

"We English lack the quickness and charm which make of the French the people with whom all others can get on, or, at all events, put up with. We English have many good qualities, but, alas, our defects to outer eyes outweigh them. We are, I fear, rather an ungracious lot, and the more there is to a man—the more backbone he has—the more strongly this particular characteristic of ungraciousness comes out. Then, too, we are bone-competitive—and so are you. Two of that kidney never did agree too well.

"All the same, Britain and America, beneath all difference and disgruntlement, do really want much the same thing for the world. Both want liberty and life by the light of individual self-respect rather than by rules framed and hanging. Both want humanity of conduct, fair play, and peace. And wanting these things, it will be a million pities if the little present rubs and ranklings of history and your resentment of our 'side' (which is generally mere *gaucherie*), of our stolidity and cock-sureness, and our dislike of your superior talkativeness and hustle and your cock-sureness, are to stay the growth of that true and deep comradeship which ought to lie between our nations. . . .

"Back of all else is a certain majestic common sense in you Americans, and something not very dissimilar in ourselves. We may go on saying in an airy way that we can't stand each other, but I trust and believe we shall find it ever harder to do without each other, ever easier to see that we are made for friendship in this imperfect world.

"Tho I am sure that any edginess between us is far more an affair of manner than of anything else, that is not to suggest that our mutual intolerance is a trivial matter. On the contrary, I rather think that manner is the most potent of all causes for dislike, and I heartily wish we English could improve ours, for I think we are most to blame."

### A FRENCH VISION OF SOLIDARITY

TO THE PEOPLE OF AMERICA comes a moral experience comparable to that which came to the people of France in August, 1914. We are losing our sense of security and are thrown upon the battle-field. At the same time we are making acquaintance with that "*Union Sacrée*" which came to France as her "first positive experience of the war." In this way a citizen of France who is sojourning among us, a poet and publicist, Pierre de Lanux, points out the strengthening bond that has always existed between the two republics and now grows tighter as they become brothers in arms. "Until February 3," he writes in *The New Republic* (New York), "the end of the war seemed to announce itself as the way into an obscure, uncertain period, full of debates and disagreements, where three groups of Powers would be involved directly or otherwise: the Allies, the Central Powers, the neutrals." Since America's intervention she ranges herself with France, who all along has stood up to resist the Prussian doctrine that "Necessity knows no law," or the Austrian that "a nation has a right to wage a preventive war." French soldiers, he declares, "with their long civic training, are not so stupid, and so blind, and so tame as to fight during three years of terrible and patient struggle without knowing why they do it." Nor does he see America going to war "only to avenge a submarine commander's bloody fantasy." He asks:

"Do you see the consequence, young American, my comrade? For the future we shall have the experience, in common with the whole civilized world, of having resisted the German attempt just as we should have resisted any other: the ideas which we are fighting exist elsewhere, altho they have been disappearing little by little. In Germany and Austria alone have they remained permanent ideas of government.

"When peace comes, we shall find ourselves to be one vast group of nations (your President said a family) instead of various groups confronting each other in mistrust and misunderstanding. There will be, as there is already potentially (and this is not a dream), a single ensemble wherein at least one common fundamental idea will have been expressed, and even two. First—the will to preserve a lasting peace, and, therefore, to put into practice the necessary means, which had never been seriously considered, because of the lack of manifest faith and will on the part of the great number. Secondly—the common

experience of what threatens peace; that is, the so-called right of the mightier, used as a state doctrine, such as is represented by Imperial Germany.

"What has been lacking until now is a definite, clear idea to put forth in common. Here we have two. These are enough to begin with.

"There seems to me no doubt that Germany's eyes will be opened, and that she will follow, because there will be no choice for her. Perhaps she will even publish the biggest books about

universal peace and the ways of preserving it. We shall see her coming slowly to understand the principles enunciated by both President Wilson and the Allies. Indeed, on February 3, Mr. Wilson spoke not only as the leader of these States, but as a leader of civilization itself. We shall see Germany falling in line, however unwillingly, with the world. And that shall be our revenge for all the evil she has done us.

"So the hideous war which began as a last attempt for domination will end as the first operation of international order and police, thanks to the common understanding wrought in the minds of the remotest themselves. Those whom long distance separates from the actual conflict are now brought to an experience comparable with that of the mobilized people of Western Europe, because they have acknowledged similar moral standards, and because information travels fast. And it will be the first time that practically the whole civilized world will have done something in common, with its soul and its best forces. This involves an admirable consequence: that this world will be in active process of understanding before peace comes. Thus peace will find divergent minds already prepared to work together. Christianity itself never knew such a wide and mighty gathering under a common purpose. Now the combined forces for peace can work with the prospect of being stronger than any warlike minority that may arise."

# RELIGION-AND-SOCIAL-SERVICE

## BOY POLICE OF NEW YORK

**E**AST-SIDE BOYS are not to be allowed to grow up into gangsters, if Captain Sweeney, of the Fifteenth Police Precinct, can help it. And he is interfering with the evolution of the mischief-maker into the criminal by enrolling him as a guardian of law and order. The captain, writes Miss Elizabeth Ellsworth Cook in *The Christian Endeavor World* (Boston), is proud of the success of his junior policemen. The first steps in the process of turning a youthful "crook" into a good citizen and a guardian of law and order are well indicated by a "junior cop's" brief description of what happens when boys are brought before the captain accused of minor offenses:

"He talks to 'em, and makes 'em feel sorry; and then he tells 'em how he's seen lots of boys grow up to be thugs and

