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pression of the man on those who read this book and no other concerning him, and being uncertain to others who have held a different opinion, but have not the historical learning which enables them to decide at once as to the comparative correctness of the differing estimates. For how is the reader who has not himself made a special study of the character depicted to determine whether it is the "true" Thomas Jefferson, or Alexander Hamilton, or Aaron Burr, or other noted person, or not, when other writers, with equal positiveness, portray them in a very different light? With these varying views in existence—all put forward with a show of authority—concerning the men who have figured prominently in American history, it becomes a matter of chance with the reader of the future whether he shall think well or ill of them. His only method of preventing confusion of mind, should he read the differing presentations of the characters, is to engage in original research and decide for himself what is the "true" character in the case of each celebrity.

By the State—or without it. "By the State—or without it" is the caption of a recent editorial in the Brooklyn Eagle which contains opinions that are entitled to attention both for their importance and the intelligent source from which they come. The Eagle declares, rightly, that conscience is the faculty which distinguishes between right and wrong after the individual has been taught the difference. Conscience speaks to the will and not to the understanding. Upon such premises the Eagle asks, How are the youth in the society in which we live to be taught what is right and what is wrong? Who is teaching them or who, in point of fact, is teaching these things? This is a very important inquiry when we consider that right and wrong in the affairs of conduct are not matters of instruction, but should be learned as one learns to read or acquire skill with the hand.

Looking over society, the Eagle is forced to the conclusion that neither the public school, the church nor the parent is teaching, in an effective manner, what is right and wrong in conduct. Years ago, before the country became populous, a population made up of so many elements, the family taught the lessons of right and wrong, but that teaching is rather of the past, yet we are taking for granted a moral intelligence which does not exist. It is declared that "our whole machinery of education, from the kindergarten to the university, is seriously weak on this point." It is declared that "we have multitudes of youths and grown men and women who have no intelligent sense of what is right or wrong." The Eagle confirms that declaration by reference to the exhibition of moral density of the Burns girl, whose case attracted so much attention because of the murder of her lover and because of the character of all connected with the young man who was the victim, his parents as well as the girl herself and the people who associated with the parties implicated, to whom the Eagle alludes as "gangs of naked and well-fed youths who are naked and are not ashamed of it." Their moral faculties are as undeveloped as though they did not exist. This leads the Eagle to declare that "there is no efficient machinery to instruct them and their like in righteousness; their parents have abdicated their position as teachers of everything. Teaching as a parental function has practically disappeared because people are paid for doing that."

Who will say that the Brooklyn newspaper is not stating a great deal of truth? What intelligent man or woman will deny the correctness of its statement that the whole system of instruction in public schools "is morally a negation," and the trouble with our theory of education is that it takes for granted that people are taught right and wrong without being instructed? "We are foolishly surprised," says the Eagle, "when we find a gang of toughs assaulting harmless passengers upon a trolley line or stoning a passing carriage, when we see a whole populace unmoved to any extremity by corruption in civic administration." There should be no surprise. Those who do such things do not know any better. They have never been taught ethics. Nor is it in the large cities only that this ignorance of the teachings of right and wrong appears. Last week some man who must have been connected officially with the public school system betrayed the confidence reposed in him and violated his oath of office by disposing of teachers' examination papers. A transaction has just come to light in a neighboring county in which intelligent men, supposed to have been reared under religious influences, were swindled out of considerable money by betting upon a foot-race upon the assurance that the sprinter would throw the race away and defraud others, which he did not do. All of these people were well educated in the public school, and some of them have always been close to the influence of the church, yet they seem to have no moral sense, or if they have it does not affect the will. So, pondering on the subject, one is moved to accept the opinion of the Brooklyn editor that a primal mistake has been made in assuming that people are born with a power to determine between right and wrong, and assuming that such is the case, we have proceeded upon a theory of public instruction which ignores it in the sense that would make it effective. It may be a shocking heresy, but, whether it is or not, there is reason to believe that knowledge of right and wrong in human conduct and in the affairs of life must be taught and not entrusted to a mentor that has no intelligence, or, to use the words of the Eagle, that righteousness which is essential to a people's very existence does not come by nature any more than reading or writing does.

