

platform of refusing to do anything reasonable in providing for reparation payment and of maintaining a densely recalcitrant attitude.

The occupation of the three towns on the Rhine by the Allies took place without any untoward or hostile incident.

The Allies are now considering the best methods and rates of applying coercive measures of collecting revenue from German commerce to apply to reparation already overdue. As to this, Mr. Lloyd George stated in Parliament that "the Germans would lose sixty per cent of their export trade if they tried to evade payment under the export levy, while if they did not evade these payments the British collections alone would, under the scheme, be about 400,000,000 German marks a year."

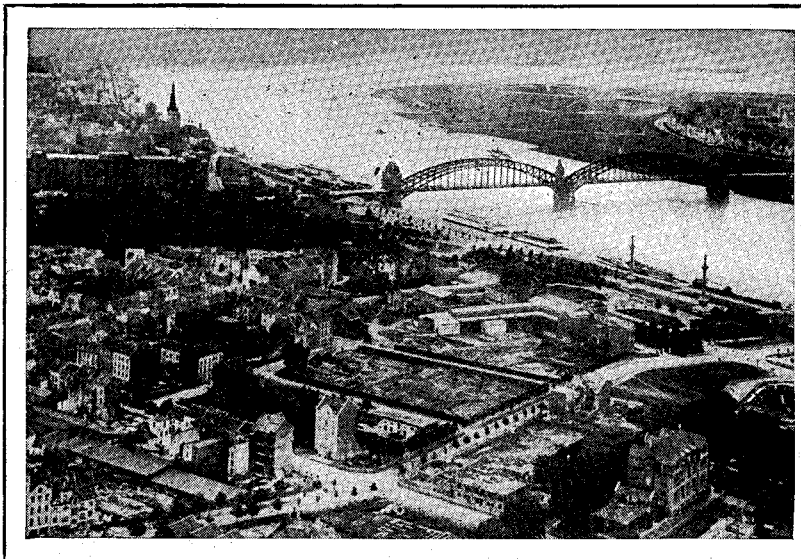
### BUDDHISM COPIES CHRISTIANITY

By this time Outlook readers should be fairly familiar with the Daily Vacation Bible Schools. They were started twenty years ago on the East Side of New York to bring together idle children, idle churches, and idle students during the summer vacation. Manual work, organized play, and Bible study have gone on together. From the start the schools have been successful. From one school they have grown to over fourteen hundred. Canada has copied them and now has seven hundred and fifty. During the past two years Japan and China have in turn copied them. Japan has seventeen schools now and China no less than a hundred and forty. The Chinese schools are the result of the efforts of eight hundred native Christian students.

Some students who were not Christians also responded. These were Buddhists. They too established daily vacation schools. They followed the call to service in their own fashion. They adopted the general programme of the Daily Vacation Bible Schools, but substituted Buddhist ethics for the Gospels.

The rest of the programme was too good not to be taken up—the songs, the kindergarten work, the talks on health and patriotism, the vocal and breathing and calisthenic exercises, the stereopticon story, the manual work such as basketry, hammock-making, and other weaving and sewing, the Red Cross hospital and home work, the first aid and hygiene, and, finally, the afternoon hours devoted to open-air games and excursions.

If service is the test of religious faith, the Bible Vacation Schools in spreading the spirit of human service to those who bear another name have met that test successfully.



International  
VIEW OF DÜSSELDORF, ONE OF THE RHINE CITIES JUST OCCUPIED BY THE ALLIES

### THE COLOMBIAN TREATY

NO treaty with Colombia carrying the payment of \$25,000,000 should be passed unless it contains a positive disclaimer of intention to pay reparation for wrong done. It is not enough to omit, as the Colombian Treaty in its present form does omit, the apology and admission of wrong-doing by the United States.

