

redeemed from its old worst self be too much to fight for, to pray for, to die for, through this black Gethsemane of war?

And so the question is raised in the trenches, and will not be downed in the Parliaments: Will the war blaze the way for the world's new social order?

WILL THERE BE A NEW SOCIAL ORDER?

Will the war break the way for a new social order?

That question is being asked, not alone by the social theorists at home, but also by the more observant among the war correspondents at the battle-fronts. The other day, in a despatch to The Globe from the headquarters of the Franco-Belgian army, Mr. C. F. Bertelli told, as a matter of very high significance, of the revolution in social ideas and in the religious spirit which marks life in the armies of the Allies. "Confronted hourly by death and the grim business of killing for the protection of the nation, these millions of citizen soldiers," he says, "have undergone a gradual transformation in their idealistic convictions. This wonderful change is of far-reaching importance for the future of French national life."

From other sources of equal authority the assurances come that the old middle walls of partition between class and class, and between creed and creed, are breaking down. The extremes meet. Theories that are merely abstract, with no concrete and vital relation to life and duty, vanish into insignificance. The old shibboleths are not heard. The old battle-cries of militant Protestantism and of militant Roman Catholicism pass away in the music of the highest gospel of love and service and a common brotherhood. First things are put first. The perspective of things is adjusted in the white light of life's sterner realities. The signs are everywhere that after the war there will emerge a new world-society in which the Haves will not lord it over the Have-nots, a new social order in which, as never in the past, there will be distributed to each according to his need and required from each according to his power.

"Advanced Socialistic ideas," says Bertelli, "have been badly hit by the war." Socialism as a mere "ism," and everything that partakes of wild-eyed anarchy, lacking the touch of reality, finds no place "when men are confronted hourly by death and life's grim business." But the true social gospel, with its supreme social motive, never before found such response in the hearts of men or exhibited so compelling a spiritual dynamic. At the battle-fronts selfish individualism has given place to social co-operation. In the place of the dog-eat-dog policy which obtained at home in business and social life, there has grown up a sense of interdependence. What was mocked at in times of peace as the Utopia of mere dreamers is found to be in times of war not only possible, but the only life worth while. Bertelli depicts it as idealism realized, as true religion glorifying common things.

The fact is it is not true Socialism that "has been hit badly by the war's trials," even as it is not true Christianity that the war has disproved. Never before in the world's history were Christian socialistic ideas given such a chance. For one thing, the individual soldier, no matter how friendless before enlisting, feels himself one with comrades in a new society. He goes a-warring not at his own charges, but as the equipped and well-considered member of a living society. Rain or shine, sick or well, he is paid a living wage: the implements of his service are provided to his hand; his needful food and clothing are supplied as never before: out of the nation's common purse his wants are ministered to, and those dependent on him are cared for in his absence, cared for in not a few instances with a more liberal provision than his presence had ever made. From beginning to end, the war is one gigantic social effort, in which each individual citizen at home feels under obligation to do his share in order that each individual soldier at the front may do his bit in the service of the common good.

Is it at all probable that this revolution of old social, industrial, and economic ideas and institutions will be turned back on itself, and resume the old competitions and antagonisms of life before the war?

And if among the old-time warring classes—not in France and among the Allies alone, but in Germany and Austria as well—there comes the spirit of co-operation and interdependence, so that **aliens** and **enemies** live together and work together and die together in a common brotherhood, would the world indeed be Utopia—a thing unthinkable—were the now warring nations, having proved their "armed peace" to be veritable for all of them, to find their common good in the world democracy of a common peace, their individual freedom secured in the rule of common law, and justice for all sustained and enforced by the common will? Would a world so