

cation through the Post Office Department.

After July 1, 1923, the veteran is entitled to receive in one payment or in installments an amount equal to 100 per cent of his adjusted service credit for the purpose of enabling him to make improvements on a city or suburban home or to purchase or make payments on such a home or farm or to pay off indebtedness existing on such a home or farm prior to the date of the application by the veteran. The amount which the veteran may receive for such a purpose amounts to 105 per cent of his adjusted service credit if the payment is made in 1924, 110 per cent in 1925, 120 per cent in 1926, 130 per cent in 1927, 140 per cent in 1928 and thereafter. The purpose for which this money is to be spent must be approved by the Secretary of the Interior.

As is widely known, disabled veterans are entitled to the benefits of the present Vocational Rehabilitation Act. The bill for adjusted compensation extends to uninjured veterans some of the benefits which have hitherto been reserved for disabled veterans. It permits all those who come under its provisions to receive 140 per cent of the amount of their adjusted service credit, to be expended at a rate of \$1.75 a day on a course of vocational training.

As the bill was passed by the Senate, it provides for the development of arid or semi-arid lands to be settled by veterans, and it authorizes the expenditure of \$350,000,000 for carrying out such developments. The bill also provides that the money for carrying out its provisions shall be paid out of and be a first charge upon the interest received by the United States on obligations of foreign governments, and that if this shall be insufficient the same shall be paid out of any money in the Treasury not otherwise appropriated.

We have not attempted to give more than an outline of the bill, nor does it seem possible to secure any exact estimate as to the amount of money which its provisions would require.

The chief objections to the measure as passed by the Senate seem to us as follows:

1. The enactment of this bill into a law will delay, and not hasten, the day when the disabled veterans of the war shall receive adequate care. These men should have the first call upon the attention of the United States.

2. By the inevitable inflation caused by carrying this bill into effect the business development of the country may be hampered to such an extent that the four million veterans of the World War will in the end lose more than they will gain.

3. The bill as passed by the Senate is

a fraud upon the men whom it purports to help, for it makes no real provision for meeting the obligation which it assumes. To provide for the payment by utilizing the interest on our foreign debt is a twofold deception. In the first place, it draws upon funds that are still to be collected, and, in the second place, it uses the funds in a manner not sound financially. If we receive the money from our foreign loans, that money belongs to a fund for the redemption of our Liberty Loans. To use the interest on our foreign debt for adjusted compensation and then borrow money for refunding our Liberty Loans would be taking money from one pocket and putting it in another and pretending that we had increased our available assets.

We hope that the President will veto the present Bonus Bill, as he has promised.

FOR EXAMPLE—

A GAIN we hear that "the most interesting magazine articles are never published"—a contention with which we entirely agree, as the most interesting magazine articles are never written. For example:

Inspired by the uprising against the Eighteenth Amendment, an Outlook contributor resolved the other day to prepare an article dealing, not only with prohibition, but with the Methodist Centenary, the tithing movement, the six months' evangelistic campaign for "one million souls by June first," the Interchurch World Movement of North America, the campaign for a "blue" Sunday, the movement to censor stage and screen—in short, the whole array of efforts since the armistice to accomplish incalculable good quickly and by force—the force, that is, of the "drive" or of law.

We remember that a famous editor, when asked, "What interests people?" replied, "Themselves." By that test, here was unquestionably the most interesting article conceived in years. Every American would see himself portrayed; for, either as promoter, as participant, as disgruntled remonstrant, as beneficiary, or as more or less victim, every American has been affected—personally, even intimately. And observe. The contributor regards these phenomena as symptoms of a world-wide neurosis prevalent after the war, and during it, and, to a considerable degree, before it. Instead of "Get-Good-Quick Schemes," his article might well have borne the headline, "The Matter with Us All."

