that never appeared in the newspaper at all. Just before I came away I met one of our boys walking across the quadrangle. He looked perfectly well. I went up to him and shook hands with him, and he turned his handsome face to me, and I discovered he was dumb, could not speak. He took out a piece of paper and he wrote on it, "Shell shock," and he wrote down that he had had it for six months. Well, it is very improbable that he will ever get his voice back again.

Now, gentlemen, I think I have said enough, because my point is this—that something ought to be done at once! If this infernal thing is not going to happen all over again, something must be done at once, and not wait until the public forget this nightmare that has afflicted the world for four years. What can be done? There is only one thing can be done, and that is, that we secure for the future that England and America shall understand each other. There real security lies. You know it, as well as I, that England and America should police the world in friendship, affection and understanding, and in no other way can you avoid a horror like that which has already been gone through coming all over again. It is the only way. There are many details as to how this plan is to be carried out, and it is too late to go into it, but there is just one I would like to refer to, more especially in connection with this point about the great sacrifice that has been made. That is the hope that men of means, those who have lost friends or children in the war, or those who are simply men of benevolence, will come forward and endow in the universities of America and of England, memorial fellowships or scholarships, which will take the lads across from the West to the East, and from the East to the West, for one year. That is all that is required. They will make friendships. They will come back far better educated than if they had not gone. As time goes on and as you and I pass away one by one, as surely we must, on such a scheme there is still hope that England and America will look at the future together, with the eyes of boyhood, full of daring, full of confidence and full of faith.

III

FOLLOWING THE CONFERENCE ON EDUCATION AFTER THE WAR, TUESDAY MORNING, NOVEMBER 26

SIR HENRY JONES: I want to say one word about mental philosophy. Philosophy is no good at all unless it rests upon history, and unless it has the spirit of science. But if it does rest upon the study and endeavors to find the meaning of man's history, interpreting his experience, if it tries to understand that experience by the methods and in the inquiring spirit of science, then it is fortified with the possession of the best theme, the richest in significance of all things in this wonderful world of ours.

History when it has become philosophy is superb; for history at its best reveals fundamental principles, working in human society, as constantly, as necessarily, as unchangeably, as the forces that keep the physical world together. But, permanent and changeless as they are, these social principles, or, in one word, these moral powers are like other forces of nature, in that they take on an infinite variety of forms. I do not know whether I speak with scientific accuracy when I speak of this old world as having in the last result but one life. It must in any case be some single principle that breaks out into the infinite number of forms of beauty that you have in tree and flower, and in all the wonderful variety of the mineralogical kingdom. It is that also which manifests itself in our own life, and in the justice, temperance, kindliness, which are its forms of highest activity. The principles of human society are capable of finding an infinitude of forms. In the principle of the Christian life there is made articulate that need of man for man which binds them together, and at its highest is love. It has clothed itself, incarnated itself, in an ascending series of civilizations and formed societies, whose splendor is yet to grow and which we can no more anticipate than the cave-man could have anticipated the civilized life of to-day. When the life which is rational has shown the fullness of its force, when we have learned as nations not only to tolerate one another, but to sustain and help one another as members of one family, there will indeed be something new in the world; and yet it will be but an old, nay, an ultimate principle breaking out into a new form. Now, history is magnificent when it is also philosophic; for what does philosophy do? According to one very great writer, philosophy appears on the scene of history when some civilization is about to perish. It is the reflection into which tragedy throws men and nations, turning their minds questioning back upon them-

selves, seeking to spell out the enigma of their own fate. Philosophy is the wisdom of age coming after the enterprise of youth and finding out what it meant. When the Greek civilization was about to perish, great philosophers appeared; and first they gathered its meaning, and then they presented that meaning to the world to be forevermore its warning and guidance. Philosophy as the science of life, rescuing its meaning and passing it on from generation to generation, gives to human experience its continuity and secures its progressive unity. There is a tremendous page in history turned over now, I hope never to be opened again. On your reflective men, borrowing their facts from truthful historians, and interpreting them in the spirit of the sciences and of philosophy—which is the widest in purpose and the strictest in method of all the sciences—on them depends whether or not we shall gather the harvest, the sowing of which has been so unspeakably costly.

I hope, sir, that this new institute will become, in this largest of all the free States of this free country, a leader and guide and inspiring example in this central study of the humanities.

IV

AT THE LUNCHEON IN HONOR OF THE MISSION GIVEN BY THE CHAMBER OF COMMERCE, TUESDAY, NOVEMBER 26, 12:15 P.M.

VICE-PRESIDENT CAGE: Our distinguished guests on this occasion represent both the Educational Mission from Great Britain and the military of our own country. We feel, in so far as our military guests are concerned, that they are a part of us. They belong to us. We are converting them into citizens, at least temporary citizens, of Houston. Accordingly, we not only receive them as welcome guests of the afternoon, but wish them to act as hosts with us at the same time. Our friends from abroad have already been welcomed to Texas by our State at the hands of our worthy Governor, by our municipality through our worthy Mayor, and it now becomes my pleasure, as a representative of your Chamber of Commerce, to welcome them on behalf of the Chamber of Commerce, the powerhouse of the city. It affords me pleasure to extend to them the most cordial, sincere and heartfelt welcome. We have seized this opportunity to offer them such a welcome.

GENERAL GUY V. HENRY: I, as an army officer, feel that I belong to a body of educators. It is true we are not men of letters, but I feel that the armies of the Allies have for years attempted to keep and give their youths character, patriotism, uprightness, manly living; and I from personal knowledge and from early foreign education know the advantages in associating our young men with the young men of other countries. Therefore, speaking as a representative of the army, I wish for the British Educational Mission the greatest success in its mission of teaching the young men of our two great countries mutual understanding, respect, and affection.

EX-PRESIDENT PEDEN: It is indeed a great pleasure to me to be present here to-day and to welcome these representatives of our magnificent army and these distinguished visitors from across the sea. Nor am I alone in this feeling, for there lives not an American who would not be glad to have a chance of welcoming a visitor from Great Britain, especially when that American recalls how the British Navy has stood between us and the war on our borders. We all recognize and appreciate to the bottom of our hearts the circumstance that the wonderful navy of Britain as a stone wall has kept the battle over there. Thanks to its protection, our homes and our firesides have been safe, while the war has raged in France and Belgium with such fierceness that, as I am told, a single town within a brief period was taken as many as fourteen times before the battle was finally settled.

These welcome visitors of ours have already heard a great deal about the size of Texas, about the distance from the mouth of the Rio Grande to the Panhandle, and from the Sabine to El Paso, and how this State, if turned upon a pivot, would swing around and almost touch Chicago on the north and Atlanta on the east. I desire to tell them of another big thing about Texas, that perhaps they have not heard of, and that is the bigness of her heart. Texas has been in this game from the beginning. No one knows better than I how cheerfully her citizens have responded to every war call. May I recite just one instance? Last April, when wheat was so scarce, when flour was being virtually rationed, and we were asking everybody not to eat more than fifty per cent. of their customary amount of flour and to mix fifty per cent. substitutes, up here just north of us old Grimes County said: "If our boys in the trenches and our Allies want wheat flour that badly, we will do without it entirely." They passed resolutions to that effect, and resolutions of a similar character began pouring into the Food Administration until we were so impressed with that spirit of coöperation and assistance and ready sacrifice that we put out a questionnaire

all over the State, and every answer expressed willingness to go without flour entirely, if need be. So Texas, without being requested, without its coming in the shape of a demand, voluntarily went upon a wheatless basis from April 15th until June 1st, with the result that a definite, positive shipment of ninety thousand barrels of flour went forward to the Allies in addition to what would have been sent otherwise. And I want to tell you that during that time there was no grumbling. Our people were glad to do this. And they found great pleasure and great satisfaction in contributing that much towards winning the war.

DR. SHIPLEY: I begin on behalf of the British Mission with a word of thanks to your university, your State, your town, and the Chamber of Commerce for the extremely kind and hospitable way in which we have been received.

We are always called the British Educational Mission, but the only instruction we got from our government, before we left on a foggy morning, not unattended by U-boats, was that we were not to educate in any way. "We send you out there to learn"—that is what they told us, and we are learning an awful lot. We have been in this country hardly six weeks. We have traveled almost six thousand miles. We have visited at least sixty universities or colleges, and we had until this lunch hour a rooted conviction in our minds that the inhabitants of the United States were entirely professors. I am happy in this midday to redress that very obvious error, which is one of the misfortunes we have had.