4. To keep and never to misuse my Junior Police badge, and to surrender it upon demand to the chief of the force.

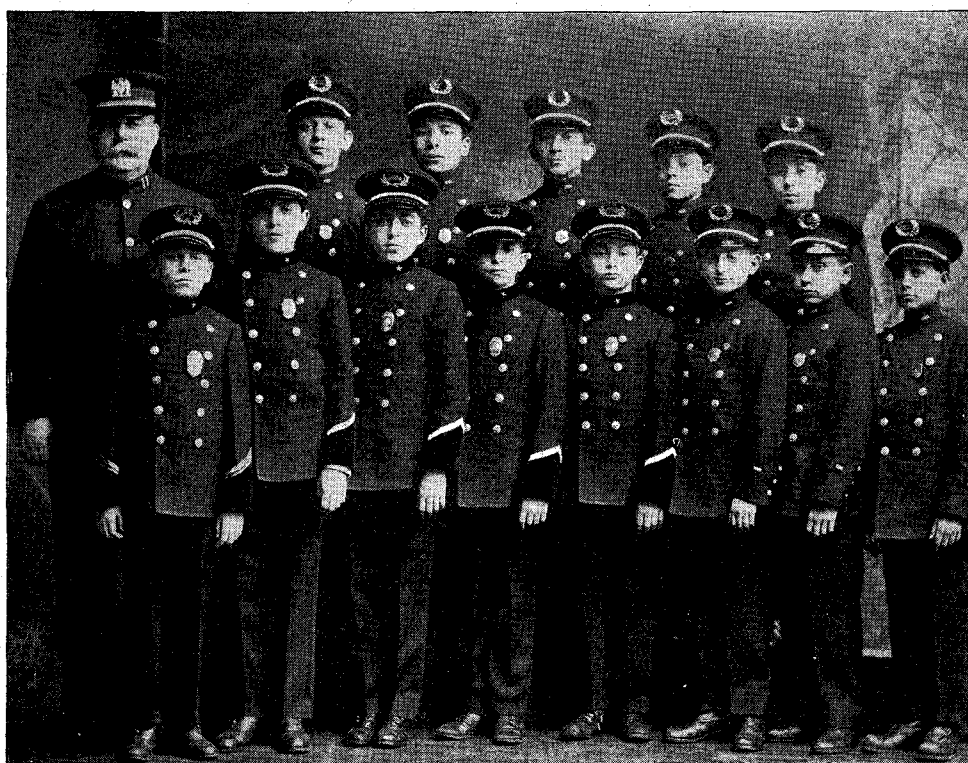
### Motto

Be honest.  
Be trustworthy.  
Be loyal.  
Be helpful.  
Be polite.  
Be obedient.  
Be brave.

### Duties.

1. Prevent swearing and vulgar language in the public street and public places.
2. Prevent the building of bonfires in the streets.
3. Prevent boys from breaking windows and street-lamps and from defacing buildings and sidewalks with chalk.
4. Prevent boys from smoking cigarets and playing crap.
5. Prevent boys from engaging in dangerous or unlawful playing.
6. Prevent persons placing encumbrances or obstructions on fire-escapes.
7. Prevent the mixing of ashes, garbage, and paper.
8. See that garbage-cans are kept covered, and that ash- and garbage-cans are promptly removed from the sidewalk when emptied.
9. Request persons to keep the sidewalk and areaway in front of their buildings clean, and not to throw refuse into the street.
10. Make special effort to perform duties 6, 7, 8, and 9 at your own homes. See that your parents and relatives do not violate the laws and ordinances.
11. For the above purposes do not enter any building under any condition.

There are three hundred juniors now in the district, Miss Cook's informant went on to say, "but we hope to have a thousand before long." Indeed, he remarked, "we want every boy in the precinct who's the right age to belong. Ten thousand wouldn't be too many." The force, Miss Cook learned from this boy, is organized as follows:



Photograph by Spiess, New York.

CAPTAIN SWEENEY AND THE OFFICERS OF HIS BOY POLICE.

These boys were first offenders and decided to be lawkeepers instead of lawbreakers.

burglars just from starting with stealing candy off a pushcart or turning in a fire-alarm to see the horses run. Then he says to think it over, and come back in a week, and tell him whether they want to be one of his junior policemen."

Then if the boy is willing and is between eleven and sixteen, he may become a junior policeman without more ado. This sounds easy, but, as one member of the force remarked, it is not quite as easy as it sounds. And he produced a card showing what a junior policeman must "learn by heart, so you don't miss a word":

THE JUNIOR POLICE  
City of New York  
Fifteenth Precinct

### Pledge

1. I promise on my honor.
2. To do my duty to God and my country, and to obey the law.
3. To obey the motto and the rules and regulations of the Junior Police Force of the City of New York.

"The captain has divided the precinct into twelve zones, over each of which a boy captain holds sway. The members on each block constitute a vigilance committee responsible for the condition of that block. A lieutenant directs the work of each committee, and is answerable to the captain of the zone.

"With rare insight into the weakness of boy nature, Captain Sweeney marks out a path for his young friends, and makes it look so alluring that they wish no other. Instead of letting them strut about the whole precinct, flashing their badges, he decrees that no junior policeman has any authority except in his home zone, and that his special duty is right on his own block—under the eyes of his parents and neighbors! Far from grumbling at this restriction, each vigilance committee is striving to outshine the rest and secure for its members the coveted honorable mention for 'condition of the block.'

"The captain's fine discrimination is further shown not only in inviting the boys to prevent exactly the kinds of offenses they themselves would be most likely to commit, but in not letting them concern themselves about older boys, white-slavers, thieves, or gunmen. They are forbidden to enter any