

beginning; but the former had a broader foundation and a keener mind, and in a short time would master the technical knowledge and surpass the man who had only a special training. Alba R. Johnson, until a few years ago president of the Baldwin Locomotive Works, was not a graduate of any college. His views on the classics were based on forty years of contact with young men, and he says "The commercial necessities of our country at home and abroad require that our young people must be educated to conduct the highly organized and complicated business of the country as well or better than our competitors from England, France, and Germany. . . . Business and financial leaders may be evolved from the discipline which is essential to success in business and finance. The leadership of mind and spirit is nurtured in the discipline which is found in liberal studies, in knowledge of the facts of history, in communion with the great minds of the past, in the cultivation of the powers of concentration and reasoning which experience has shown is best derived from a study of the classics, by the toil of mathematics, and the mastery of philosophy." Herbert Hoover, U.S. Secretary of Commerce, expresses the opinion that the value of classical studies is seriously underestimated to-day. Says James Munro, of the Boston Chamber of Commerce: "The old education with its Latin grammar, and more Latin grammar, and still more Latin grammar, produced a hard-headed, hard-fisted, hard-hearted race, but it was in the main a race sound, physically, mentally, and morally." And Harry Towne, of the Yale and Towne Manufacturing Company, New York: "I was fortunate during my school days in being well drilled in Latin and Greek, and during all my life I have appreciated the benefit of this training."

A Sacrilegious Arrest

The modern thinkers of the advanced school, who despise the Catholic Church because they say she is a hot-bed of superstition, find their level among spiritists, fortune-tellers, and other exponents of Mumbo-Jumbo. From Toronto there comes a story of how two policemen set the gods at defiance during a seance at which a spirit was obliging enough to show itself to some sixty-five intellectual admirers. The medium, one Arthur Heldreth, announced that the hall would be thrown in darkness and a spirit would appear. She appeared all right, a shadowy creature in flowing garments and long hair. Constable Mulholland, with an eye for beauty, wishing to see the mystic lady clearer than he might admire her the more, turned his flashlight on her. Spirit-like, she tried to melt into thin air, but the policeman, like a fierce cave man, started in pursuit. The spirit, of course, was anxious to avoid contact with anything earthly,—especially anything so earthly as a policeman—so she sought safety in flight, but she was unfortunate enough to leave her robe and wig in the hands of the man in blue. She then tried to escape by running into the dark hall, but was promptly apprehended by another policeman. A riot ensued but the police retained their prize, who turned out to be the medium Hildreth. This gentleman

was lodged in gaol, from which the spirits did not rescue him.

An Editor's Creed

There are instances on record to show that commercial journalists sometimes revolt at the ignominious parts they have to play in order to retain their jobs. Now and again the soul in the man bursts forth in a torrent of self-scorn and tears aside the veil of hypocrisy to give the public a swift glance at the manner in which their "news" is manufactured in the great metropolitan dailies. *Harper's Magazine* quotes a new type of newspaper man—the complacent editor "who sells his race and country for his daily bread," and lacks the grace to be ashamed of himself. He puts his case in this fashion:—

"Look here, if you and I were hired to feed the animals in the park zoo, we shouldn't kick, should we, because we couldn't give them the same kind of eating we have on our own tables? We'd give them the garbage they liked and take our pay on Saturday nights. Well, you and I aren't hired to make the world a better place to live in, or to fight and die for noble causes, or even to tell the truth about this particular main street. We're hired to feed human animals with the kind of mental garbage they want. We don't have to eat it. I don't read my paper for instruction or even for fun. I just read it for errors and to see if we're banding out regularly what the hoobs like for breakfast."

Anatole France

When Anatole France was in the flesh he was feted, and flattered, and fawned upon by the world he served so well. His epitaph, however, makes unkindly reading. We can hear him crying with Plutarch, "Surely, I had rather a great deal men should say there was no such man at all as Plutarch, than that they should say that there was one Plutarch that would eat his children as soon as they were born." Whatever Anatole France might have thought during his lifetime, we believe he would prefer to be unwritten rather than live in memory as the apostle of lewdness. His secretary, Jean Jacques Brousson, in his *Life of France*, gives his candid opinion of the iconoclast, and it does not lift the latter to the gods. France had heard that the Church was about to consider the cause of St. Joan, and he employed Brousson to hunt up learned references to her so that he might anticipate the Church. Author and secretary met at the house of the former in the presence of guests, but the secretary was so much shocked at the impious talk of France that he left the house without presenting his letter of introduction. The letter was delivered later, and on this occasion France "examined a little the innocence of M. Brousson." He wished to know if the young man had been religiously emancipated. His own notion of religion was according to La Bruyere, that "He who is in perfect health doubts the existence of God, but when he gets a drowsy, leaves his mistress and sends for the priest." Later he explained that physical degeneration induces a man to give himself over to drugs and the Deity. He deplored the prudery in literature that prevented him from writ-

ing everything that the "little god" of love inspired in him. His conduct was in keeping with his thoughts, for the translator of Brousson's book terms him an "indulgent and salacious old dog." Notwithstanding his impiety, France feared death, and hated anything that reminded him that life is short. On one occasion the secretary fainted in his presence, and he was so disturbed at the occurrence that he said he should not like the young man nearly so well if he did that kind of thing often. He said he did not care for sick people in his neighborhood. On another day M. Brousson caused him keen distress by suggesting that Anatole France would be the next great man of letters to repose in the Pantheon.

Look at Both Sides

Not the least of the evils of our modern secular education systems is that history is reduced to mere propaganda in the worst sense of the term. History is a very important subject as it should be a guide to the future conduct of nations, a forewarning and therefore a forearm against the blunders and crimes of our fathers. It should also give us the key to their triumphs so that we might not fail where they succeeded. But history as it is taught in our schools is little better than imperialistic "junk," designed to prevent students from getting a clear view of the past lest they might think ill of the present and challenge the standing of Sir Tite Barnacle. Therefore, when Mr. Hilaire Belloc delivered a lecture to teachers on how history should be taught we hope he was not optimistic enough to believe that actually it would be taught in his way. He said that "in the limited time available in the elementary schools history must, of course, be taught dogmatically, but all the same the teacher should endeavor to put the various views of an historical event before the child. For instance, if one asked what proportion of Englishmen would have been glad if the Spanish Armada had succeeded, the official answer would be 'none.' That answer was nonsense, because a few years before the Armada the whole of the North of England had risen in support of the old religion. Probably at the time out of eight Englishmen about five would have been willing to see the old religion return. The teacher should give the children the framework of history—the dates and the unquestioned facts—and should then (taking the same instance) show that there were two ways of looking at the Spanish Armada, and that the evidence was not conclusive. Another example of this point was the discussion as to when the French language ceased to be spoken in England. I hold that French was in habitual use down to the time of the Black Death. The child was never taught that the English were bilingual at a date long after the time commonly accepted as that at which French died out. The importance of giving children two views on a subject was that otherwise, when they grew up and discovered that the hard-and-fast things they had been taught might be wrong, they would become sceptical about everything that had been taught, as had happened in the case of religion."

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