Our business is to try to bring together, or rather keep together, these two great English-speaking nationalities, because it is the conviction of the wiser people on our side that if our country and your country can behave in times of peace as they have behaved in times of war, there will be no more war. The best means that we can think of is to do this through the young men and the young women, because after all they will be the future rulers and citizens of these two Anglo-Saxon races. We want to bring more American students to England. We want especially, and that is especially my own want, to bring more British students over here. They want to come. There is a financial difficulty which we shall have to get out of more or less. At the present moment on our side the Rhodes trustees are spending one hundred and fifty thousand dollars a year in bringing young Americans over to our country. We want now to have a westward flow, and somehow or other we have got to finance that, but I have every belief that we shall get over that difficulty. One practical step we could take at once, and that is to let the young officer, still attached to his regiment,

but not needed at the front, because the fighting has ceased, let that young boy, whose education has been interrupted—and that is a great tragedy to these young men, to wake up and find that they have lost those very precious years from eighteen to twenty-two—let them go to the universities of the Allies. Let those who speak Italian go to the Italian universities, for there is quite a lot to learn there. Let those that can follow a lecture in French go to the French universities, and let all of them come to our universities. We have got the doors wide open to do the best we can for them, and even if they only come for a term, or for two terms or for three terms, we shall do everything we can to make them feel at home, everything we can to help them on their way to a better education. I think that is a really practical step. It may be possible to do that through your war office,—and I am pestering them a good deal,—or we might do it individually. Let those boys come over and see what sort of people we are.

Now, one is always apt to sit down and think of one's troubles, and one of my troubles has been, Why was I selected to come over here on this mission? Obviously some forty million other people were equally capable of coming over, and when I reflected on that I thought probably that our government wished to pay some sort of a tribute to the administrative ability of Mr. Hoover, Mr. Peden, and the self-abnegation of the great American people in refusing food that we might feed. I think our government wanted to send somebody as a physical evidence that we are not starving.

You are business men and you must appreciate the value that education gives to a business career. Education is not merely a knowledge of facts. It trains a man's mind so that he has the power to take the initiative. He has a grip on a subject. He has the power of taking responsibility. It gives him a vision, and there is no man in the world who needs a vision so much as a business man. He wants to foresee, and education does give one that foresight. It is, as Arthur Benson, who, I gather, as an author is read a good deal over here, tells us, next to our death and our birth the most important influence on our life. To those two I should myself add marriage, but I am a bachelor, and Mr. Benson is a bachelor, so you must not take this as an expert opinion. But at any rate he places us educators in the same rank as the gentleman who introduces us into life, and the gentleman who generally sees us out of it, and thus places us in the same category as the doctor, the divine, the physician, and, one might almost add, the undertaker.

Now, you are not paying your educators enough. It is a world-wide cry. Those who are training the youth are underpaid, and you cannot expect the best work from men who are always having to think about

cents and quarters. It is an old cry. In the time of Plato, "The cheapest thing going to-day," said the Satirist, "is education. I pay my cook four pounds a year, but a philosopher can be had for sixpence and a tutor for four cents." Go down some eighteen hundred years, and you will find Erasmus saying the same thing. "So to-day," says Erasmus, "a man stands aghast at paying for his boy's education a sum which would buy a fowl or hire a farm hand. Frugality is another name for madness." Well, that madness still exists, and I want any of you who have any influence to follow in the footsteps of the Governor of this great State, for he told us yesterday he was trying to get adequate appropriations to aid the state educational institutions of Texas. Try to see that these men are better paid. In my country at any rate an education is a necessary evil. It is a bit of a nuisance. It is like trying on clothes, or having your hair cut, or being photographed—a thing to be got through with as much patience as you can, but not a thing to give much attention to, an irksome kind of thing.

Two appeals I want to make. One is, do what you can to send your boys over to us, and get our boys and young women to come over here, and secondly, do help a little bit more to help the teachers of your children. The future rests with them. I am not particularly interested in organs, and public libraries generally seem to be able to get on fairly well, but I think that the part of that vast fortune that Mr. Carnegie has spent, which in my opinion is the best spent part, is the part that he gave to pensioning professors of this country and Canada. I think that is one practical method that is a very real and a very substantial contribution to education. A man who is receiving only two thousand or twenty-four hundred a year, with a family, must be worrying about the future. Mr. Carnegie took that worry away from him, and he can now, if he wants to, sit down and think of his troubles and fall asleep. You must remember that these men are very hard worked, that it is a tremendously trying task that they have. It is a task which takes it out of one, doing the same thing, dealing with the same more or less unwilling boys. Last night at a reception I had the opportunity of talking to a little boy, who told me all about his summer vacations, his school, and what he was learning. He was learning arithmetic and French grammar and some history, and I asked him which he hates most, and he said: "Oh, the teacher." I want you to love the teacher. Those men after all are spending their lives in dropping buckets into empty wells and growing tired in drawing nothing up.

Sir Henry Miers: It is a great privilege to me to be present on an occasion like this, and it is a great privilege for myself and my colleagues

to find ourselves associated with the military representatives as your guests. I hope we may take this as an augury that the two countries are now associated both in matters of war and in matters of peace by a bond which will never be broken. I hope, too, that the fact that we are invited to meet the Chamber of Commerce in the City of Houston is an indication that the old days, in which the business man suspected the professor and the professor suspected the business man, and each tried to persuade himself that he to some extent looked down upon the other, have passed away, and that we are now able to meet together and confer together on how we can best work together for the good of the world.

I think you were justified perhaps, as business men, in suspecting the professors on the war. Professors are people who are apt to make prophecies, and when you remember that at the beginning of the war all the political economists of the world, without exception, assured us that no country would be able to stand the strain of a great world war of this sort for more than six months, or at the most a year, and they were all wrong, perhaps you were justified in suspecting them. But please remember that the business men told us the same thing, and they again were wrong, and I think for the same reason. I believe that the theories, both of business men and of economists, were based upon the premise, upon the supposition, that everything of activity in this world was to be attributed to the spirit of competition, that we were all scrambling for something and trying to get all we could. On that assumption the war would have come to an end. But we are here to represent, and I think this meeting here to-day also represents, that the spirit of competition is to be replaced in the future by the spirit of coöperation. Here in this city I think you are fully realizing the advantage that a community gets by inviting the coöperation of its teachers in the affairs of ordinary life, and an institution like the Rice Institute is fully alive to the fact that you have got to invite the coöperation of your business community in order to succeed as an educational institution. I know from what I have seen that the City of Houston has a pride in the Rice Institute, and I know from what I have seen that the Rice Institute takes pride in its city. The more each can give to the other, the more each will get. It was at another luncheon of this sort, when two men were passing through the vestibule and recovering their coats, that one of them observed that the other, in receiving his coat from the porter, gave the porter an uncommonly large gratuity of something like ten dollars. As they went out he said: "My dear fellow, what made you give that man that large tip?" To which his friend replied, while displaying a handsome fur-lined overcoat: "Just look at the overcoat he has given me." I think you will find that in these

business and educational affairs, as in others, the more each gives the more each will receive, and that the best that the city can do for itself is to give to the Rice Institute the very best of its young people as students. I think if you will give them to the Institute of your city and to the State University of your State, you will receive in return far more than you will give.

Dr. Shipley has explained to you the object of our mission, but I want to go back in particular to one of its principal objects, namely, the matter of coöperation. It seems to me that we are going to find opportunities of coöperation in a great many different directions. One result of my journey through this country has been to see that we are confronted at every turn by the same problems, and that we have really the same sort of machinery to deal with those problems, as we have, I trust, the same spirit in the back of our minds with which to confront those problems. The more I visit your universities, the less difference I feel between them and the universities we have left at home. One of the most important ones I have discovered at present is what appears to be a small one, but I think it is an important one, and that is that in the management of your universities you have your boards of trustees, or whatever they are called in different places, but as a rule the teaching body have no representation upon them. In most respects most of our universities are extraordinarily like yours in constitution and everything else, but we do always insure that on the governing body, on the board of trustees, or regents, as we call them, the teachers shall be represented, and I think that indicates our view of the democratic principle of representation, that the body that is concerned should have some representation upon the body that controls. It is true that the teachers have no determining voice in the affairs of the university, but it is true that the mere fact that they are represented prevents them from having any grievance, and we in England attach a great deal of importance to that. Now, that same democratic principle of representation enters into many of our affairs, and it enters into one that I particularly want to mention to you to-day, for I think it is rather a significant feature of our university life, and a feature which may before long become characteristic of yours. We are confronted by the responsibility of doing what we can, not only for the students who are studying within our walls, but with the students by whom we are surrounded in the persons of the workers of the great industrial communities. During the last few years these workers in Great Britain have come to the universities and have asked them to give them higher education in the things they want to know; not vocational education to make them better machines in producing work,

but better and happier citizens, by giving them that knowledge which they know that other people who have been more fortunate than themselves have acquired in the course of their school and college life. The result is that now in each of the universities of Great Britain there is a joint body, consisting in most cases of seven representatives of the university and seven representatives of the workers, who sit side by side in a committee which organizes courses of lectures and study, advanced study, university standard, which lasts for a period of three years, which the workers attend in the evenings, after the end of their long day's work, in which they guarantee to go through a three years' course, to write essays, and to enter into discussions after the lecture with their tutors. They meet the tutor as an equal with themselves, learning and trying to seek out, he with their help, as they with his help, the truth of the subject they are studying. I think that is going to be a great intellectual bond, which will be more intellectual as time goes on, between the working class and the teaching class, and through them the other classes of the country. I attach a great deal of importance to that. It has been found that these classes have been founded not only in the universities of Great Britain, but also in most, if not all, the universities of our dominions beyond the seas, during the last year. I think it is one more indication of the fact that the better different classes of different countries understand each other, the less trouble there will be between them, and the more harmoniously they will be able to act, not in competition but in coöperation with each other.

