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MONDAY MORNING, DECEMBER 5, 1921

Faith is letting down our nets into the untransparent deeps, at the Divine command, not knowing what we shall take. —Faber.

An Editorial Error

Editors are not always as wise as they are sometimes held to be or as they think they are. Editors of the London Times, though, have been thought from the time of Walters to be oracles of wisdom. Mr. H. Wickham Steed, the present editor of the Times, in a public speech in New York on Saturday, gave a display of gross ignorance of not only an American situation, but of our fundamental law. We are always, though, apt to wander into error in speaking of the affairs of our neighbors.

Mr. Steed declared among other things that the United States had lost credit by "repudiating the Versailles treaty and dishonoring the signature of its legal representative," an act which he estimated to be "one of the most flattening events in the moral history of the world."

But our constitution provides for just that sort of a thing. It is true that it seldom happens. It is not often that we have had occasion to dishonor the signature of a legal representative, that is, an American negotiator of a treaty. As a matter of fact, we have in a strict sense no such legal representatives; that is, no one with a power of attorney to bind the nation by his act in agreeing to a treaty. He may negotiate a treaty but he usually takes pains to ascertain before affixing his signature, whether the treaty is likely to be approved by the only power—the United States senate—which may make the treaty effective. In this case our "legal representative" neglected to ascertain that.

In monarchical countries generally, the ratification of a treaty is a prerogative of the crown. The legislature has only an indirect influence which is usually exercised only when there is an appropriation of money to carry out the stipulations of the treaty. So in Mr. Steed's country the ratification of the treaty of Versailles was a foregone conclusion, though the Covenant of the League of Nations feature of it was made the subject in parliament of a debate which became largely jocular.

But in the United States, treaty-making is in two different branches of the government. It is not assumed that every treaty negotiated will be ratified unless there has been a definite understanding in advance between the two treaty-making branches. In the case of the Versailles treaty there was no discussion between the two branches. The "legal representative" declined a discussion and went his heedless way. When he returned with the treaty he found the door locked against it.

Mr. Steed errs again in the statement, "We had to take President Wilson at his face value which at that time was not far from being his true value."

We are not sure that we understand the meaning of the latter clause. It may mean that Mr. Steed believed that at that time Mr. Wilson, though not empowered by the constitution to bind the nation, represented the popular sentiment of the nation. We have no way of knowing what part of the sentiment he actually represented then, but we know that at the first opportunity for an expression of sentiment, it was found to be overwhelmingly dissentient.

Nor do we think that Lloyd George, Clemenceau and Orlando made any mistake as to the face value of our legal representative. It was rather immaterial to them whether the United States ultimately became a party to the treaty. It was enough for them that it should be made effective by their signatures and that of Germany. They were concerned only with the provisions of the document and it was in framing the provisions that they found our "legal representative" an obstacle which they overcame by yielding to his notions concerning the League of Nations, about which they did not care much one way or another. No doubt they were glad to find him so concentered on that.

Whether as "legal representative" Mr. Wilson was at par or below was nothing to them. They were concerned, since he was there, in gaining his assent to the provisions they wanted in the treaty. They did not care how much else was put into it or what the fate of it would be when it was introduced to America.

Japan

If Japan wants nothing else but full recognition as a member of the "Big Five," there ought to be nothing in the way of an early and successful end of the limitation of armament conference with an accomplishment of more than we had dared to expect.

There is no reason why it should not be granted in the most unmistakable terms, for the fact is, whether it is formally recognized or not, that Japan is one of the great nations of the earth, though the newest in that role.

As a military power it may be said to rank third. No other nation has made in so brief a time such progress in what we call western civilization as Japan has done. It has covered in a few strides the ground over which we have groped painfully through centuries. Japan is not now inferior, only different, and perhaps always will be different, for it has come by what it has of western civilization in a different way. We, that is Europeons, for we are of European stock, emerged slowly out of barbarism. Japan made a hurried excursion from an ancient civilization which included forms of culture and art, which have not yet been displaced but to which have been added such acquisitions as have been made of Western culture.