Those who are interested in public education have made great progress in many directions, but have they not, for fear that they may encroach upon the religious, or rather the nonreligious, views of some people, neglected to teach the elementary lessons of right and wrong so essential to character? In the fear that dogma may be taught, has the public school, which must now be looked to for instruction which should be given in the home and by the church, done its full duty in teaching practical ethics, which lies at the foundation of all other teaching? The question which the Eagle raises, and which will come to thousands, is: Shall the school of the State teach the difference between right and wrong? Passing beyond the question raised by the paper quoted, may one not ask, in this era of the getting together of the churches and the believers in Christianity,

cannot the religious teachers agree upon some system of ethics based upon Christian truths that can be taught in the public schools?

HISTORIES OF REGIMENTS.

To many people the histories of the Indiana regiments which participated in the war for the Union may not seem important, but those who witnessed the exercises attending the dedication of the monument will doubtless have other views when they recall the fragments of regiments and other commands which marched through the streets of Indianapolis. Quite a number of regiments have had histories written, some of which are well considered and are histories, while too many are histories of campaigns, army corps and even of the civil war. One of the latter has recently been issued, in which half the space is devoted to the regiment and more to criticisms of campaigns and leaders, full of bias, which is the result of considering but one side. Into this book, as the history of a regiment, is injected an interview in which General Grant is made to use profane language, a thing he never did under any conditions. It is also made to appear that General Grant sent a large part of an army corps into East Tennessee to spend a large part of the winter of 1862 simply to get even with an officer who had displeased him. The writer also declares that it was the capture of the heights of Missionary Ridge without orders which made General Grant lieutenant general! And this after his successful campaign against Vicksburg and the surrender to him of the largest army that had ever surrendered to that date. The writer, a man who served three years, largely in clerical positions, declares that Sherman's plan of his march to the sea was in defiance of the science of war and would have resulted in disaster if the Confederates had had any men with which to confront him! He sets forth that the march to the sea was attended by outrages on the part of Sherman's army which were a blot upon our civilization.

This is the sort of stuff which is printed as the history of one of the excellent regiments that was sent into the service the same month that most of the regiments, from sixty to seventy, were mustered into the service. The part of the book devoted to the history of the regiment proper is well. The deeds of the regiment and detachments of it, and of men whose names are given, are told, thus rescuing from oblivion a chapter for history, showing the patriotic devotion and valor of one regiment. There are biographies of men who served, with their pictures, a roster of each company which accounts for every man at the date of muster out. That is history, useful now and invaluable in the future when some one will undertake to write a history of Indiana in the war for the Union befitting the part it took in that great struggle. For the rest it is a repetition of the more feeble but malignant attempts to belittle Ulysses S. Grant and William T. Sherman—two men who cannot be compared, but two men, nevertheless, who were anxious to fill any place where they could serve their imperiled country.

There are thirty or forty regiments and batteries, at least, that were conspicuous for their rare service, of which not a line that can be called history has been put into that form of writing which can only be done by men who were present. They are now old men, and soon they will be no more, but there are men yet living, who are not writers even, who can tell the story of a regiment and the deeds of now unknown men which could be edited by some person who would not obliterate the life and movement for the sake of rounded periods or grammar as it is taught. Regimental organizations should attend to this matter now. If they can do nothing more, they can have camp fires and tell the things they saw and a part of which they were, while a stenographer in a quiet corner can write down their words. But let them be the histories of regiments and the experiences of men who served in regiments, and not accounts of campaigns, great battles and the like, of which there are already more accounts than are needed, and some which are worse than unnecessary.

UNNECESSARY SCHOOLS.

A Stevens scholarship of journalism has been established in an English college in honor of G. W. Stevens, the famous correspondent who ended his brilliant career at Ladysmith in the early months of the South African war. Since such a scholarship is to be established it could not be better named, for Mr. Stevens had uncommon gifts as a newspaper writer, but the things that made his writings superior to those of the majority were in reality gifts, natural talents, not acquired skill. He did not gain in schools his ability to describe what he saw in language so vivid that the reader saw the same scene—and remembered it; he did not get there the unerring instinct that enabled him to choose among many matters of interest those which would interest most readers or which would best convey an idea of general conditions. It was not in a school for journalism that he learned to say in a sentence what some could hardly have told in half a column, nor that he learned to make unimportant matters interesting, nor that he learned how to write under tremendous pressure of time letters which went over the wires without chance for revision and in print appeared as finished productions, admirable in style, with seldom a superfluous word.