Another significant example of the same thing is the fact that there was an inquiry held by the government a short time ago. A committee was appointed to inquire into the causes of industrial unrest in Great Britain, and the report of that committee, which is an extremely significant one—and commonly called the Weakly report, since the committee was presided over by Mr. Weakly—is that there should be encouraged in business concerns what are called trade councils; that is, committees on which the employers and employed sit side by side, each learning around the same table all that can be known about the conduct of the business, and acting as an advisory council to the management of that same concern. These trade councils have been instituted in no inconsiderable number of businesses in Great Britain at the present time, and I look forward to that as one more example of the spirit of coöperation, because we have been suffering from the suspicion that existed between the employer and employed, and the only way to remove that suspicion is that we should sit side by side at the same table and come to understand each other better.

I hope that spirit of coöperation is going to act, not only between

educational people and business people, not only between employers and employed, but for the future between the two great nations that we represent at this gathering. I should like to remind you of what happened in the year 1863. The city from which I come, Manchester, is one of the great business centres of Great Britain; in fact, it is the centre of an industrial population, which is more densely packed than, I believe, the industrial population in any other part of the world. In the year 1863 a great mass meeting was held in Free Trade Hall at Manchester. At that time Lancashire was suffering immensely in its cotton trade from what was happening during those years, but at that meeting a resolution was sent to President Lincoln proclaiming that in the view of that meeting the English and Americans were at heart one people, and Lincoln acknowledged that message and answered it by saying that he regarded that meeting and that message as an augury that, "whatever else might happen, whatever misfortune may befall your country or my own, the peace and friendship which now exist between the two nations will be, as it shall be my desire to make them, perpetual." And in the same year, again speaking in Manchester, John Bright on our side said: "I am persuaded that the more perfectly friendship is established between the people of England and the free people of America, the more will social and political liberty advance among us."

I cannot better close than with those two messages from the two sides of the Atlantic, and express the hope that as time goes on the efforts that may be made by this Mission, and I hope by thousands of other persons working for coöperation on both sides of the water, will end in the lasting, enduring, and never to be shaken friendship between these two great nations.

V

FOLLOWING THE CONFERENCE ON RECONSTRUCTION AFTER THE WAR, WEDNESDAY MORNING, NOVEMBER 27

DR. WALKER (after Dr. Willett's address on A Federation of Churches): It has been suggested that it might be of interest to you if I told you something about the movement in favor of church reunion in England. It is a remarkable movement, remarkable in itself, and still more remarkable for the very rapid progress that the move-

ment has made. A year or two before the war a small committee was appointed on which were represented certain of the bishops and laity of the Church of England, and representatives of all the leading Protestant denominations in England, the Methodists, Baptists, Congregationalists, and Presbyterians. It was quite a small number, a committee of about twelve. That committee was appointed to try to arrive at some common principles of the union; not to formulate proposals, but to arrive at principles. The first report was published some three or four years ago. The common principles were arrived at with a degree of unanimity that was extraordinary with regard to faith. Then came the second report, which was published a while ago, on the church order, church government, and the question of church episcopacy, and it is a very remarkable thing that a committee which included all of these different denominations, and included believing people in all these denominations, arrived at such a surprising amount of agreement, but the principle of it was that the historic episcopacy should be regarded as the basis of the union, the Episcopal form of government; that is to say, that the bishops should be, so to speak, not autocrats but should form a constitutional monarchy. But I do not propose to go further into that. I merely want you to consider the fact that so far as the leaders of these chief denominations in England are concerned, complete agreement has been arrived at on those two points of faith and church government. We of course all know that believers and followers are very different things. Prejudices die hard, and there are extremists in every church, but that so much of agreement should have been arrived at is really quite astonishing. Now, that movement in favor of reunion has its origin in two or three different quarters. First of all, as Dr. Willett pointed out, it had its origin in the mission field, using the mission field in its widest sense, not only missionary work amongst the heathen, but missionary work in lands that are to be opened up, like the prairie provinces of Canada. I propose to say nothing further about that, but the two aspects of the question I want to speak about are the universities and the trenches, the soldiers at the front.

Now, with regard to the universities, I will tell you an anecdote. In the spring of 1917, when, of course, the university owing to the war was depleted to an inconceivable extent, and there were less than three hundred men students in residence, I went to a meeting of a society called the Origen Society, which was established some years ago by undergraduates, to study questions relating to religion and the philosophy of religion, the borderland very largely between religion and philosophy. Though it was in the thick of the war, when the university was so depleted, there was an attendance of no less than forty, and the

subject to be discussed was rather an abstruse one. It was a book on philosophy and religion called "Mens Creatrix" by a very well known man in England, Sir William Temple, which had just appeared. The chairman of the meeting was a Congregationalist, a member of Mansfield College. The author of the paper was a Franciscan friar, a very learned Franciscan, who lives in Oxford. Amongst the people who took part in the discussion was one of the most brilliant of Jesuits, Father Martindale, a Benedictine father or two, and three or four members of various denominations, such as Methodists and Presbyterians, etc., and several members of the Church of England, belonging to different parties in the Church of England. The questions discussed were very profound ones, such, for instance, as the purpose of the Incarnation. Now I want you to observe two things. They are, firstly, that if I had not been told beforehand to what branches of the church the members belonged, who took part in the discussion, I should have guessed entirely wrong, because the most profound divergence that was developed during the discussion was not between the Roman Catholics and Protestants, not between the Church and nonconformists, but between the Jesuits on the one hand and the Franciscans and Benedictines on the other. The second point is that twenty years ago, thirty years ago, such a meeting in Oxford would have been wholly inconceivable. It would have been impossible to get members of these various religious bodies to join together for the discussion of theological problems, and if you had brought them together it would have reminded you rather, I think, of an Irish fair. But here we were, all gathered together, seniors and undergraduates—they were mostly undergraduates—discussing the thing with perfect courtesy, perfect good temper, and yet perfect loyalty to their own principles. You know, when that sort of thing is possible we are in measurable distance of a union.

What has really come about in the universities is this: There has been an immense revival of interest in theological studies in England, in theological studies in the strict sense, and above all, in what I venture to call the borderland of philosophy and theology. It is one of the things people are keenest about at the present moment in the university, and theological scholars have come to coöperate with one another, to join gladly in editing books, although they belong to different churches, and that is teaching them how unimportant are the things that divide, compared with the great things to be overcome.

The second matter is the movement that has originated at the front amongst the soldiers, because the soldiers there have been brought into contact with realities, and the grimmest realities, and they are naturally asking inconvenient questions. They are asking such questions as:

"What really divides this body from that?" and they are not content with the old answers. Thousands are in earnest about that, tremendously in earnest about that, but they are not in earnest about the small things that divide, but they are about the great things that unite. I do not think there is any question that this war has brought reunion infinitely nearer.