Very beautiful oftentimes are the symptoms neurosis will produce—visions, ecstasies, even a high creativeness. The contributor recalled Taine's ex-

planation of Gothic architecture as the work of overwrought nerves. But he also recalled Taine's remark that "an army of masons" must labor constantly to keep the lacelike cathedral from tumbling down, so rashly has idealism outrun practicality. Does a similar well-intentioned unwisdom endanger the various efforts to make the world over speedily and by force? The contributor fears that it does.

Nothing could have been more beautiful than the impassioned zeal with which a by no means wealthy denomination subscribed \$115,000,000 for good works at home and abroad—nothing, that is, unless perhaps one sees a finer devotion in the spectacle of more than two hundred thousand tithers vowing to give the first tenth of their income to the church. But what has resulted? Will anybody pretend that performance equals promise? It falls short—as was inevitable from the outset.

Then, too, the contributor finds something wonderfully dramatic in the scene where forty bishops went down on their knees to pray for success in their campaign to win "one million souls by June first." The achievement, however, was by official count rather less than a third of that number. Again, what more beautiful than the enthusiasm with which thirty denominations united in the most astonishing "drive" ever heard of? On the other hand, what more distressful than its failure? Still again, a certain austere beauty—of motive, at least—marks the quaint and wholly unsuccessful attempt to re-establish the Puritan Sabbath in a community consisting largely of Jews, Catholics, and freethinkers. As for the movement to censor stage and screen, the end is not yet, though, like the movement to outlaw tobacco and like the plan of a delightful Bostonian to institute compulsory church attendance, it has aroused a peculiarly scornful indignation among worldlings.

Which brings us back to our contributor, as he has a lively interest in worldlings and fears that, beholding the failures of a too impatient and too militant idealism, they will come to flout all idealism. They are in a bad mood already. They object to being "railroaded" into a state of ethical perfection by a "Prussianism" that, given its way, would "cause America to bristle with *Verboten* signs."

But how, he asks, can he lecture the idealists upon their virtuous vices—the phrase is his, not ours—without seeming to discredit such lasting good as they have accomplished? Immense sums have been raised for manifold benevolence—yes, despite lapses. The Interchurch achieved much; who knows but

that it may have a better-planned and more enduring successor? 311,000 new church members represent that much gain, though "one million by June 1" was the goal. If a "blue" Sunday was an irrational dream, it at least did us the service of exposing itself as such. And if the censorship of stage and screen appears unwise, well, are we quite satisfied as to the wisdom of permitting them to follow their own devices?

So the article has not been written. Daring, disturbing, intensely personal, and calculated to arouse discussion the country over, it promised all the elements of supreme interest, and yet what worthy end would it have served? Our too impatient and too militant idealists have learned their lesson—or, at all events, the majority of them have—in anguish of soul. There is little danger of their again attempting a dozen times more than can in the nature of things be achieved. They are out of conceit both with haste and with force. And the minority, though as impatient and as militant as before, command no such following as before. Albeit slowly, the world-wide neurosis is passing. Old methods—particularly those aiming to reach motive, in the belief that motive, once reached, controls conduct—are once more held in the esteem they deserve. In other words, we are returning to a recognition of the well-established principle of sane progress: From within, out.

A HUMAN-NATURALIST

WE usually think of a naturalist as one who studies and writes about external nature—birds, animals, trees, and the rest. But all the great naturalists who have written literature rather than text-books have been what might be called human-naturalists; they have seen and loved external nature from the point of view of human nature. Decidedly this is so of W. H. Hudson, the English naturalist, who died lately after a literary career of nearly forty years, during which he produced a long list of stories, books of observation, and collected sketches and essays. All of these, even such a fanciful romance as "Green Mansions," with its marvelous heroine who talks the bird language, had their strongest interest in the author's own contemplative and appreciative love for nature and its effect on human character and ways of living.

