

MARGINAL NOTES

MORAL REARMAMENT.— In a recent address before the Ontario Educational Association in Toronto, the Honourable E. C. Drury voiced a genuine message of the time-spirit to all who have ears to hear. While his address was primarily concerned with the education of youth in the elementary things that pertain to right social living, he spoke in terms of wise counsel to the whole body of adult Canadians whose minds are appalled by the present condition of humanity the world over.

In stressing the need of adequate ethical training for those who, upon attaining maturity, will become responsible for the welfare of Canada, Mr. Drury said that education must relate itself to the business of living which is something else and something greater than the business of making a living. The individual must be trained "to live in harmony with his fellows — to love justice, tolerance and fair play. Schools must meet fairly and squarely the challenge of hate and prejudice, by inculcating the doctrine that all men are equal the world over". Enlarging upon this phase of his theme he declared that "We need a return to faith, to a reasonable not a blind faith, so that youth does not drift on a sea of materialistic agnosticism. Nothing is more unreasonable than the rejection of religion by the materialists. I believe that Christianity is the only solution to all our problems, the only force that makes for sanity in a mad world."

* * Mr. Drury is to be congratulated in thus boldly affirming his belief that the only hope for the solution of the national and international problems that beset humanity today lies in recourse to the standards of Christian morals as they apply to the behaviour of man to man and of nation to nation. Man is by instinct a social animal, and in association with his fellows his conduct must necessarily shape itself along ethical lines in their behalf. That principle was enunciated very early in the history of political philosophy. Aristotle¹ declared that the State exists in order that its citizens should move forward to the 'good life'. Marcus Aurelius,² formulating his policy as Roman Emperor on his principles as a Stoic philosopher, admonished himself in his common-place book to the following effect: "Take care always to remember that you are a man

¹ Pol. I, 2, 8.

² Med. II. 5.

and a Roman; and let every action be done with humanity, freedom and justice As for men, their actions should be well taken for the sake of common kindred." Epictetus,³ another Stoic, speaks in terms of Christian significance when he says, "All men are brothers, for they are all children of one Heavenly father."

** While neither the Stoic nor the Christian ideal of social conduct has been fully realized in the measure of civilization that man has hitherto achieved, it is fair to say that in so far as the legal systems prevailing in Europe and America at the close of the nineteenth century sought to enforce by their rules the observance of right and justice as the terms were commonly understood, such rules assumed the character of applied ethics or morality in action. In a recent book Professor Jenks says "Law may be defined, provisionally, as the force, or tendency, which makes for righteousness."⁴ Lord Macmillan in his Inaugural Address to the Edinburgh Philosophical Institution in 1933 discussed the relation between religion and primitive law. After pointing out that in modern law there were surviving traces of religious sanctions and supernaturalism he said :

While our legislators no longer claim divine sanction for their enactments and our judges no longer claim that their decisions are divinely inspired, the law, I make bold to say, is still something more than a merely secular code of conduct. . . . So long as we believe that man is spirit as well as matter, so long as we believe that peace, order and good government concern our souls as well as our bodies and our estates, the law will continue to possess for us a certain divinity, and a certain authority derived from higher sources than the statute book or the volumes of the Law Reports.⁵

But the domain of the law as a rule of conduct is not coextensive with that of morality, and to keep on the windy side of the law does not exhaust the whole social duty of man. While the law punishes a man for removing his neighbour's land-mark, it does not forbid him from coveting his neighbour's house or his wife. And yet covetousness is one of the sins that thwart the growth of the Christian virtue of altruism—the 'other-regardingness'—which fosters the 'good life' of the community. Hence the present value of 'moral rearma-

³ Disc. I, 13, 3.

⁴ "The New Jurisprudence"; p. 1 (1933). Cf. Pound, "Law and Morals", pp. 110, 113. (1924) where the author discusses Jellinek's view that law is a minimum of ethics.

⁵ Portion of text of the Inaugural Address as printed in "Law and Other Things," pp. 74-5.

ment'. We need a revival of the system of education which in happier days taught the individual man that it is only by taking thought along spiritual lines that social problems prevailing in his particular community can be absolutely solved, and that the international policy of the State to which he owes allegiance is poorly served by a loyalty which finds expression in the slogan, "My country, right or wrong!"

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PATRIOTISM AND COSMOPOLITANISM.—When Dr. Johnson said that "Patriotism is the last refuge of a scoundrel" he was not, as many have stupidly assumed, passing judgment on the essential quality of the sentiment. Boswell tells us that when Johnson uttered his sonorous apophthegm he was only applying it to those who "in all ages and countries have made [it] a cloak for self-interest." Doubtless Johnson would have heartily agreed with Burke's opinion that "To be attached to the subdivision, to love the little platoon we belong to in society is the first principle, the germ as it were, of public affection." The love of home in childhood leads on to local attachments of fellowship in the community of residence during youth, and these in turn stimulate a love of country in the heart of the normal person at maturity. Furthermore, the 'germ of public affection'—to use Burke's phrase—is prone to develop something higher in moral value than patriotism, a conception of duty which impels the man who loves his neighbour and his nation to sacrifice himself to the uttermost in behalf of humanity as a whole. The higher and the lower types of patriotism are plentiful in history. Danton said "Let my name be dishonoured so that France be free"; while Fletcher of Saltoun "would give his life to serve his country, but would not do a base action to save it." The Italian patriot, Machiavelli, by teaching that the State is an end in itself and that in international matters the code of morality governing individuals is not only superfluous but pernicious, laid the foundations of the Gospel of Power which is now ravaging the world. On the other hand a greater Italian patriot, Mazzini, nearly a century ago, spoke for the comfort of the oppressed in his time the following words which strengthen and encourage our hearts today :

We believe that the earth is a stepping-stone towards heaven; that it represents a line in the immense poem of the universe; a note in the everlasting harmony of the Divine idea. . . . We believe in the right of every man to the utmost self-development compatible

with the equal right of his fellows; and hence we hold that whatever denies or shackles liberty is impious, and ought to be overthrown. . . . This it is which prevents either armies or persecutions or *coups-d'état* from conquering it; this it is which will insure final triumph.

We are not without men capable of speaking with the tongue of Mazzini today. President Roosevelt and Lord Baldwin during the present month have done much to purify the air of the verbal poison-gas exhaled by Hitler and Mussolini.

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Ottawa.

GERMAN UNIVERSITIES. — An extraordinary fall in the number of members of the Nazi party amongst German undergraduates was reported by Dr. Reinhold Schairer at the annual congress of the National Union of Students at New College on Friday. The Nazis, he said, had always been suspicious of the universities, and they were threatening now that if this landslide went on they would have to suppress the universities altogether and replace them by technical institutes in which people's minds could be trained to an unquestioning devotion to the Führer. There would always be, however, a minority of freedom-loving people in the German and Italian universities, and he thought it likely that the seed of the greater universities of the future, which he hoped would be a much finer thing than anything we had now, so far, would come from these oppressed sources.

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