But there is something more, and that is this: It must be evident to everybody who is capable of thinking that what has happened during the war, some of the consequences of the war, are calculated to give to what I will call the insurgent forces in human nature an altogether unsuspected sense of power. In Russia you have seen the established order, which seemed unassailable, come crashing to the ground in a moment, in the twinkling of an eye. And isn't it natural that people should argue that if this could be done in the political sphere, why shouldn't it be done in the moral sphere? If it is so easy to depose the Czar, is it impossible to dethrone the ten commandments? Now, I am one of those who believe that those insurgent forces in human nature are far more powerful and far more dangerous than we respectable people are accustomed to admit, and people in England are beginning to realize that. Now do not misunderstand me. I do not think, and I do not think many people in England think, that bolshevism in a political sense is going to be a serious thing, either in England or the United States. It may be a very serious danger in some other countries, but I think it will not be a very serious danger in our own country, in a political sense. But bolshevism in the moral sphere is another thing altogether. Any one who is familiar with recent literature in our country—I do not know how far it is true of yours—and the tendency of literature to exalt insurrection as a thing good in itself, the failure to recognize what all the great thinkers of the past generation recognized, that lawlessness and vice can lead only in the long run to death and not life, a curse and not a blessing, the attempt to exalt lawlessness and vice as desirable ends in themselves—any one who is familiar with that must see that we are faced with a very serious question. There are many of us who think that now that this war is over we are going into another struggle, a struggle in a way as serious, a struggle to maintain the old tradition of morality against the efforts of those who are bent upon destroying it. Now, if that forecast is correct, if that struggle is coming, and we are going to be called upon to fight the enemies of Christian ethics, it does not need much intelligence to anticipate the result of the struggle, if the forces of Christianity are going to be divided as they have been in the past, if we are going to be divided from one another by suspicion and mistrust. If victory is going to be on the

right side, there can be only one way to it, and that way lies through reunion.

Now, in England at the present moment there is a good deal of division of opinion as to what form reunion should take in its initial stage. There are people who think that what we have got to aim at first and foremost as preliminary to reunion is the acceptance of competent church order. The people who think that are quite sure they are right. Other people think that what we should aim at is an exchange of pulpits, and that what we want to get at is to know one another, and when we get to know one another through an exchange of pulpits, we shall have done something to remove the old suspicions and old misunderstandings, and then the way will be clear for the full reunion, the reunion in organization. Between those two I do not feel in a position to announce, but I merely am anxious for you to know that that is the question that really divides the people. Almost everybody is agreed that reunion between the great Protestant denominations and the Church of England is essential. The only question is, What is the first step towards it that should be taken?

DR. WALKER (after Sir Henry Jones's address on A League of Learning): I want to explain to you what has been done in the universities of Great Britain to render it easier for students from America to enter those universities and to follow those courses. In the first place, something like five and twenty years ago the entrance of students from other countries, particularly from America and from our colonies, who wished to take up the ordinary courses, what we call in Oxford the schools, the courses taken by undergraduates, was made simple. Provided they satisfied certain very simple conditions at their own universities, they were excused the entrance examinations, the preliminary examinations of our universities, and they were also excused one year in residence. Every Rhodes scholar who has come to Oxford and has read for the honor schools of the university, has availed himself of these privileges. He has been excused all the preliminary examinations and he has been excused one year of residence. That was done something like five and twenty years ago.

But now quite lately we have at Oxford taken a further step. I say we have at Oxford, not because I wish for one moment to suggest that we have stolen a march upon the other universities of our country, but I merely say Oxford because I come from Oxford, and I can speak at first hand for all the details of the scheme, and I cannot do so with regard to other universities; but what is true of Oxford is true also of some other of our universities, and no doubt before long will be

true of them all. Now what we have done is to institute a new degree of doctor of philosophy, and to reorganize the advance teaching of the university in connection with that degree. Hitherto one of the great difficulties that has confronted a student of America, when he wished to enter one of our universities, was the difficulty of obtaining information. He did not in the first place know to whom he was to address himself, how he was to get into the university. Secondly, he did not know what degrees were being given, whether any degrees were being given in the particular subject he was interested in, and, if they were given, who was giving them. If he wished to study under some particular professor of repute, he did not know how he could study under him. He did not know how he could get into communication with him, and he did not know whether that professor was willing to take him under his charge. Now all that is going to be altered, and now that the war is over I think by next April, at the latest, Oxford will be in a position to issue a handbook, a brief, concise statement of the whole organization of advanced studies in the university, and any student from America who wishes to do work for a longer or a shorter period at the university, work of an advanced kind—I mean graduate work—by glancing at this will find all his questions answered. He will find out to whom he has to write, in the first instance. Then he will find out what the conditions of admission are. Then he will find out what courses are being given and the various subjects. He will find out what professors are willing to receive students under their charge and direction. All that will be given, and it will be given in a form that in half an hour a man of average intelligence will find out everything he wants to know. That will be circulated broadcast. We cannot do more than circulate information. We cannot compel you to read it. We can only appeal to you to do so. I think if there is to be any change in the number of advanced students, any change of any considerable number, it must be limited to those who either come from our own country to America or come from America to our own country to get a degree. Our whole course has been constructed so that it shall be available for those who do not want to come for two or three years, who do not want the degree, but who do want to come and stay for a year and study in Great Britain, and study under some good teacher. Any one who comes and stays for a year and studies satisfactorily will receive a certificate from the university, which we hope will be available in an American university, that it will be treated in America as the equivalent of a year's study in an American graduate school, because the number of those who will be willing to come for two or three years to study in England for a degree will be limited. We cannot expect a very

large number. And, of course, the standard of the degree, as Sir Henry Jones has pointed out, is going to be very high. But we can hope for a much larger number of students coming, because they want to study under some particular teacher, because they want to become familiar with our universities, and above all because they want to become familiar with English life.

Now let us take one or two particular instances. Say a student in America was graduated in America, and is studying in some graduate school of a university in America the subject of English literature or the subject of English history. Now he soon begins to feel that he is placed at a great disadvantage as compared with a student in our own country, in that he knows nothing at first hand about English life. He has never seen an English village. Possibly he has never seen the sea. He has never seen the field walks of our countryside. He has never seen our woodlands. Therefore a great deal of our poetry, for instance, is unintelligible to him. He cannot feel its appeal. And similarly in the study of English history no one can understand what English history means who does not know English life. No one can understand the forces that have moulded English character in the past, who does not understand the English countryside. You remember John Bright's famous saying: "A nation lives in its cottages." I venture to add to that that in the past the British nation has lived in its country cottages. If you want to understand English life you must learn what the passing visitor to the country never learns, of the life in an English country house, the life in an English parsonage, the life in an English farmhouse, of the life in an English cottage in a country village. Then of course there are our libraries. The student of our history and our literature will find in our libraries a great deal that he cannot find even in your splendid libraries in America.

Now, I hope I have made that plain, that what we contemplate, what we hope for, is that students from this country will come to our universities not merely to get a degree which we have to offer. We hope that in the great majority of cases those who come to us for advanced work will be looking forward to a degree in their own university over here, either coming to us for a year to study under some particular teacher, or to avail themselves of some particular library. But when we speak of an interchange of students, of course, we are not thinking of a one-sided business. Now that has been the defect in the scheme established by Mr. Rhodes. I am one of those that venture to think that is a great success, and it will be a much greater success in the future than it has been in the past, on account of the war, but that scheme of course only means that students from America come

to us, not that students from us come to America; and if this interchange is going to effect all that we hope, they must be going in both directions.

I have sometimes been asked over here: "Suppose we were to establish in our universities or colleges fellowships or scholarships for the benefit of students from Great Britain, would they come? What would they come for?" Now, I think it is very easy to indicate a number of subjects which would be very attractive to them. I will say nothing about applied science. I have no right to speak about that at all, but still I have seen enough of your engineering schools, I have seen enough, for instance, of your great medical schools in this country, to know that students coming from our own country over here would have very much indeed to learn. But I am going to talk about something else. I will take only two subjects. I am going to talk about economics, and I am going to talk about political science. Those are two subjects which make a great appeal to many of our best students in England. They are very keen about economics, they are very keen about political institutions and their working. Now, don't you think to a young fellow of that kind, one of our best, ablest students, that it would be immensely attractive to him, this prospect of coming over here for a year even, or for a year or two, to one of your universities, to be able to study economics in the midst of the novel economic conditions of America, to be able to see for himself how the economic conditions of this country differ from the economic conditions of our country? Or again, take the student of political science. Here in America you have opportunities for experiment that no other country in the world has. Here in America you have forty-eight States, and that means you are forty-eight sovereign bodies capable of legislation, bodies which are not only capable of legislation but are constantly legislating, trying experiments in legislation, rewriting their constitutions, bringing them up-to-date There is nothing of that kind in the old world. I was present at the centennial of the University of Wisconsin, and they were discussing at that centennial legislation with regard to land settlement. Then I discovered that the work to be done in that was embodied in a law upon the statute book of Wisconsin. Can you imagine anything more interesting to a student of political science? So I think you can make your minds easy, although the idea is very strange and very novel for our students to come over here, that when once they get the chance, they are going to avail themselves of it. Now the only other subject I want to speak about is this, and I will speak about that very briefly—one particular aspect of the interchange of teachers. It has been suggested to us over here more than once that in addition to the interchange

of professors of eminence, of world-wide reputation, there is another kind of interchange of teachers that might be very valuable, and might help to get the two countries to understand one another, and that is the interchange of younger teachers. Although I am afraid I am no longer young, I have a profound belief in the young. If I had not had that belief before this war, this war would have taught me to believe in the young and to respect them, and I have particularly strong respect for the virtues of the young teachers. Now, let us take our side of the case. Let us take one of our best, ablest young teachers, a man of thirty or thirty-five, a man who has been teaching five or ten years. He has arrived at that stage very often that what he wants is a shaking up. He wants to be taken out of his present surroundings and put into new surroundings. He wants a new experience. Now, if he could come over here for a year to study, and take part, if possible, in teaching in one of your colleges or universities you would do him incalculable good, and you would learn from him a great deal about England, and about our English universities, and he will come back having learned an immense deal, not only about American universities, but about the American character.