Mr. Stevens, it is true, was a scholar. Unlike many correspondents equally distinguished, he was a university man, but during his university career he had not been consciously preparing himself for the work of a reporter, which is what the correspondent really is. On the contrary, his first published work was in the shape of essays, and it was an unexpected combination of circumstances that made him a war correspondent. What he learned in college was what all successful writers must learn in one way or another—a familiarity with the language in which they are to write—rather the nonreligious, views of some people, neglected to teach the elementary lessons of right and wrong so essential to character? In the fear that dogma may be taught, has the public school, which must now be looked to for instruction which should be given in the home and by the church, done its full duty in teaching practical ethics, which lies at the foundation of all other teaching? The question which the Eagle raises, and which will come to thousands, is: Shall the school of the State teach the difference between right and wrong? Passing beyond the question raised by the paper quoted, may one not ask, in this era of the getting together of the churches and the believers in Christianity,

"sense of news," is an indispensable qualification for the highest success, and also the most rare. Many reporters can "take assignments" and do well the particular thing they are told to do; only the exceptional one is always alert to other possible matters of interest that may come his way and quick to recognize them. This sense is one that no school can confer—not even that of experience. It may be developed by practice, but it must be inborn.

No, schools of journalism can do little. If anything, more than other schools for the training of journalists. They may be classified for impracticability with the schools occasionally proposed for the education of women to be wives and mothers. Precisely what the special training is to be in such institutions, not even the projectors have good made clear. If they can get them good health, good morals and a common sense they will do all that general education or, if possible, but as it is the aim of all well-regulated schools and family circles to bring this about the special establishments are superfluous. In the same way, as good a general education as can be obtained and a natural knack are the essentials for the journalist.

INFLUENCE OF THE MOON.

Believers in the moon as a planet having a mysterious but none the less potent influence on many things mundane will experience gratification over the announcement that the volcanic outbreaks of Mont Pelee coincide with the changes of the moon. That the statement is issued on scientific authority will make it the more pleasing to them. Scientists have long acknowledged, as a fact not to be denied or questioned, that the tides of the sea are governed by the moon, but they have invariably smiled with scorn when farmers expressed a belief that vegetation is also affected by the same power. Nevertheless, the agriculturist of the good self-reliant, old-fashioned type is not to be driven from his position by sneers. If he cannot meet his critics on their own theoretical and scientific ground, he can at least argue to his own satisfaction that if the waters of the ocean rise and fall according to the varying phases of the moon, it stands to reason that so powerful an influence may well be felt by the earth and its products. Moreover, his observation confirms the correctness of this position. When he has planted his potatoes in the dark of the moon and his corn when the moon is in its first quarter, he has a serene confidence that he has done his part to put these crops in harmony with nature, and, barring untoward accident, that they will flourish accordingly. To support his belief he can point to innumerable examples where this method in planting has been followed by abundant harvest, and to as many more where disaster has followed a different course. It may be he will admit magnanimously that the scientists are right and there is "nothing in the moon" for farmers, but, all the same, he prefers to take no chances and continues to plant according to the evening luminary as before. In cutting timber, too, he has not noted many a time that trees cut when the moon is new "bleed" sap in a way that is unknown to them when laid low or pruned while the moon is dark? And is it not a matter of common observation that pork from a pig slaughtered in the dark of the moon will shrivel unaccountably when cooked? And the weather, too, it is impossible to convince the weatherwise old farmer, who is as sensitive to meteorological phenomena as any sailor, that the wetness or dryness of the season is not governed more or less by the moon. He feels that he has sufficient testimony in that line to satisfy any reasonable person. If he argues about the matter he will wish to be informed why, if the moon can draw the sea, it cannot as well influence the clouds in the heavens? There is the experienced mother of the family, also, who knows, because she has tested it too many times to be mistaken, that when she cuts the hair of her flock of boys in the new of the moon it grows with a rapidity unknown to it when it has been trimmed while the moon is dark. Her simple theory is that the hair grows because the moon grows. Holding as people do all these beliefs, and making practical application of them in face of the ridicule of those who assume to know better, it is but natural, therefore, that they are pleased to see the same scientists who have laughed at their beliefs as superstitions forced to admit that the hidden forces of the earth are powerfully affected by the moon. If the moon governs the outbursts of a volcano, they may well ask why should it not influence the growing of the potato or the falling of the rain?

