

# The ITEM



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## THE PREVENTION OF WAR BY MEANS OF A UNITED NATIONS OF THE WORLD

By Blanche H. Waltsgott

We are told that the next war will last only three days, possibly a week. At the end of that time all the people, on this planet at least, will be dead." Perhaps this will be the method used to rid the world of war, at least it would be effective. The number of destructive, devastating methods of fighting which have been invented during the few years of supposed peace since the Great War, is appalling. Cases have been compounded more deadly than any yet used; cases which will not only kill people, but everything else living with which they come in contact, whether it be plant or animal.

Also methods of carrying these gases have been perfected so as to establish a veritable no-man's-land in every corner of the world. Dirigibles carrying whole fleets of aeroplanes, with gas bombs and supplies, can hover over any desired territory.<sup>21</sup> The no-man's land thus formed will not be three hundred yards wide, as in the last war, but will extend three hundred miles in every direction. From this mighty terror only those who take refuge underground will be safe, and even they will of necessity die for lack of resources, because the gases kill all plants as well as animals.

However, although we realize that war must be averted, we do not mean necessarily that all war is wrong any more than self-defense is wrong.<sup>22</sup> But if we look at all the wars of the last century with discerning eyes, I venture to say, that we would probably find that not more than one, or possibly two of them were fought for other than selfish reasons, with the circumstances preceding them seized upon as a mere pretext for an attempt to gain more territory, power, or wealth. Thus we come to the conclusion that to fight or to die for one's country, is not always a good thing<sup>23</sup>; certainly not if those who remain must prowl

naked among the ruins of the war or if they must bear intolerable burdens of debt "which shall not be thrown off before the next rash catastrophe, the next war."<sup>24</sup>

If war continues, not only the physical constitution of the races will be shattered, but their mind and spirit will be debased. War has always been a brutalizing force. One writer says, "Modern civilisation simply cannot afford to risk what is yet extant of order and domestic economy by attempting the suicide of war. There is no new race at hand to build up what we tear down."<sup>25</sup>

Consequently an obviation of all wars is needed.<sup>26</sup> But we are not the only race, not the first generation, of people to conceive of this idea. Think back over the alliances and leagues of history—from as early a time as we have any record, or there has been a code of fundamental principles to keep people, tribes, and nations from a precipitate resort to arms. In the middle ages there were holy leagues organized by the church, later there have been international alliances and elaborate contrivances for maintaining the balance of power; there have been dictatorships and treaties; all with the object of furnishing a means of international arbitration. Ask yourself, "Why have they failed?"

Is it not because each one has savored too much or political contrivance, or because it has placed too much power in the hands of the originators; or because it was made for an occasion, for existing circumstances, and not based upon the fundamental principles of individual national power and economic prosperity?

In late years other creditable efforts for the promotion of World Peace have been made, but "We must not expect that a new means has suddenly been discovered by which all the problems that have vexed the world in the past are finally

to be laid to rest."<sup>5</sup> Rather the remedy must be slowly evolved. We must consider the mistakes and successes of the past and discover the faults of the current attempts at a World Peace. Because any chosen plan is found to be defective shall we scornfully cast it aside as worthless? Certainly not. We must be able to see it as a whole in its proper relation to the world as a whole. Then only shall we ascertain the beneficial details and be able to incorporate them into the perfect design.

As helpful precedents of later years we have the Second Hague Conference of 1907, the Washington Conference of 1921, the attempted World League of Nations, and still later the World Court, a ward of that league.<sup>6</sup> Each of these devices has really accomplished something toward the desired end. If not by actually averting probable wars, at least by educating the people in the ideal of World Peace, creating a desire for such a possibility in the race minds.

The Washington Conference probably averted a war between Pacific powers; at least such a war considered gravely threatening at the time of the Conference. The plan of the World Court as now in force is virtually the plan proposed by the American delegation at the Hague Conference in 1907. It has already settled several disputes between antagonistic countries, which were far graver and gave a much better excuse for war than did the assassination of the Arch-Duke at Sarajevo in 1914. Notable instances are the Greco-Italian dispute just arbitrated, and the dispute between France and England over the question of sons of English subjects born in French territory. The controversy arose in the African possessions of France. The latter claimed those born in her territory as French subjects but suggested that they take the dispute to the Court. England consented, and, although the decision was really unfavorable to France, the question has remained as arbitrated by the World Court. However, it is not any of these instances of endeavors to gain a World Peace that seem the most notable in recent years, but rather the united Christian Conference in Copenhagen.<sup>8</sup>

This latter body was composed of delegates from many nations representing different religions of the world, who met together to try Christianity instead of diplomacy or statesmanship as a means of promoting World Peace. One of the most remarkable procedures of this body was the enactment of a resolution proposed jointly by the French and German delegates, a notable achieve-

ment in itself. The resolution was that: "The churches of the world strive together for the attainment of World Peace, which cannot be successfully realized without mental and spiritual disarmament."