Similarly, let us take one of your younger teachers, I think you call them assistant or associate professors, a man also about thirty or thirty-five. Take particularly the case of a teacher who may be teaching in a college in a rather remote part of the country, where he is dependent for his society upon the society of that college, and where he has not at his command any great library. Suppose you could send him over, give him an opportunity of coming over to one of our universities for a year and becoming familiar with our methods, having access to our libraries, going into daily conference with people on the subject of his teaching. I think when he came back, it is likely he would be a better teacher than he would if he had never had the experience. I think he would come back understanding the English character, having penetrated even through the thick crust of the English reserve, understanding the English character a great deal better than the transient understands it, and he would come back, I doubt not, a missionary of a good understanding between the two countries.

Now, how is that going to be effected? I think of all forms of interchange that have been suggested, that is the one that presents the fewest difficulties, and it has this great advantage, that it presents no financial difficulty. I think it can be very simply arranged. For instance, some of our colleges (and may I explain here, you must not be shocked), I think, propose to send you young college teachers like myself, a lecturer often of a college, in exchange for an associate pro-

fessor, because you must remember that those words mean very different things in the two countries. In the Universities of Oxford—it is universally true of Oxford—and Cambridge, we have extremely few professorial chairs. There are at Oxford something like 400 or 500 people engaged in teaching, and of those 400 or 500 people only about 40 are professors. And yet among those who are not professors, there are men whose names are known throughout the world, men who are acknowledged to be the greatest authority in their particular subject, but they are not professors. Now, what would it gain? It would be impossible for the university to send you younger teachers, simply because the university has no younger teachers. People do not with us get into the professorial chair at thirty. They are lucky if they get there at forty or fifty. Our young teachers would necessarily be college teachers, tutors, lecturers, etc. Now it would be quite an easy matter, I think, for one of our colleges to come to an arrangement to, say, send once in five years, once in ten years, something of the kind, one of its staff, a man between thirty and thirty-five, and to say that it would pay him his salary, or a substantial part of his salary, during his absence. Now could you—that is the question—could you over here similarly give leave to one of your associate professors, one of your young professors, to go for a year to one of our universities, and say to him: "We will give you your salary during your absence"? If that can be arranged, if that is a feasible scheme, then I think there is no difficulty whatever in the way of that interchange of teachers, which I myself believe to be one of the most valuable parts of the whole scheme.

Now, I hope I have made those two aspects of the question plain. I have endeavored to be as practical and businesslike as I could, and I hope I have explained it. Naturally I have said more about our aspect of the question, about American students coming to our universities, because, of course, I understand our universities better than, even after this visit, I understand yours. But do not think for a moment that that means that I think that is the more important aspect of the question. Quite the opposite! I am convinced that if this scheme is to be a success at all, its success will depend very largely upon the extent to which in the future time it may gain, slowly and gradually—we are a very cautious people—upon the extent to which in the course of the next ten or fifteen years students from our universities get into the habit of coming for advanced work to America.

VI

AT THE LUNCHEON IN HONOR OF THE MISSION GIVEN BY THE CITY BOARD OF EDUCATION, WEDNESDAY, NOVEMBER 27, 1:00 P.M.

SUPERINTENDENT HORN: We take a great deal of pleasure in giving you this glimpse into one American high school. So far as I know, the junior high school is strictly an American institution, and rather a Western institution. It is an institution designed for the purpose of meeting the needs of the early adolescent age. We have pupils in our junior high schools from the seventh to the ninth year in school, which means practically from thirteen to fifteen years of age. We have in this building practically one thousand of them. We have two other junior high schools in our city, and two senior high schools, besides our high school for colored pupils, making six high schools altogether.

I want to say just a word or two to our distinguished visitors in regard to what we are undertaking to do. One thing we are trying to do in our junior high school work is to emphasize the physical development of the child. This room in which you now are, you can tell, is, under normal conditions, a gymnasium. If you were in the room below you would find a swimming pool. If you were in the story above, you would find a story given over to the domestic science work, of which we have seen samples to-day.

In our schools we are undertaking not merely to prepare the children for life, but we are undertaking to have them take part in life as well. I am going to tell you just one or two of the things that have been done in this school in which we are right now. In this school where we are at present, every pupil, every teacher, every janitor, made some contribution of money to the seven allied war activities for which we had the drive on last week, and the total amount of money pledged from this one school was $2,594.25. The pupils and teachers in this particular school took more than $10,000 worth of Liberty bonds, and on one particular day last year bought over $5,000 worth of Thrift stamps. I mention these things just simply to show you that we are undertaking in the schools to-day not merely to prepare pupils for life, but rather so to guide them and help them that they will actually take part in life in such a manner as may be best befitting their ability. You have heard some of our pupils sing. You have had a chance to judge somewhat in regard to their cooking. We select those two things, because one is at one end

of the line, and the other is at the other end. One might be called the extreme of the æsthetic; and in between the two there is the customary range.

Dr. Joly: I found myself upstairs before coming into this hospitable hall, and I was greatly pleased, and may I say, indeed, touched, to sit and listen as if fifty years had passed away from me and I was young again, to sit and listen to a couple of the classes in some of the rooms upstairs. I got a lesson in physiology, and I got a lesson in physiognomy. I had a chance of inspecting a drawing school and talking to the boys, and telling them something about my own experience as a teacher of engineering science. I think it would be impossible to find more intelligent and lovable children than I have met in this building. I think my visit here will always be associated with the attractiveness of your American children, as I have met them here, and with the exquisite singing to which I have listened in this room. When I was upstairs I could not help thinking of and recalling some reminiscences of my own school days. I will just tell you one, although it cannot pretend to be a particularly funny story.

I was in a school near Dublin, which was kept by a very curious and a very clever man, a man who was born to be a schoolmaster, a man by the name of Dr. Charles Benson—Rev. Charles Benson. Perhaps someone here knows of him. He is still alive. I remember one day he asked us why it is that a dog turns around twice before it lies down. You have noticed a dog. It is a fact that a dog turns around twice before it lies down. He put this to us, and one little boy gave the answer: "Because one good turn deserves another." I still dwell at moments over that story, and, of course, you who are schoolmasters occasionally have those events to keep you happy. Otherwise I think you would die from the mere sense of your responsibilities. I will tell you another little incident of school life. A friend of mine, who is an inspector of national schools, as we call it in Ireland, was inspecting a school in the south of Ireland, and he wanted to test the mathematical ability of the children. So he asked a little girl to name a number, and she after some hesitation said "18." He took the chalk and wrote on the board "81," and nobody made any remark. He looked around him and asked another child to name a number, and the other child said "28," and he wrote up "82." Still nobody made any remark, and nobody seemed to see there was any difference between 28 and 82. He tried a number of the children in this way, and nobody in the least took any notice of his procedure. At last he stumbled upon one little boy, the ubiquitous small boy, that is supposed to be everywhere, and he said rather impatiently: "Now, my little boy, I

wish you would name a number." "I say 77, and we will see if you will twist that the way you did the others."

Those are some of the refreshing things that happen to a schoolmaster. But, gentlemen, it is a serious responsibility to take, and it struck me anew when I was upstairs, that it is a really terrible responsibility which lies with the teachers, whether they are schoolmasters or whether they are university professors. It is an overwhelming responsibility. And I must say I do not think, either here or in England, the state has as yet awakened to the fact that the schoolmaster is really at the head of all professional activities. I say that, judging by the scale of emolument which is awarded the schoolmaster. And sometimes I feel as if it were a despairing topic, a despairing cause, because I well remember my old schoolmaster, fifty years ago, Dr. Benson, saying exactly the same thing. He was considered a well-off man, he had private property, but I heard him state that fifty years ago. The State does not realize the grave responsibility that lies upon the schoolmaster. Well, it is a topic upon which there is no use in enlarging. We have only to hope that yet some of your great-hearted millionaires will come forward, or somebody else, and see the reward that your schoolmasters ought to have, and raise it to what it ought to be.