Hudson's best-known and most elaborate books have to do with South America, but he was quite as much at home and quite as sincerely interested in the country lanes of England as in

the pampas of Uruguay and the Argentine. Thus quite lately his early book "Afoot in England," long out of print, was republished and was enjoyed as a charming record of rambles with more reflection, mood, and human interest than of close description. What one critic said of this little book well describes Hudson's writing at large: "Here is a mind and heart to know well, a personality deep and ardent, yet aloof in a kindly reticence, too." So with his "Shepherd's Life," in which the shepherds, their talk and traditions, even more than their sheep and dogs, form the real subject. So of another look of English sketches in which he humorously exalts the intelligence of the pig as greater than that of the dog or the elephant and pleads almost rhythmically for mercy to the lovely, harmless snakes. His last book, "A Traveller in Little Things," is a series of talks about English village life.

South America, however, was his native land; there he was born, and there he lived many years on the boundless and lonely pampas and among the wild and tame *guachos*. He loved it all, and the main secret of his hold on his readers is that he instinctively conveys the vividness of this liking to them. He did not write for effect, but to tell what really interested him. "The Purple Land" and "Far Away and Long Ago" are full of his knowledge of the horsemen of the plains and include even talks with old men who remembered the British expedition to Uruguay in 1807.

Mr. Galsworthy declared of one of Hudson's books that "it immortalizes as passionate a love of all beautiful things as ever was in the heart of man." Truly Hudson's love of nature and man was deep and sincere; but "passionate" does not seem just the word; his written expression of the feeling was calm, sane, and friendly rather than ecstatic. He was not a poet at heart, as was Richard Jefferies, nor a scientific specialist like Fabre, nor a philosopher like Thoreau. His powers of observation were acute and his skill in combining realistic narrative with imaginative descriptions of nature in her wild or charming aspects was unusual.

The public learned to appreciate Hudson's work slowly, but libraries soon found that there was a constantly and gradually increasing demand for his books. One by one they have been republished from time to time; the "Naturalist in Plata" (much more than a handbook) has appeared in six editions. Happily, he lived long enough to enjoy this appreciation; and no doubt it was a great pleasure to him to be able to resign last year, as no longer needed, the British civil pension of £150 which

was accorded to him, as to other authors of little means, whose literary work is of sterling value.

DEBATES AND BELIEFS

IN the last week of September the Oxford University Debating Team will go to Lewiston, Maine, for a return match with Bates College. An account of the visit paid by Bates to Oxford appears on the next page.

We venture to say that very few Outlook readers, or daily newspaper readers, for that matter, in the United States, know that Bates College, numbering only a few hundred students, wears the crown of American intercollegiate debating. Certainly Bates has achieved no such National reputation as Center College, Kentucky, but then Center College achieved her reputation in football, and football provides a surer path to the front page than debating.

These Anglo-American debates afford us an excellent opportunity of comparing our own methods with those of the English universities. In the Oxford Union the whole body of graduate or undergraduate members present are the judges of the contest, and the side gets the decision which convinces the Union of the soundness of its views. In America, as we know, there are usually three judges who award the palm of victory upon the intellectual merits of the arguments advanced. The British system has as its aim the development of parliamentary debaters; the American system has as its goal the production of trial lawyers. The argument against the American system was never more cogently presented than by Theodore Roosevelt in his Autobiography. Mr. Roosevelt wrote:

Personally I have not the slightest sympathy with debating contests in which each side is arbitrarily assigned a given proposition and told to maintain it without the least reference to whether those maintaining it believe in it or not. I know that under our system this is necessary for lawyers, but I emphatically disbelieve in it as regards general discussion of political, social, and industrial matters. What we need is to turn out of our colleges young men with ardent convictions on the side of the right; not young men who can make a good argument for either right or wrong as their interest bids them. The present method of carrying on debates on such subjects as "Our Colonial Policy," or "The Need of a Navy," or "The Proper Position of the Courts in Constitutional Questions," encourages precisely the wrong attitude among those who take part in them. There is no effort to instill sincerity and intensity of conviction. On the con-