We cannot reproach the Japanese with inferiority without provoking a retort similar to that which Judah P. Benjamin, United States senator from Louisiana, made to a member who spoke slightingly of his ancestry. Benjamin invited a comparison of the ancient stock of both, saying in substance, "While the bare-legged, skin-clad ancestors of the gentleman were chasing wild hogs over the bogs of Western Europe, mine were receiving the law amid the lightnings and thunders of Sinai."

Japanese objections to the limitation program, both to the Hughes plan and to the proposals for the disposition of the Chinese and Pacific questions, have been far less vigorous than we had expected. The Nippon delegates appear from the very outset to have grasped the spirit of the conference. If they have hesitated at any time, it has been in deference to national opinion which has been backed by national pride.

It is not unnatural that they should protest against frowning fortifications in the Pacific which could only be interpreted by them as a precaution against Japan. There seems no need of these precautions. We do not believe that we were ever in any real danger of an armed conflict with Japan, and if we were, that danger will be diminished, if not entirely removed by any amicable arrangement that may be reached in this conference.

Japan evinces a disposition to yield to the 5-5-3 plan for the limitation of naval armament. We are pleased to learn that the earlier insistence of Japan for an increase of ratio, was based only on national pride and not on a supposed need of national security.

There would have been no harm, with the consent of the other powers, in granting that increase. The chief reason for sticking to the Hughes plan was that it had been carefully worked out, that it was fair and that is preserved the relative status of the powers.

Fire Resulting from Friction

A Mr. Dabdoub of Nogales, this state, finds himself afoul of the law. He is, or was, a merchant, a proprietor of a stock of goods of a value which he estimates as ranging from $55,000 to $60,000, but the exact value of which cannot be ascertained by inventory or appraisement since nothing remains of the stock but ashes. He was arrested on Saturday for arson.

The only basis outsiders have for an estimate of the value of the stock consists of the figures Mr. Dabdoub gave to the assessor last spring in which he placed the worth of his merchandise at, as we recall, $9,000. It is hard for the insurance companies and the authorities of Santa Cruz county to believe that Mr. Dabdoub actually quintupled his holdings within so brief a time.

Even after making an allowance for a degree of modesty which restrained him from a vainglorious exhibition of his wealth to the assessor—and most of us are modest in the presence of that functionary, there is still too wide a margin between any reasonable taxable valuation of those goods and the claim which has been made upon the insurance companies.

These facts, however, do not constitute proof of arson and if the state shall be in a position to adduce nothing in addition thereto it can hardly send Mr. Dabdoub to the penitentiary. But we very much doubt whether with these bare facts before it any jury in a civil suit against the insurance companies would give Mr. Dabdoub a judgment for the amount of his claim, or for anything at all.

"Arson" is a hard word. It describes a crime which is difficult to prove for the reason that the ordinary clues of the crime go up in flame and smoke. For that reason, we do not like to hear people accused of arson or incendiarism. We rather prefer the modified description given by a careful fire insurance agent of the origin of a fire which the carelessly speaking said was the work of a firebug.

"No," said the agent. "It was a natural conflagration resulting from friction caused by the contact of too big a fire insurance policy with a too small stock of goods."

If you want to know what can be accomplished by the co-operative effort of two earnest individuals in the short space of a year, refer to the "Round-Up," page 1, section 2, The Republican of yesterday morning. If there had been two of Hercules, say, like Mac and Webb, the Augean stables would have been cleaned in half the time.

It took the authorities a long time to find out that two great Chicago newspapers were violating the lottery law and the postal regulations. This sort of thing has been practiced by certain coast papers for months.

There is always more or less wind about Los Angeles. The wind of Saturday night varied from the prevailing wind only in that it was of a lower temperature.

Why not let the Sinn Fein-Government controversy go over among other disputes to be finally disposed of on Judgment Day.

We're having fine Christmas weather now, whatever it may be like twenty days hence.

UNCLE SAM A GOOD SPORT

The British people are quick to appreciate sportsmanship.

By all the rules of international opportunism, as they have traditionally held good, the United States would have been justified in driving home her post-war advantage. She could have decided to build a navy of decisive superiority, and to present the world with a fait accompli. She could have done it easily, and would not thereby have transgressed the accepted canons of international form.