In Ireland the condition of primary education is deplorable. The child can leave school when he is fourteen years of age. The parent generally takes him away when he is fourteen years of age. He is sometimes left until he is sixteen, but I think in most cases he is taken away when he is fourteen. He is then put on to some intellectual occupation such as herding cattle, or something like that, and by the time he attains the age of eighteen he has forgotten everything he ever knew. Accordingly, if you ask a country man or country woman to write you at Dublin about some matter of arrangements, you will get a letter that you cannot read. They cannot write so that you can read their letters. I do think that a great deal of the trouble and tragedy in Ireland would have been smoothed out long ago, if the education of the people was what it ought to be. That is my real, sincere opinion.

I dare say by this time you know why we are here, and I, therefore, will not worry you by repeating that; but as I see a great many gentlemen here who are connected with the universities, and as every schoolmaster here is connected with university education in one way or another, I would like to say that we hope that this plan of sending students from America to the United Kingdom, and sending students from the United Kingdom over to you, will be done on a large scale. There is not much use in sending over fifty students per annum, and as regards the higher degrees, American students coming over to read for Ph.D.,

while they would, of course, be gladly welcomed, I do not think that will meet a serious condition; I do not think that will carry out the object of this Mission, unless it is on a much larger scale than anything that is at all to be expected at present. I think what we must do is, we must try to get over a large number of junior students, junior teachers, junior graduate students, or even undergraduate students—your senior students, you call them. To do that is really a financial question. I think many of our boys in England and Ireland would gladly come over here for a year's experience in your colleges, if their expenses would be paid; and, similarly, I am sure that many Americans would like to go over and see those old English institutions, if their expenses were paid. So it becomes, like most other things in this world, a financial question. Perhaps the best method of solving this financial difficulty would be the institution of memorial fellowships; that is, fellowships or scholarships founded in memory of some one who had fallen in this disastrous war. I believe that on my side of the Atlantic many men will be found who will be willing to come forward and found such scholarships. Thereby they will really be promoting the object for which the sacrifice was made, and they will be perpetuating the name of the fallen one. I think those two reasons alone ought to be sufficient. I may tell you that there are thousands of people in Great Britain who have lost everything they valued in the world by this war. I do not think you can possibly have realized it to the full. They have lost everything they had. There are childless old couples all over the country, who have been left without children. I can assure you they are numbered by the thousand. I know an Irish family who had one son, who was in one of the engineering corps, and he was killed. I think people in that position would very gladly come forward and found memorial scholarships, which would be in the nature of traveling prizes. The boy who won the prize would of necessity spend a year in the States or in Canada, or some other country. You, if you had similar scholarships, could send your boys to England, or to France, or some other country. Of course, you see the underlying idea of the whole thing. The underlying idea is plain enough. It is that you can never have any sure guaranty of peace except on the good understanding of the nations one with another, and the only sure way to bring about that good understanding is, not by making speeches in the House of Commons. That does not do it. It is by bringing about personal friendships between young men in the days of their youth. If you have sufficient, then you have a democratic basis of peace, and there is no other basis of peace which is worth anything, in my opinion, as history will show. So, gentlemen, I hope that something will be done there.

I may just say, in conclusion, that what we are in hopes of doing in Trinity College is—it will be a small beginning—we are going to establish a junior lectureship, which will have a small value, one hundred and fifty pounds a year—how many dollars does that make? It will be sufficient to pay the expenses of a young American to come over to Trinity College, Dublin, and remain there for one year. It will pay his fee, if he has to pay it, and it will pay for his living there one year. During that time he will be doing elementary teaching work. He will be in my own department, thanks to the Chancellor of the University. He will teach an elementary class in geology. He will come from you with a certain amount of elementary geological education. He might be a senior, for I will tell you that some of your senior boys will be quite competent; or he might be a graduate. At the end of the year he will come back here, and another one will be sent over. Now, if that simple plan were carried out in every college in the United Kingdom, and were carried out in your colleges and universities here, what a difference it would make!

DR. WALKER: We have not spoken about education in the schools for the very simple reason that we have seen nothing of the schools. We were sent here to visit universities and colleges, and not to visit schools. But we have seen enough in the distance of your schools to convince us, I think, that another mission ought to be sent, which should confine itself to your schools. But we have tried, if not to see some of your schools, to learn something about them. The other day we spent a delightful day, quite a jovial day, down—or up, I suppose I ought to say here—in Kentucky. Upon being initiated into the delights of eggnog, and listening to a concert in the evening by real negro minstrels, and introduced by a man who would have satisfied King Nebuchadnezzar himself, we caught a glimpse of one of your consolidated schools. That is an extraordinarily interesting experiment. It is a problem that we have got to face in England, and in England it ought to be much easier to solve than over here; for, though the last thing I want to do is to institute comparisons, I want to say that the country roads in England are rather better than the roads I have seen from the trains—shall I say in Iowa or Illinois? Then we come here to-day and we see another experiment, and an even more interesting experiment, the experiment of the Junior High School. I understand that there are three examples of that experiment already in this town, and, therefore, it is quite clear that here in America you are keenly interested in school education, and that the development of your school

education is going on at the same wonderful pace that the development of your university education is going on.

Now, I have been asked to say something about the Fisher bill. The Fisher bill is very remarkable, I think, as a symptom, because hitherto the great difficulty in England has been to awaken an interest in education. The number of people who really believe in education are rather limited, and you could arouse interest in almost any question sooner than interest in education. But the war has made people see the importance of education. It has made people realize the deficiencies in our own system of education. Hence not only the Fisher bill, but Mr. Fisher himself, for the first time in our history, has become of public interest, and for the first time in our history our education has been entrusted to one who is himself a friend of the teachers and an expert on the subject. Now, to put the provisions of the bill very briefly, what they come to is this: the system will not come into full working for a few years, half a dozen years, because the period after the war will be a period of considerable difficulty, a great deficiency of teachers, among other things; but when the system is in full working order, then it will mean that instead of compulsory education ceasing, as it has heretofore ceased, at fourteen, or even in some cases at thirteen, compulsory education in one form or another will be continued until eighteen years of age. That is an almost incredible advance.

Now, it is not merely that we have this new education bill, but we have something that is equally encouraging. We have symptoms on every side of the interest in education. If you go down to our great industrial towns in the midland and north of England, places like Manchester, Leeds, or Liverpool, you will find they are there organizing a most ambitious scheme of secondary education. They are starting as many, I am told, as six or even eight secondary schools of a new type in a single town. The schools will be attended by pupils up to the age of sixteen years, instead of the existing secondary schools, where they are supposed to stay until eighteen. They will be a sort of intermediate schools between the existing elementary schools and existing secondary schools. They are schools of quite a new type, and they are going certainly to play a great part in the development of our education. Now, sir, while all this is very encouraging and shows that on both sides of the Atlantic there is a great interest in education, we must remember that this may carry with it certain dangers. I dare say you all remember the famous saying of Lord Palmerston. Lord Palmerston was Prime Minister for a long time in England. He was Prime Minister when I was a child, and few Prime Ministers have had a greater knowledge of human nature than Lord Palmerston; and Lord Palmerston, on one

occasion, when there was an agitation about something or other remarked that when people went about saying that something must be done, he knew quite well that they contemplated doing something peculiarly foolish. Now, when everybody goes about saying that something must be done in education—mind, I am speaking entirely of my own country; I do not know enough about yours to say whether it applies or not—when people in England go about saying something must be done in education, and a great many of those people know nothing about education, there is a very great peril that something peculiarly foolish may be done. There are two dangers attendant in England upon the growing interest in education that I will just very briefly refer to now. The first is this: there is great danger of overmuch experimentation in education. I notice myself already amongst the undergraduates who come to us at Oxford from school a considerable change from what it was in my day. When I went up, an undergraduate took the course which was recommended to him, and took it in the ordinary way. Now, I find an increasing number who come up enormously apprehensive lest by chance they should be betrayed into wasting an hour upon a subject which they do not like, and I am afraid this whole theory of "French without tears" does rather apply to the public mind. I am one of those who venture to believe that any knowledge of French that could be attained without tears would be worthless. Let me give you an illustration from my own experience. Many years ago when I was about fourteen years of age, I was promoted at school into a new form the first day of term, and I was told to prepare for the next morning a couple of chapters of Livy, a Latin author I have always regarded as difficult. At any rate, he was far more difficult than any Latin I was ever put on to translate. The next morning the master said to me: "I want you to wait," and I waited when the lesson was over, and he said to me: "Now, I want you to be quite straightforward. How long did you study over the lesson prepared?" "I would rather not tell you," I said. He said: "I must know." I said: "Three and one-half hours." I have learned since that those were three and a half of the most valuable hours of my life, for what I learned then was what difficulties were and how to overcome them, and if since then I have faced some difficulties in life and overcome them, I think I may say I owe it, in part at least, to the experience of those three and one-half hours.

