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WHY NOT A NATIONAL BILL OF RIGHTS IN THE NEW WORLD CONSTITUTION?

By Geo. B. Lockwood.

The sudden ending of the great war left in existence the most powerful league of nations the world has ever known. It was composed of a score of nations united by a great common cause and fighting for common ends fully understood. It was within the power of that league of nations, in the determination of the terms of peace stipulated for the ending of the war, to settle at the council table everything affecting and affected by the war, and thereby to give the world assurance that these problems, at least, would not again menace its peace.

But the Paris peace conference, largely because of the influence of President Wilson, has failed to do the natural and essential things incident to a peace council. It has scarcely touched its hand to the work of adjusting the economic, territorial and military problems presented at the war's ending; today these problems are more serious, the peace of the world is therefore now more in jeopardy, than it was the day the armistice was signed. Through the insistence of President Wilson the peace conference has left undone the things it ought to have done; the time of the conference has been expended developing a scheme of world government, a task which belonged, not to a peace conference, composed of men whose commissions are based upon military exigency, but to a legislative body representative of the peoples affected. The peace conference had a clear commission to

settle the problems immediately growing out of the war; it had no commission whatever to write a new constitution for the world, though it might properly have called into being an international legislative body charged with this duty.

It is evidently a part of the strategy of President Wilson, whose candidacy for re-election as President on the issues he is creating is foreshadowed by the recent statement of Norman Mack, former chairman of the Democratic national committee, to make it appear that he is now, as he was during the campaign of 1916, the world's one guarantee of peace. The "he keeps us out of war" slogan has been revived. The effort is made to have it appear that all those who are not in favor of President Wilson's scheme of world feorganization, are apostles of war,—though the chief argument against the plan proposed is that it does not remove the menace of war, but involves us in entanglements likely to keep us perpetually at war, and for causes in which we are not directly concerned.

The people of this country favor a court of nations for arbitration of international disputes and the reduction of armaments. They notice, in connection with President Wilson's league scheme, that it is considered entirely consistent with the plan that one of the constituent nations is to maintain the mastery of the seas through the ownership of the world's most powerful navy. The people are not sure, therefore, that even in exchange for the surrender of national sovereignty apparently involved, we are to be insured against war, of the rule of force. But if we are to become members of a world league, the people of this country undoubtedly favor the inclusion in the world constitution of certain reserved powers of American nationality. Such reserved rights for the individual and the state governments were found essential to the acceptance of the American constitution. These are found set forth in the first ten amendments, and are known as the "bill of rights" of the constitution. They include provisions for freedom of speech and the press, the right to bear arms, right of trial by jury, etc. There are certain national rights which opponents of the league of nations scheme as proposed believe are menaced under its provisions, but which its friends say are not by any reasonable interpretation threatened.

Then let there be included in this constitution of the league of nations, a bill of national rights something like this:

"Nothing in this constitution shall be interpreted:

"To supplant the Monroe doctrine;

"To substitute international for national sovereignty;

"To impair or destroy the rights of American citizens at home or abroad;

"To limit the right of the American people to determine for themselves their own domestic policies, particularly those bearing upon the tariff and immigration;

"To involve the United States in any war without the specific approval of the American Congress;

"To abrogate any guarantee of the American constitution;

"To impose any liability for the policing or financing of any foreign government or territory, not authorized by the American Congress;

"To prevent the United States from maintaining as large a navy as any other power;

"To prevent the American government from withdrawing from the proposed league of nations, by giving reasonable notice of intention, whenever the league operates to the serious impairment of just American rights and interests."

If there are no hidden dangers in the proposed constitution of the league of nations, what possible objection can there be to the clear setting forth, within the document, of the things the American people would not surrender except through deception? The seed, not of peace, but of war, is in any governmental compact which leaves unsettled differences which may become irreconcilable. The greatest war ever waged in the world, prior to the present war was the American Civil war. It was fought, necessarily, because the American constitution failed to settle two fundamental questions: Human slavery, and the right of secession. With this precedent in view, foolish indeed would be the policy of accepting the proposed constitution of a league of nations without settling, so far as is possible, every question which in the future might, if left undetermined, present to this country the alternatives of war, unequally waged, or the sacrifice of American fundamentals.

UNIVERSITY PROFESSOR STUDIES SUPERSTITIONS

University of Oregon, Eugene, March 10.—The common supposition that women are more superstitious than men is justified according to figures compiled by Dr. Edmund S. Conklin, head of the department of psychology, in the University of Oregon, in his article "Superstitious Beliefs and Practice Among College Students," which appeared in the January number of The American Journal of Psychology. "But it certainly does not warrant the attitude of immune superiority so often assumed by the male," writes Dr.

Conklin. Of the 457 University of Oregon students who can immediately recall that they believe or have believed superstitions or that their conduct is influenced by them, 262 are women and 195 are men.

The article is a report of a study based upon the returns of a questionnaire presented each year for four years (1913-1917) to the students beginning psychology and the figures show that men apparently outgrow superstition more easily than women.

Superstitions of women are concerned chiefly with domestic, social affairs and the intimately personal, the article states, while those of the men are concerned with sports and the business activity of life. A greater number of women than men believe in, or practice at present,

the following superstitions: Knocking on wood, four-leaf clover for luck, fortune telling (cards, tea-leaves, palm), sleeping on wedding cake, dream prophetic. While men exceed in the practice of superstition about the unluckiness attached to the number 13, walking under a ladder, belief in premonitions, luck sure to follow finding a horseshoe, fear of a cemetery after dark, flipping a coin for decision, and many other eccentricities.

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