

## An Antidote to Revolution.

A bishop is among those people no ordinary man can understand. Like motorists, Japanese, diabolists, geniuses, and landladies, his point of view is special and peculiar; you may greatly respect his attitude towards you or towards life, but generally you have to admit that there is a certain divergence of sentiment and opinion between him and you and between him and most of his fellow-creatures. His theology may agree with yours, you may admire his taste in pictures, and you may concede him all intelligence and most of the virtues. But suddenly he will reveal that special point of view, emphasize that episcopal bias of personality, and all resolves itself into profoundest mystery and wonderment.

At first sight one is surprised that a bishop should find the solution of Russia's troubles in more football and the growth of a sportsmanlike esprit de corps. To most of us Russia is the centre of every evil that despotism can bring into being; to most of us it appears that Russia wants more and not less of a spirit of revolt; to most of us these young university students who rage at the evils around them are honourable young pioneers, and something more than dreamy boys who don't get enough football! Such a view as the Bishop of London's strikes me as essentially episcopal, don-like, remote from every touch of ordinary men. And then one ceases to be surprised, and one's only wonder is that one forgot that it was not an ordinary man who uttered such views. And if the Bishop of London's sentiments seem strange, at least his standpoint is simple. Here are the steps in his argument (whether or not he is conscious of the inner reasons for his own belief): (1) All disorders are reprehensible; (2) Conservatism prevents disorders; (3) sports tend to maintain conservatism; therefore (4) sports tend to prevent disorders, and will be the salvation of Russia. I shall not attempt to dissect this argument, and shall merely content myself with pointing out that (1) —the major premise—while satisfactory to the episcopal mind, is at least open to the gravest question by every ordinary man (who nevertheless may be utterly in error); and shall proceed to discuss (3) without much further reference to bishops and their episcopal attitude.

Granted that conservatism is the ideal—that all revolt against constituted authority in Russia is wrong—I believe that the Bishop has really discovered a panacea. Sports do tend to conservatism—and that conviction was implanted in my mind long before I encountered Dr. Wmington Ingram's application of the fact to Russia. And there are two outstanding reasons why it should be so. In the first place, the mind of an athletic man, or, at least, of a man who makes sports the central interest of his life, dwells essentially in the present. The future of football is hardly beset by problems or made inspiring by its importance. Secondly, athletes form their athletic aristocracies from their earliest years, and the idea of the necessity of aristocracies grows with the idea of a rule based on physical achievement, a hero-worship founded on pre-eminence in games. If we want a third reason, we can advance the most obvious of all—that other questions are apt to be sacrificed when a consuming passion for sport occupies the major portion of the mental horizon. So I think the Bishop is essentially right in claiming that sports really do make for a conservative view of life and the acceptance of an ideal formed on present attainment.

It is not always the most obvious or the most imposing circumstance that serves the biggest purpose in social evolution; and I think that the sociologist, with all his high-flying theories, might very well have allowed a little more weight to the influence of athletic sports on the reforming spirit of the race. The "public" school in the English sense of the word (meaning a large boarding-school or what is called a "college" here) is facile princeps as a breeder of shrew, unadulterated conservatism. The superficial view of such a result might easily lead us to suppose that it was merely the effect of a more or less wealthy parentage. But I don't think that this altogether holds, inasmuch as the boys for nine months in the year (as Lord Plunket so pertinently pointed out) are more or less "roughing it" and undergoing a hardening process on an exceedingly plain diet and under other conditions the reverse of luxurious. The

duke's son is no better than the brewer's son, unless he is better at football, or unless, through the effects of football, he has what strikes the boyish mind as a more commanding personality. There is, then, an aristocracy, but it is an aristocracy based primarily on athletic efficiency. And how does this affect a boy's subsequent outlook? In the first place, as we conceded before, he is living in the present; in the second he has learned to look upon the gracefully athletic type as an ideal of manhood which largely shuts out other ideals from his admiration. He despises navvies infinitely less for anything else than that they are apt to walk with a slouch. Men who slouch must, by all his school traditions, be his inferiors; and classes that slouch in their gait are inferior classes. It is a narrow, a foolish, a paltry view of life. I grant you; but I believe that it exists as one of the most potent factors in modern conservatism.