I have no belief in education, no belief whatever in any education, that does not teach a pupil first and foremost how to face difficulties and how to overcome them.

VII

AT THE TRUSTEES' DINNER IN HONOR OF THE MISSION, WEDNESDAY, NOVEMBER 27, 9:00 P.M.

SIR HENRY JONES: I have been asked to-night to give some reasons for the fact that, in the past, American students, especially those who aspire to such degrees as the Ph.D., have gone to German rather than to British universities. I shall only mention one or two of the reasons.

The first, no doubt, is the very general assumption that, except as regards the Rhodes Scholars, the British universities are practically closed against American students; and that even as regards the Rhodes Scholars there are regulations which are more irritating than useful. I am quite sure that our visit has helped to dissipate these false assumptions. The welcome that the British universities are eager to give to American students will be very nearly—I do not know whether it will be possible for it to be *quite*—as warm as the welcome you have given to us, and to our projects of interchange of students and teachers between your country and ours.

We are possibly to blame for not having much sooner given evidence of our eagerness for this interchange of academic gifts and privileges. But we are less capable of expressing our emotions than we should be, and than you are—we have a colder outside, especially in Scotland. It is said that a true Scot, so far from wearing his heart on his sleeve, will not even confess that he has ever loved his wife; but he will go so far, during the last five minutes of his life, and with his last breath, as to say that he has rather liked her all along.

This reticence we would have you regard as temperamental modesty: though the situation is rather comical. No one ever accused a Scotsman of modesty, and as to the Englishman he is quite fond of bragging that he is modest: it has delighted me more than once to witness that self-contradictory phenomenon. But, whether we are verily a modest people or not, *this* is certain—that so far as our places of higher learning are concerned, and in comparison with Germany, we are very poor at propaganda. The trick is that we have not tried to propagandize. By our silence we are in great part responsible for the all too common notion that our colleges and universities have set up regulations which render it difficult for foreign students to avail themselves of their resources. Had the light we give been a misleading light, or had our men of learn-

ing, like Carlyle's professors, been "radiating darkness," we could not more carefully have hidden them under bushels.

To-night, were there time, I might be tempted to dwell a little upon the attractions of the British universities. I am not an Englishman; nor am I a Scotsman, though I had a very narrow escape; for I have lived long in Scotland, studied and tried to teach there, and married a Scottish wife; and I was born on St. Andrew's Day. Being neither an Englishman nor a Scotsman, I might praise the British universities and British achievements in the Arts and Sciences, without committing a breach of good taste or violating any one's modesty. But instead of praising, I am tempted to invite you to look for yourselves, and make your own comparison between the British and the German nations in these respects.

I believe, in the first place, that you will find no difficulty nor shade of unfairness in admitting that English Literature has all along moved on a higher level of excellence than German Literature. I neither forget nor undervalue their Goethe; but he is not Shakespeare. I would not dare to define the limits of German hardihood, but I believe it would stop short of maintaining that they have had a series of poets which could for a moment compare with that which began with Chaucer and ended (if it has ended) with Wordsworth and Browning.

And what would you say of the physical sciences in Germany and England? They have, of course, had their great mathematicians and physicists, and especially chemists. But can you name *one* scientific discovery or invention by the Germans which has changed the character of modern industry, as the discovery, say, of the uses of steam or electricity has done? We can acknowledge with gratitude what Saxony and Austria have done for the world through their musical composers; but the Prussians, to whom primarily we owe the war and the spirit of barbaric aggression which brought it upon the world, the Prussians have been prolific only in autocrats. But the characteristic of the Germans in all other matters is, not their genius as originators or inventors, but their patience as commentators, and their perseverance as exploiters of things already discovered and invented by other nations.

They are also great organizers, you will be tempted to add; and I would agree, in some respects. But they have not learned that the strongest organizations are those which are based upon freedom and fair play and respect for individuality characteristic of genuine democracies. Even they themselves will admit that, so far, they have not been remarkable for their political wisdom.

He is not a wise man who would object to finding foreign nations setting a great example to his own fatherland in intellectual attain-

ments and moral rectitude and generosity and liberty. National envy in matters of the spirit is unpardonable. But I think you will pardon me for refusing to admit that the first right to train further your aspiring youth, and to go hand in hand with you in educating the world towards all those things which are honest and noble, belongs to a people who in science and learning have been splendid copyists rather than creators, and in affairs of national conduct and character have shown that moral blindness and confusion and vulgar pride and ambition which has brought them not good, but the greatest ruin that has ever befallen a great nation.

There is one respect in which their reputation will continue unrivaled, and in which their scholars will continue to be useful to the world. A learned man writing a learned book finds it necessary to add a foot-note on some side issue, too insignificant to be more than mentioned in the text; and he wants more information about it, trivial as it is. In Germany he will find that some one or other has dedicated a long life to that petty, useless subject—if, indeed, there be any learning that is quite useless. This is common experience, and the conclusion is natural —"What a learned nation the German is," when really the conclusion ought to be, what a number of men amongst this people starved their own souls by their industrious stupidity.

Let me give you, in conclusion, one example of it. A Scottish professor of theology, an old fellow-student of mine in Glasgow, was interested in ancient sacrifices. He searched first our own, and then the German libraries for some particular fact connected therewith; and found in Germany an author, whom he named to me, who had written learned volumes, as the result of years and years of research in the early forms of civilization, dedicating his whole life from his student days on to prove that the lamb of sacrifice was always of the male sex. The conclusion which he came to as the crown of glory of his long, earnest, laborious life, and his contribution to the well-being of the humanity of the future, was that the phrase "lamb of God" should be translated "ram of God."

We cannot in England promise your students the luxury of such specialized learning, but I think we can promise to them, in every one of the British universities, the example and the inspiration of sound minds dedicated to great causes.

Dr. Willett: I appreciate very deeply the privilege of being at the Rice Institute. I have watched the growth of this institution from afar, and on one previous occasion, when your buildings were hardly ready for occupancy, I had the pleasure of being here, and I have been amazed

and delighted at the progress that has been made and at the ideals which are manifestly sought.

It takes a number of things to make a great institution of education. It takes men; it takes money; but, more than either of these, it takes ideals. Rice Institute appears to have all of these qualities, and it has a brilliant future. It is doing its work in accordance with the highest standards of education. It is taking advantage of being one of the latest in the arena of educational facilities.

I am also delighted to be here at this time when the representatives of the older Anglo-Saxon civilization are here as your guests. It seems a far cry from so recent and beautiful a set of structures as these at Rice Institute to the ancient cloisters and quadrangles of Oxford; and yet I suppose that any of us who has had the privilege of visiting Oxford on any occasion, especially more than once, has come to feel how all academic life really is unified; how we derive our very best traditions from these ancient sites of Oxford and Cambridge, along whose paths we have wandered, and in whose cloisters and quadrangles we have had such joy.

I was never a resident at Oxford, in the institution itself. I was always baffled more or less by the idea that if I went to Oxford, I would have to learn some of that habitual and customary Latin, or else I could not get on. I understood that when the roll was called in the morning in the class room they did not say: "Present," but they said: "Ibi sum," whatever that means, and instead of saying: "I am not prepared for recitation," they said: "Non paratus." A friend of mine not very long ago was telling me of a bit of poetry that he had read somewhere as a by-play on this Oxford method of using Latin. The case was that of a freshman who had just come to one of the colleges, and with the carelessness and incorrigibility of a freshman, he was unprepared for recitation on a particular day, and so had to answer in the usual fashion, "Non paratus." So that near-Latin verse ran:

> " 'Non paratus,' dixit freshie,
> Cum a sad and doleful look.
> 'Omme rectum,' Prof. respondit,
> Et 'nihil' scripsit in his book."

On the whole, I thought that perhaps it was wiser to master a modern language than a classic one, and so my academic days in foreign lands were spent on German soil. It would be very interesting indeed to speak to the point that Sir Henry Jones has mentioned here to-night, as to the character of German scholarship; its persistence and almost

microscopic accuracy within a small field, and its total incapacity to take the small results thus ascertained and put them into workable systems of thought.

