

flout pacifists and call for deeds not words. The clergy are not preaching the doctrine of peace and good-will, but fiercely calling for vengeance, and gentle woman rallies all her strength, not in shuddering remonstrance against the ruth of war, but in zealous urgings that husbands, sons and brothers shall take a hand. With all due respect to the good, they appear more belligerent than the fighting men, more insistent upon revenge. I am not speaking as a critic. I am trying to describe one of the great anomalies. As to the consummation for which all mankind should wish, a durable peace, based upon good-will and justice, I frankly believe will never come. If it does it will be because some nation is brave enough to lay down its arms, dismantle its ships of war and say to all the world: "We have put aside the tools of conflict. We will be brothers to mankind and will abide the event, feeling that if our sacrifice fails the red will be on other hands than ours."

EQUIPMENT FOR THE POST BELLUM PERIOD

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It seems to me that the most important equipment that our country can have for the part which it must play at the end of this war, is its state of mind. We in this country have had a proper and a high state of mind not once but several times. We rose in our might to gain our freedom. We cleaned our escutcheon of the black stain of slavery. We freed Cuba, and then, having freed her from a foreign enemy, we freed her from ourselves, not once, but twice.

May I venture to suggest two vitally important movements through which we can help our country to improve its state of mind?

The first and less important of these is that of so altering our mental attitude toward other nations that in our dealings with them, commercial, personal or diplomatic, we shall constantly grant full consideration to their point of view. I am personally under great obligations to our Government for permitting me to represent it for two years in the great Latin-American republic of Argentina, because my service there taught me our need for studying and

thereafter considering the point of view of other peoples. Foreigners are apt to approach almost any subject from a different angle than ourselves, and unless we take that fact into account we shall fall short of coming to a full understanding with them in personal relations, in business, or in governmental questions of an international character. We must learn to take thought of how the other man is thinking—it is courteous, it is good business, it is of vital importance to anyone pretending to statesmanship. Let us take as an example our relations with the other republics of the western hemisphere. We, as a nation, have a right to be proud of the historical fact that our intentions toward those peoples have always been of the best and purest. But have we always considered their point of view upon international questions? Wouldn't our relations with them be greatly improved if, during our history, we had occasionally stopped to consider what *they* thought of the settlement of some question instead of going straight ahead to settle it according to our own views of right and wrong? I think we are all agreed upon this point, and especially those who, through living among South Americans, have come to know and, therefore, to like them as cordially as I do.

You will find before this war has come to its bitter issue that the South Americans will all be found on the right side of the argument. They are a great people. They are not excitable or flighty as many of us believe them to be. I shall never forget something that happened one night at the opera house in Buenos Aires. They have an opera house there which, in most particulars, is superior to the Metropolitan in New York. One night, for no particular reason, an anarchist threw a bomb in that audience. What happened? What would happen in New York City? I fear there would be panic and trouble. What happened down there was magnificent. The audience behaved very quietly, although a number of people were injured. The manager came out and stated very calmly that owing to an unfortunate accident it was impossible to continue the opera, and he asked the audience to withdraw. The band played the national anthem and they filed quietly out. No one who saw that magnificent proof of national poise and self-control can feel other than I do about those people. I believe that the Latins of South America, by coming

to the free soil of this hemisphere, have become steadied and Americanized, just as we Anglo-Saxons from northern Europe have been speeded up and Americanized, in the northern part of this hemisphere. In type we are approaching each other more and more.

My second suggestion touching our national equipment for the post bellum period is vastly more important than my first. It is that we use this crisis in the world's affairs to cast ourselves back into the state of mind of our ancestors when they wrote into our Declaration of Independence that splendid acknowledgment of the Divine Source from Whom flows all our blessings of life, liberty, and the pursuit of happiness. Let me recall a picture to your minds. We are in Cambridge, Massachusetts. We are assembled on the Green. It is the night before the fateful battle of Bunker Hill, that momentous test of whether raw levies of farmers can fight off trained troops and therefore win the freedom they so passionately desire. What preparation are those sturdy ancestors of ours making for the life and death struggle into which they are about to enter? What do we see just as the day is breaking? There is a hush, and then all those earnest armed Americans kneel reverently down and invoke the Divine Blessing upon their patriotic enterprise. Then rising lightly to their feet, they march off to meet the enemy. They go equipped with that splendid spirit which armed Cromwell's Roundheads, those earnest warriors who always united in prayer before going into battle. We have come a long ways since the War of the Revolution, and part of it has been downhill, for we are not so earnest or so frank in our religion as were the heroes of those days. Recently I was reminded that the word religion comes from the Latin "religio"—a tying-back. What we as a nation need most, both in the present crisis and to meet world conditions thereafter, is a tying-back to the Great Author of our being,—a continuing and not a mere Sunday contact with the great Power House above. Made powerful with *that* power we shall pass from being mere descendants of those who won and kept our liberty, to being worthy ancestors of a far greater American race, facing confidently forward and upward to the future which lies before.