Instead she chose to organize a conference with the object of arriving at an understanding which would relieve both herself and her possible rivals of the insensate burden of competitive armaments, and by the same token would make good sense, and not brute strength, the arbiter of the future. Such is the true idealism of the United States.—George Glasgow in the New Republic.

AS IT SOUNDED TO HIM

Shirley Brooks, one of the most brilliant Englishmen of his time, associated with Thackeray and the famous Mark Lemon in the editorial management of Punch, had a mind filled with poetry and he often wrote admirable verses himself. But he had no knowledge of or love for music. Nevertheless, in his role as reporter for some London newspaper Brooks one time had been called upon to write of a concert critically. He wondered how he was "going to get away with it," and this is how he did it:

"Over the deep abyss of bass there floated, like a poised lark, a silvery cloud of treble, amid which the shrill tremolo of the higher strings seemed quiveringly to glitter like the arrows of a sunshaft through the mist of early morning."

TRUE

Forsyth—Bright lights cause the eyes to contract.
Lynn—They have the same effect on a roll of bank notes.—Edinburgh Scotsman.

DOMESTIC FINANCE

"Does your husband give you an allowance, or do you ask him for money when you need it?"
"Both."—Life.

What Every Husband Knows —By Herbert Johnson

THE AIM OF EDUCATION

(By D. F. JANTZEN)
Principal, Phoenix Union High School

This week is to be Educational Week over our entire country. The president of the United States, the National Educational association, and the American Legion are asking that it should be thus observed, and the educators should be glad to contribute their share toward educating the people concerning the aims of our public school education. It is a well known fact that the people generally know less about their schools and their teachers than they do about their business, their farm or their profession, and yet the education of their children is the most important business before them.

It is the purpose of this brief editorial to give an outline of the aims of education in the various epochs of history. According to the authority of Dr. Cubberly, of Stanford University, the aim of our earliest education in the realm of Greek culture was that of educating and training the boys for the life of a soldier to serve the State. The Greeks, therefore, made education of the boy compulsory, and took carge of it directly when the child had reached the age of five. The girl of those days was not considered worth educating, but was thrown out to die in the forest, or be devoured by the wild beasts, or else to be the slave of men. It was Socrates who first tried to turn the Greeks from that path into one of considering the life of the individual as worth developing.

But not until the Christian era did people begin to educate the individual for the sake of the individual. The teachings of the Christ pointed out the importance of the human soul, this particularly for the sake of salvation, but the Church took it to mean that the individual was of paramount importance in all the affairs of life, and therefore, to be educated for his own sake. To be sure, under such a system, education came into possession of a very few. In the Church, individuals stood out prominently as leaders and the masses of the people were kept in ignorance that the leaders might exert authority upon the masses. That led to the Dark Ages.

Following the Dark Ages, the Church again took responsibility of educating, not so much for the sake of the individual but rather for the sake of the Church. The people, therefore that came under the influence of the Church and had the means for getting an education were the ones that received the best that could be offered to them in that day. It was a return to the classical period of the Greeks and Romans.

This tendency was the one that was carried over into the American colonies with the immigration of the Puritans, the Pilgrim Fathers, and various other religious sects. Out of that system we had our splendid Puritan schools of the New England state and the beginning of our largest universities in the East, but education was made available for the few who could afford to get it. On the other hand, the Churches realized that the poor among them should be educated as well as the wealthier classes, and thus we had the pauper schools of the southern states organized in the early part of our history. These pauper schools were the beginning of the public schools system. They were undesirable, however, to the extent that the odium of attending a pauper school was undesirable, and a great many of the poor people refused to accept the opportunities. In Europe the Church schools were the recognized institutions of learning, and it was not until after the middle of the nineteenth century that European countries organized a national educational system.

In our own country, it was in the days of Horace Mann and Henry Barnard, 1840-50 that an effort was made to organize a public school system. These two men visited the best schools of Europe, then brought back into our own country the best that they could find in European schools. From that day on until this we have realized that a monarchy may flourish upon ignorance, but a democracy demands an intelligent citizenship to insure its existence.