Robert Louis Stevenson is, on the other hand, perhaps rather extreme when he writes (in his "Island Voyage"): "The gymnast is not my favourite: he has little or no tincture of the artist in his composition; his soul is small and pedestrian, for the most part, since his profession makes no call upon it and does not accustom him to high ideas." I prefer to remember as a generality covering a similarly wide ground, that judgment of Oliver Wendell Holmes that "To brag little, to show well, to crowd gently if in luck, to pry up, to own up, and to shut up, if beaten, are the virtues of a sporting man!" The athlete has his virtues, and they are not hard to discover; our sole present consideration is whether he is qua athlete the friend or foe of liberal progress. And I hold he is more likely to be its foe than its friend. Indeed, no man who idolises one type at the expense of the rest can be said to be exactly in the van of human progress. But Conservative forces, as well as Radical, being necessary in the world, this does not amount to condemnation. One only wonders how it comes that a learned bishop should wish in Russia of all countries to work things out to their logical conclusion in this particular respect.

By PIERROT, in "Auckland Star."

## History Taught From Maps.

The "dryasdust" methods of teaching history, and the mere iteration of dates of importance in chronological order have long been deplored by tutors and pupils alike. What is required is to make the subject attractive, with the incidents emphasised in some striking manner. A step in the right direction, and one which will materially contribute to the easy mastering of what is now a somewhat difficult subject in the educational curriculum, has been made by the introduction of the "history map." It is designed upon lines analogous to the geographical map on Mercator's projection. Whereas in the latter the vertical and horizontal lines respectively refer to facts in space, as represented by longitude and latitude, in the history map the corresponding lines relate to facts in time. The map, covering, say, a particular dynasty, is divided into vertical columns, each of which corresponds to a year in the duration of that epoch. The horizontal lines, the spaces between which are differently coloured, indicate the length of the reign of each sovereign, and, read downwards, the most eminent men and most important events in political, diplomatic, domestic, literary, and scientific circles, together with the movements of affairs in Scotland, Ireland, the colonies, and abroad. By this simple graphic exposition it is possible to ascertain all the leading features of a certain reign at a glance, obviating that irritating frequency of cross-references common to the ordinary text-book methods. It will be realised that such a system as this has great possibilities. It can either be a mere compact summary or a fully detailed chart of life from year to year. Certainly it constitutes the most impressionistic method of initiating the young scholar into the principal facts in history, and should therefore have a wide vogue among our schools.

## LEATHER-LIKE MUTTON.

"Why do they call this a saddle of mutton, do you suppose?" asked the thin boarder.

"Because it's so much like leather, I suppose," replied his fat neighbour.

# International Exhibition, CHRISTCHURCH, 1906-1907.

The following HIGH-CLASS MILLED, DESICCATED and DELICATELY PERFUMED,

## LONDON MADE TOILET SOAPS

Were Exhibited by the Manufacturers:

## PRICE'S PATENT CANDLE CO. LTD.,

(LONDON & LIVERPOOL)

"REGINA,"

"REGINA CREAM," "REGINA VIOLET,"

"COURT," "BUTTERMILK,"

"PALMITINE BATH," "GLYCERIN CREAM."

These Soaps may be obtained through any CHEMIST or STOREKEEPER. Wholesale in

AUCKLAND,  
CHRISTCHURCH,  
DUNEDIN,  
INVERCARGILL,  
&c.

NAPIER,  
NELSON,  
NEW PLYMOUTH,  
WELLINGTON,  
&c.

The Company also Shewed Specimens of their Leading Brands of:

CANDLES, NIGHT LIGHTS, GLYCERIN,  
And of their Celebrated—

"GAS ENGINE OILS,"  
MOTOR OILS AND LUBRICANTS.

ALL HONOURS AND AWARDS.

"Zealandia" Underclothing  
DAINTY AND DURABLE.

"Zealandia" Blouses  
SMART AND ATTRACTIVE.

Ask for them all

"Zealandia" Dressing Gowns  
STYLISH AND COMFORTABLE.

"Zealandia" Dust Cloaks  
IN THE LATEST STYLES AND MOST FASHIONABLE MATERIALS.

"Zealandia" Pinafores  
FOR PRETTY CHILDREN.

All "Zealandia" Garments  
ARE CUT TO FIT AND  
MADE TO WEAR.

ARCHIBALD CLARK & SONS  
LIMITED.