I think one of the finest illustrations we have had of that fact has been in the recent war. We have observed the total inability of the German people to utilize the results of a very elaborate investigation. The German nation had the most far-flung, most ramified, most expensive, most remorseless, spy system in the world. They had spies everywhere, in every country. They knew all the facts about every people with whom they wanted to do business. The only difficulty was that they could not use the facts when they got them. They knew all about Ireland. They knew every horse, every man, every pound of coal, every bit of ammunition, every resource of Ireland. They knew perfectly well, or thought they knew, that at the moment when England was involved in trouble, if she dared to go in on the side of her threatened Allies, Ireland would stab her in the back. There was only one thing that Germany could not find out about Ireland, with all the ingenuity of that exhaustive spy system, and that was that when England forgot her own safety and took her place by the side of her friends across the Channel, Ireland not only did not go into the war on the side against her, but sent her men by the thousands to the front to take their place under the Union Jack. That was the one little thing that Germany could not find out about Ireland.

There was one thing Germany could not find out about India. They had spies in every city of India from Calcutta to Bombay. They knew perfectly well that India was seething and restless and turbulent ever since the Sepoy rebellion in 1857, and they said: "If England dares to go into this conflict, India will rise instantly in revolt against the power of Great Britain." There was only one thing they could not find out about India, and that was that at the time England did go in, forgetting her Eastern empire, careless, if need be, of all her resources in the Far East, India not only did not revolt against her, but sent her rajahs and maharajahs and her tens of thousands of troops, demanding a right to fight on the western front, and poured her millions of rupees into the war chest of the mother country. That was the one thing that Germany could not find out about India. She has a magnificent way of looking for facts, and finding them, but she cannot use her results. It is perfectly demonstrable that there is not a great principle in mathematics, in science, in history, in philosophy, in religion, that has made scholarship significant during the last hundred years, that has originated in Germany.

We have been passing through this tremendous war. It has been to us our great experience, our great adventure—to all of us. We were

not ready for it. We had at first no part in it. It was not our work. We were very much in the perturbed spirit of a Norwegian of whom I heard in Chicago, who went into a training camp, and on furlough a few weeks later he was asked how he liked it. He said: "I do not like it; no good. I went to the camp and they took away my clothes and gave me a uniform. They took away my name and gave me a number, No. 347. They took away my liberty on the Sabbath Day and made me go to a chapel. I had to listen to a chaplain talk, and after he had talked for three-quarters of an hour he said: 'No. 347. Art Thou Weary, Art Thou Languid?' and I got ten days in the guardhouse for saying, 'I certainly am.' "

But that which we have gotten out of the war's experience has been a certain list of by-products, which I think we shall not lose. War is not our business. It has never been the business of the American people. I hope it never will be. We have come out of insularity to take our place by the side of the nations in whom we believe. And in none of them do we now believe so fundamentally and so firmly as in Great Britain, whose marvelous achievements in this war and whose nobility of purpose in the history of the nations we have never appreciated as we appreciate them to-day. It has been our task in this war to take our place in a most active kind of way by the side of these older civilizations, and we have acquired some by-products by the process. We have gotten a consciousness of the meaning of the Flag that this generation never knew before. We know what it means to salute the Flag to-day. We know what it means to see the Flag go by in processions, or to watch it as it is unfurled from flagstaffs. We know what it means to sing the national anthem, or to hear its strains sung or played by bands of music. Some of us can almost sing the first stanza of that hymn.

In the second place, we have gotten the physical training, the marvelous resiliency, of this out-of-door life, touching real earth, breathing real air, feeling ourselves a part of a great moving, marching, singing, jubilant company of men. That is a new thing in the life of the Republic. We have never felt that before. I hope we shall never lose it. I do not mean that I am in favor of universal military training. I am not. But I am in favor of universal physical training for men and women alike; and that we shall never lose, I hope, as one of the great by-products of this war.

In the third place, we have gotten marvelous new advantages in the scientific field. My friend, Professor Wilson, is far more capable of giving you the broader aspects of that theme than I am, but it seems to me that even the layman, the man who stands upon the side lines of the great scientific game, is able to perceive how out of this war we are to

gain enormous advantages, not only from the technical point of view of military, naval and aeronautical work, but in the domains of commerce and manufactures, especially of those fabrics and materials that will be needed by trade, and which we imagined before the war were the products only of foreign peoples.

What is more, and much more to the point, we have gotten a unity of national life that we never had before the war. We are a multitude of people here that have come from all the earth. Our cities are made up of groups, whole sections of which are totally unable to use the English language. I can show you forty thousand Poles in a single section in Chicago, more than in many cities of Poland. I can show you forty-five thousand Bohemians in one group in Chicago, the most of whom cannot use the English language at all. I can show you companies of people from nearly all the Balkan States, and from Italy and from Greece, and from the nations farther to the East. We have come to recognize in the war the unity of this great mass of people. What a marvelous thing it is to go into our camps, and to feel there the joy and the thrill and the exhilaration of finding Americans of every sort! And you cannot tell them apart. They have the same uniform. They have the same songs. They have the same enthusiasm. They have the same devotion to the Flag, to the Republic. That is a new asset. We never audited our accounts as a nation so carefully as we are doing to-day, and we never found ourselves so rich in the sentiment of loyalty and good-will. Perhaps this is even more conspicuously true among our German-speaking people. We know perfectly well the different grades of German population in America. There are the loyal ones, and there are the disloyal ones; and between the two there is a considerable zone of those who have been good-willed and placid, but not particularly interested on one side or the other. When the war came they said: "This is not our war. We are not going to subscribe for any Liberty loans, or practise any food conservation, or do any of the things that the nation is asking of us, because we are interested on both sides. We are just neutral." But through the enormous pressure of public opinion, and sometimes through urgent persuasion of a different kind, we have made that kind of people realize the fact that this is their country; that they have got to pay the price of that liberty, that privilege and that protection which America has so generously afforded to them in all past days; and we are getting a large measure of response from them. We have a people unified as never before.

I cannot but think also of the marvelous stimulation of generous giving. We never knew how to give before to any cause. Education, religion or charity got along with small, inconsequential, insignificant

offerings, things that we gave because we could spare them easily. For the first time in our lives we have been giving sacrificially, and we shall never go back to the ungenerous basis of the pre-war attitude that we held with reference to those great causes that demand from us generous, large-hearted and sacrificial benevolence.

Then think of the widening of the horizon that has come to us! How enormously bigger the world looks to men to-day than it did before the war. We know something new about our world. We have studied geography afresh. I can remember an old geography that I used to have and pretended to study. My highest ambition was to be able to bound the different States. I could always bound Texas easily enough, because it had certain perfectly well defined frontiers, and it was so big. I learned that you could place all the population of the United States in Texas and have a population less dense than that of Central Germany; that you could put all the population of the United States into this State, raise in addition the world's supply of cotton, and have left a grazing pasture greater than the State of New York. One studied about the capitals of States, the rulers of nations, and the products, the imports and exports—as if anybody cared for those before the war! To-day we are studying our geographies from the morning papers. We know our world anew to-day. We know the great places that have seen the conflicts of the present years. We know something of the Oriental world as well. We used to think of Palestine as the place where Abraham, Isaac, Jacob, David, and other worthies of the past lived. Now you are not thinking in terms of Moses, Abraham, Isaac or Jacob. You are thinking of Palestine now as the scene of General Allenby's exploits; of the French troops that rode up from Acre, past Tyre and Sidon, into Beirût; of the British columns that went into Damascus, the oldest city in the world; of Jerusalem regained, of Bethlehem retaken, and of the ancient tombs of the patriarchs in Hebron, for the first time opened to the sight of the world. That is one of the marvelous things that incidentally the war has brought to us.

I think also of the expansion of the human spirit in the literature that the war has produced. There have come already some particularly inspiring writings, and in the next ten years we are going to have a renaissance of the finest traditions of our literature in all the nations that have been involved in this war.

Last of all, and best of all, we have emerged in this war from our insularity as a nation. We have come out from between our two protecting oceans. We have taken our place in the great sisterhood of nations, and especially beside our mother peoples and our brother peoples of the English-speaking world—England across the sea, and the four

great dominions that England has taught to be as free and democratic as America, all of whom have responded with such alacrity to her call, her leadership and her need in the great world war. We, as one of this proud group of Anglo-Saxon peoples, have our destiny, our privilege and our responsibility, for it depends upon us acting together to set the example for the world, to lift before the world the ideals in which we believe.

I cannot but be thrilled by the thought of what has come to Great Britain in this last week, the surrender of the German fleet, the only rival there has been in recent years to the absolute supremacy of Great Britain on the sea. How generously, how magnificently she has used that power in the past! And with her are her great Allies: France the ever memorable, France the magnificent, France of Jeanne d'Arc and the lilies; and Italy; and Belgium; and even far-off, half-dreaming and half-awakened Russia; and all the nations that have made alliance in the cause of decency and democracy! We have joy in this fellowship of the Anglo-Saxon people, the great people who are doing great things under God, and are attempting to realize for the future those ideals of civilization to which under His providence we have been called.