It is out of that ideal that our wonderful public school system has grown to its present dimensions. We claim for it the best that there is in the world. We maintain that it is the best security for democratic institutions. We know that the majority of our people, whether they themselves have had the opportunity of getting an education or not, are favorably disposed toward the best that we can put in and get out of our public schools. It is the safeguard of our national existence and of progress. We are, however, growing into a larger understanding of the aims of education. We are beginning to realize that the education of our boys and girls is not only for citizenship, but it is for the protection and safety of the community, of the state, of the country and of the world at large. All our great national problems have been solved through the process of education of one or two generations. It is the underlying principle of carrying a great and good cause to completion. We are just awakening to the thought that we are not responsible only for the education of our own children, but also, for the education of our neighbors' children, and all of the children of the community; for whatever small part these children may play in the life of the community, they will be there to retard or advance the best interests of the community.

It is for the purpose of giving our people of Phoenix and vicinity a chance to see our own schools, that we are this day inaugurating a campaign of publicity, and at the closing of this week, we shall give our people an opportunity to get better acquainted with the Phoenix Union High School in an open house on Thursday evening, December 8. We invite the careful study of the published articles in our daily papers. Then on Thursday evening, come to the High School to get personally acquainted with the principal, the teachers, and the various facilities that we have.

THE FREEDOM OF THE KNEES

By Frederic J. Haskin

WASHINGTON, D. C., Dec. 3—An interesting struggle between the American women and the dictators of fashion is in full swing. New York oracles proclaim that the leg is no longer fashionable. Generally, the faintest whisper from the sanctums of fashion is heard from Maine to New Mexico, and the resuonse is instantaneous.

But this time there is a well defined revolt against the edict. Much of feminine New York, lamblike, has taken to ankle length skirts. But in cities and way stations across the country the knee is still proudly shown by flappers, deputantes and others who make up the fashion parade.

It seems apparent that the feminine leg, released after centuries of bondage, is loath to retire.

"Why should it " asks a flapper of our acquaintance. "A knee length skirt attracts no attention at a bathing beach. No one looks more than twice at a girl in golf knickers. Why should a knee be seen on the beach but hidden on the street?"

The answer seems to be that fashion has always been the world's favorite topic for gossip. Court beaux and beauties would have been bored to revolution had they not had the latest styles to defend and denounce. The farthinga kept Elizabeth's court amused and shocked. The shoes worn by the medieval courtier which ended in points a foot or two beyond his natural feet and had spurs at the back like bird claws, were good for hours of absorbing conversation; Sir Gawain of Gawkshire had just had a pair made. No one supposed he would adopt the fashion. The Duke of Duckton had written a furious denunciation of the fashion in shoes. That would mean a new lease on life for the pointed toe.

So, throughout European history, kings, queens and courts amused themselves by inventing new modes and then exaggerating them until, like overblown balloons, they exploded. A style that was regarded as shocking was regarded as tame by the next generation, which honestly saw nothing terrible in it, but was all excited over the newest extravagant

All this time court ladies wore long dresses, sometimes with trains so cumbersome that the moralists raved bitterly against the frivolities of womanhood. Women of rank kept the knee and even the ankle carefully concealed beneath skirts. The neck and arm appeared and disappeared but the leg remained a mysterious appendage.

Court Tradition Dominates

It is all these centuries of court tradition that make the feminine leg so unconventional a display. It is only in the past few centuries that the people as a mass have been following the fashions. And now that we do, we take our precedents from court styles, not from peasant clothing. If we look to peasant garb we find that a woman's ankle and even the calf and knee were in many countries shown as a matter of course in the very days when a court damsel pretended that she moved on wheels.

According to books on costume the peasant women of some part of Holland wore "an exceptionally short skirt." A picture shows the skirt as being about the length of the modern sirt that shocks the passing generation. A Swiss peasant girl of Lucerne a few decades back is shown wearing a skirt that the book frankly says revealed the knee and sometimes the garter. But there is no background in these pictures showing a row of lifted eyebrows.

These women dressed in short skirts for farm work. And when they made holiday clothes they used the same pattern and made the costume beautiful by embroidery and better material.