That the payment of this large sum of money without a corresponding and material *quid pro quo* would be taken as a tacit admission of guilt is proved by the fact that it is already so regarded. Thus Mr. Colby, late Secretary of State, is quoted as saying that delay to conclude the Treaty has "caused us to be represented to the Latin-American mind as indifferent to justice, insensible to ruthlessness, and callous to the recognition of payment of our debt." The New York "World" boldly asserts that it is "conceded in principle that the United States owed the South American Republic substantial compensation for the taking of Panama in defiance of solemn treaty obligations." A recent letter-writer in the New York "Sun" declares: "From the standpoint of our honor, this act of simple justice brooks no further delay." And other instances might be multiplied of the way the ratification of the Treaty will be regarded.

But, as the New York "Tribune" well says, our record in this matter was "one of honor, not of dishonor." Let us not allow it to be smirched; if we pay for good and sufficient reasons not based on alleged wrong-doing, let us state those reasons so plainly that history cannot misread them. To pay without saying why we pay or to pay \$25,000,000 for concessions every one knows are not worth \$5,000,000 would be weak and would court misconstruction.

The present sentiment in favor of ratifying the Treaty follows a different line from that of reparation. Its argument runs something like this: "Some people think we did wrong. We know we didn't, but they honestly think we did. Anyway, Colombia lost a great opportunity, even if she did throw it away by greed and attempts at extortion. Marroquin and his fellow-plotters are long gone. The present Colombia is guiltless. Not only Colombia but all South America will recognize in the payment generosity and friendliness. The act will promote good feeling and it will also aid in establishing the cordial business relations we all want to see encouraged."

It need not be denied that there is point and persuasiveness in this argument. How much so, is indicated by the fact that ratification, it is understood, is not opposed by Senator Lodge, although he once joined in a minority report of the Senate's Foreign Relations Committee which said: "We cannot afford to purchase cordial relations. We cannot afford to answer a blackmail demand. Once respond to such a demand, and we shall be held for every fancied wrong by other countries."

Whatever the force of the argument of good will and liberal treatment of a small republic by its big neighbor—and we do not disparage or minimize the argument—is it not elemental common sense that we should in this case say what we mean and mean what we say? Gentlemen at Washington, please do not leave too much to imagination; do not let future writers say, either that we committed a wrong and were ashamed to say so, or that we paid millions without knowing why.

One other adjuration to the Senate: Don't ratify this Treaty on anybody's false assumption as to history or international law. Read President Roose-

velt's Messages to Congress in December, 1903, and January, 1904. Read his article in *The Outlook* of October 7, 1911, on "How we Acquired the Right to Dig the Panama Canal." Remember that we were no more bound to defend Colombia from revolution than Ecuador; that what we were bound to do was to keep transit across the Isthmus free and uninterrupted; that when, before 1903, we prevented insurrection on the Isthmus it was to that end, and that when in 1903 we refrained from preventing revolution it was to the same end. For the United States, after the crooked dealing of Marroquin and his tools, to insist on imposing Colombian rule on Panama would not have been justice; it was not required by treaty or law; it would have been infinite folly; it would have killed the Panama Canal.

## THE VERNAL CHORUS

**F**EBRUARY and March are the months when the great spring tide of poetry begins to rise over editorial desks. Then it is that flowers of every shape and hue blossom in most unexpected places—or so we are informed by poets whose minds are attuned to the coming of spring. Under their instruction, we learn that March hillsides are breaking into a ruddy glow of dog-roses and cyclamen. We learn that the pink and mignonette are not unknown to April meadows, and if we followed some of the metrical advice which we have recently received we would go a-Maying in an Indian Ocean of fringed gentian.

Though the poems in which these strange things occur return to their senders with what must seem like a surprising and grievous suddenness, we are not wholly unsympathetic with their authors. We know the workings of their minds as clearly as though we had watched their poems a-borning. Spring is indeed a season of restless aspiration. It brings with it crowding hopes and eager dreams. For most of us these hopes and dreams are, and must remain, things of the mind. Confined within a routine of life from which we may not break, we cannot translate these intangible longings into action.

These hopes and dreams, however, know no allegiance to the law of labor which governs the world. They seethe beneath the surface as lava seethes within the heart of a volcano.