However, as "A man's rebellious stomach is not cured by the progress of medical science, but by some simple remedy as castor oil," war cannot be avoided by vague speculations or theories, but by a simple, definite remedy. Neither can the cure come while there is an absolute ignoring of the race as a whole, putting forward only the ideals of the nation. As in everything else the people and the nations of the world must come to realize that the whole is not complete if any of its parts is lacking, that no part can function separately and attain success. Thus thinkers will come to realize that no plan for World Peace can be entirely successful unless all the nations of the world are co-operating, working together as a well-coordinated whole.

This necessitates the World Mind. Already a great deal of training has been done, but as yet men do not fully realize the fact of the world in relation to all its parts and each individual part in its proper relation to the whole. Probably this has been one of the chief faults of the World Court as established.

Another thing which this institution has lacked is a proper foundation. One of the chief deficiencies is a code of laws accepted by the participating nations. From this experience we see that we will have to have for our plan-perfect a definitely solid foundation.

I believe that a United Nations of the World or some similar central government must be organized. Its plan of government should resemble that of the United States of America. National sovereignty should exist only so far as it does not interfere with the function of the United Government. First, a Constitution should be drawn up. This should be as short and simple as possible, expressing only the principles to be followed, not the laws for special occasions, existing for the moment. Experience has taught us that long, wordy documents are not practical. The words hinder rather than aid the administration of justice, also they necessitate frequent changes as circumstances or opinions of the Race Mind change.

Besides a Constitution upon which the World Court shall base its decisions, it is necessary that it shall have a power behind it large enough to enforce its decisions. If necessary at first, there

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should be a World Police Force. This World Police should be raised according to methods determined by an assembly of representatives of the various nations affected. This brings us to the question of representation of the several nations. In view of existing circumstances and occasions likely to arise it would seem wiser to have two sets of delegates, if each nation which is a member is to send its own representatives. One set should be sent as a representative of a certain number of people; while there should be another set sent as a representative of their nations, one from each power.

Each of these bodies of representatives thus chosen should elect a set of judges. The set chosen by the "senatorial" representatives—by these I mean the body containing a representative from each nation—should act on matters pertaining to purely national interests, while the other set should act on affairs relating to the good of humanity as a whole.

The two bodies of representatives meeting as one, should have the power of determining whether a question is National or Humanitarian. However, if the case seems to pertain to both, the two sets of judges should sit in joint session and judge such a matter.

It should be ruled that all nations shall be outlawed or "ex-communicated" if they do not abide

by the decision of the Court, also that no nation which is a member of the union shall go to war with any other member, but shall bring the matter to the Court for settlement." If any nation should fail to do so, that nation should be treated in the same manner as those not abiding by the decision of the Court. As to non-members the joint assembly of representatives should decide upon methods of dealing with them, without resort to war, of course.

However, as was said before, the United Nations of the World will not be a complete success until all the nations have joined. In the meantime education of all the people of the world will do more than any other one thing in helping to realise this ideal.

Therefore let us all work together for education and for Christian ideals, keeping always in our own minds the vision of the world as a perfect whole with every part functioning in its proper sphere.

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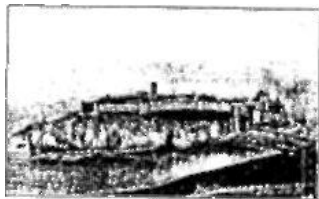
## SOME LEGENDS OF PEEL CASTLE

By Ethel Torrey

In the little city of Peel in the Isle of Man is one of the most wonderful and ancient castles in the world. It is built upon an island a few hundred feet from the land connected only by a recently constructed breakwater. The castle is built of red sandstone, which is not in very good preservation, but the great walls, the gatehouse, the skeleton of the cathedral and the watch towers are among the parts that still stand in all their majesty. The legends and traditions of the castle are innumerable. The story of Fenella is made famous in Scott's "Peveril of the Peak," and there are many more of equal interest.

The whole island was sold to the Earl and Countess of Derby at one time and they lived in Peel Castle. A great black dog, called the Moodey, Dhoo was wont to wander about the castle during the daytime, and at night to lie in the guard room,

finally retiring into a dark passage which led from the gate-house to the Royal apartments. The soldiers held this creature in much awe, and when



taking the keys to the royal apartments at night, they always went around, rather than through,