MONEY-EARNING WIVES.

The state factory inspector is quoted as expressing surprise that of the women in this city who take sewing from shops or factories to do at home the majority are married. Why he is so surprised is not clear, since the obvious reason for taking sewing home is that the workers can complete it and at the same time keep a watchful eye upon domestic affairs. Women without home cares are likely to work in the factories. As for wonder over the fact that so many wives find it necessary to work for money, that, too, is uncalculated. The country is full of married women who would be glad to add to the family income by any remunerative work that could be done in the privacy of their own homes. Their pride, as well as that of their husbands, does not permit them to enter openly into the field of labor, but it has often been noted that the husband's prejudices reach the vanishing point when the wife succeeds in earning money in a quiet and unobtrusive way, thus proving that he is not opposed to the wife's aid so much as to the public knowledge of it. The pride that forbids the wife to engage openly in money-making is in one sense natural, since it is the custom that the husband shall be the breadwinner; in another sense it is false, for innumerable conditions may do exist, without discredit to any one concerned, where the money-earning capacity of the wife is an important element in the maintenance of the home. Ordinarily married women are too busily occupied with domestic duties to think of additional work. But no rule or theory can fit all cases, and exceptional instances must be judged by themselves. But for a prevailing sentiment or a prejudice in regard to the matter, it is probable that many wives having leisure and unemployed talents would seek lucrative occupation; yet, after all, it is their own affair and not that of their neighbors, and it is only their own interests that should be considered. In these days, when wants, if not actual needs, born of the very

prosperity, increase more rapidly than incomes, the problem of living constantly presents new phases, and it seems not improbable that the time will arrive when America's leisure class, which is composed entirely of women, will of necessity be considerably more limited in numbers than now.

That Pittsburg doctor's bill of \$100.00 will cause a throwing up of hands by a great many people who would express no surprise or displeasure over a lawyer's fee of equal amount charged up against a big estate. It is true that the physician did not cure his patient, but because a lawyer loses his case he does not therefore remit his fee. This matter of the valuation of professional services by other people is a curious thing. However, it is just as well for the majority of us that the doctor will come to see us at a cost of not over \$3 a visit.

A writer in the Atlantic Monthly argues that poetry is essentially social and its future largely a social problem. He goes on to say: "Just as one feels that forests may vanish, and yet in some way the mighty watercourses must be fed, so with poetry. Nothing has yet been found to take the place of rhythm as sign of social content, the union of steps and voices in common action; and whatever intellectual or spiritual consolations may reach the lonely thinker, emotion still drives him back upon the sympathy of man with man. Human sympathy is thus at the heart of every poetic utterance, whether humble or great. Rhythm is its outward and visible, once audible, sign; and poetry, from this sociological point of view, would therefore seem to be an enduring element in our life." The Journal confesses that it did not know precisely what the Atlantic contributor meant until it read the programme for the seventeenth annual convention of the Western Association of Writers soon to be held at Winona. "Of the thirty-seven literary productions to be read by their authors on that occasion, twenty-four are poems. The opening address of the convention has for its theme, 'What the Lake Poets Accomplished,' and, as the president, who makes an address later, is himself a poet, it seems likely that he, too, will in some way deal with a theme which is so close to the hearts of all the writers. This programme proves conclusively the Atlantic man's proposition that poetry is social, at all events that poets are, and that they seek their kind. The meeting at Winona is, in fact, to be a veritable poetic orgy. It will not be long, probably, before some one will tell an interested world what the Winona lake poets have accomplished."