The thoughts which spring from these hopes and dreams seem incandescent with the glow of the emotion which sent them forth. They come into the conscious mind "trailing clouds of glory." But the magic radiance which they possess is a radiance visible only to the mind which gives them birth. The word,

the phrase, the revelation, which burns in the hopeful mind of the spring poet with the flaming glory of a newly created world appears to those who do not know its genesis as cold and lifeless as the ashes of a dead volcano. Sometimes it is even hard for the stranger to realize that such ashes were ever touched with fire.

Poets who are worth their salt learn to recognize the effect of the glamour of creation. They know that if there is any light in their poetry, other than this reflected radiance, time will render it visible. They are not afraid to put their work to the test.

It is only those poets whose absolute and uncritical faith in their work endures beyond the moment of creation who need utterly despair. Yet even if only to the rare poet is given the consummation of creating one enduring line or one memorable image, it is not for editors to laugh at those that fail. For to those who fail in the greater adventure remains the vital reward which comes from the effort to call forth beauty from her hiding-place among the stars.

## THE MESSAGE OF HOLY WEEK TO THOSE IN TROUBLE

**J**ERUSALEM was crowded with pilgrims who had come from near and far to celebrate the night when the death angel passed over the homes of Israel but took from every Egyptian home one captive. The Master and his twelve disciples sat down in an upper chamber to the supper of which every family partook on that memorable anniversary. Coming events cast their shadows before. Christ had forewarned his friends of the approaching tragedy. But they could not believe the unwelcome news. The time had come to be explicit. He told them that one of them would betray him, that Peter would deny him, that all would forsake him. If ever man needed strength from his companions for the crisis before him, comfort from human sympathy for the sorrow he was so soon to meet, truly Jesus needed both strength and comfort then.

Comfort and strength he got by giving them to others.

You can, he said in effect, no longer have faith in one another. Nevertheless let not your heart be troubled. Do not lose hope. Have faith in God; have faith in me. I am about to leave you. Whither I am going you cannot come. But I will come back to be with you, your intimate though invisible companion. Your mission is not ended by my death. As the Father hath sent me, so I send you. Love me; love Him; love one another. You will share the sorrow

of your Master, as you share my labors; in the world you will have tribulation. But be of good cheer. I have overcome the world. And greater works than you have seen me do you will do.

Then they went out to his familiar resort, a garden or orchard in the vicinity of the city. To guard against surprise he asked three of his disciples to keep watch while he withdrew to take up once more the problem of his life. What did his Father wish him to do? Should he escape to Galilee or the region beyond the Jordan? That would be to abandon his mission. Should he remain in Jerusalem? That would be to insure his arrest and probably his death. Could his mission survive that catastrophe? Could these timid, half-educated fishermen carry on his work? His anguish was not dread of the tragedy of the morrow. Many a soldier in the late war has faced unhesitatingly greater physical pain and one longer continued. His was the greater dread of a greater tragedy—dread lest he fail to understand his father's will or fail in courage to achieve that will. His prayer was that this tragedy he might escape. "Thy will, not mine, be done," he cried. What Christian has not at times experienced the dread lest he fail to understand his Father's purpose and so prove a hindrance, not a help, to his Father's work?

When Jesus heard the tramp of the police in the valley of the Kidron and, going out, found his watchers asleep, he found the answer to his prayer. To escape now was to leave them to meet the wrath of enemies whom his escape would have foiled. That to him was unthinkable. He went forth to meet the guard, put himself between them and his followers, gave them the hint to flee, and when they had fled surrendered himself up to a mock trial and a certain death. When Peter offered a foolish resistance, Jesus bade him put up his sword, saying: "The cup which my Father gives me, shall I not drink it?" Judas, Caiaphas, and Pilate prepared the cup and brought it to him; but he accepted it as the cup which his Father gave him.

The next day when women weeping followed the funeral procession which accompanied Jesus to the crucifixion, he turned to them, saying, "Weep not for me; weep for yourselves and your children." His personal sorrow he forgot in preparing them to meet their sorrows not far distant. Upon the cross, looking down upon the groups clustered at its foot, he saw not the soldiers gambling for his garment, he heard not the ironic triumph of the priests, "He trusted in God that he would deliver him." He saw the broken-hearted mother and the beloved disciple, and heard his mother's sobs; and almost his last words were