The court lady's hardest work was crossing the ballroom without tangling her train. She could afford to be a cripple for the sake of fashion. The busy peasant could not.

Today the modern woman is more akin to the peasant woman in the activity of her life. The short skirt, therefore, suits her. The flapper who sails down the avenue at noon is a shop or office worker. She will it is true, go to extreme limits to make herself fashionable. But she still flaunts the short skirt and dares the horrible fate of being perhaps regarded as old fashioned. The short skirt, we have been told, is comfortable, and when not carried to extremes is far less to be decried than the hobble skirt, sheath and gown, the transparent x-ray skirt, the germ catching train, and other whims of recent years.

The knee is getting more attention that it has had for centuries. There is even a sentiment in favor of a return to knee exposure for men. While women are so impetously pursuing freedom and their rights, men, it seems, have been entrapped by fashion into foregoing their long held right of freedom of the knees.

While his lady went weighted down by a ton of silk train, the courtier of a few centuries back proudly strode about in a doublet and hose or breeches and boots. A good calf and a trim ankle were assets of manly beauty. A man might load himself down with a velvet cape. He would wear sleeves that resembled giant sausages. He would even appear in trunk hose which made him look as if he had a pumpkin about his waist, and forced him to go through doors sideways. But his leg remained pretty consistently in evidence. And among all the gossip and tirades against extravagant fashions there is no record that we can find to show that the world ever objected to the masculine knee.

The Pest of Pantaloons

Yet at the beginning of the nineteenth century statesmen alike allowed themselves to be encased in trousers. Even Thomas Jefferson, whose shapely calf was so widely admired, surrendered to the demands of style. This step was taken by Mr. Jefferson and called forths sighs of regret. It was admitted, however, that he could do no differently, considering that he was of the progressive school of politics. For politics were the means by which trousers were railroaded into fashion in this country.

The Republicans, being the progressive element, took to wearing full length pantaloons as a symbol of their courage to abandon the conventional. The federalists, on the other hand clung to the knee breeches and buckled shoes as a badge of gentlemanly conservatism.

It is interesting to note that the society of the early nineteenth century regarded trousers as uncouth. An official refused the Duke of Wellington admittance to an essembly in London because he appeared at the door in trousers. Mistress Monroe at the White House made it a rule that gentlemen were to attend the president's receptions in the conventional small clothes. But at last trousers took the place of knee breeches even at society functions.

That the modern man's clothes are unbeautiful, unsanitary and uncomfortable has been pointed out by Irvin Cobb in an impassioned plea for the return of short breeches such as are worn in the army and for golfing. He feels that the stovepipes in which modern man stalks around hide a feature of his anatomy about which he can ill afford to be over modest. He points out that a man generally retains the shapeliness of his calf long after he has lost the slender waist and wavy pompadour of youth.

But it is the comfort of the army breeches which Cobb bewails most. He predicts that knee breeches will eventually be one of the fruits of the war since so many men had the chance to test their advantages.

It would be a rash prophet who would dare to predict that the feminine leg is to be out or in next month. But it may be forecasted with certainty that the leg will not retire to its old status of continual seclusion. Now that it has been dragged into the limelight it will be with us, at intervals anyway, for years to come.

BIBLE THOUGHT FOR TODAY

BETTER THAN SILVER AND GOLD:—Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us therewith be content.—1 Timothy 6: 6, 7, 8.

MILAWAN AND LACKSANA

BY DR. FRANK CRANE
(Copyright, 1921, by Frank Crane)

The King of Siam is going to marry Lacksana or may have married her by the time this is published.

This is of interest to the people of Siam because of the unusual nature of the proclamation announcing it.

The King was previously engaged to his cousin, half-sister of Lacksana, but the engagement was broken off because the state of his fiancee's health was unsatisfactory.

The King, who first met the beautiful Princess Vallabba Devi on a shopping expedition, became engaged to her, but after a few months declared that his noble desires could not satisfactorily be met owing to the incompatibility of temperament between himself and the princess and because her nervous system left much to be desired.

His royal preference now has lighted upon the Princess Lacksana, and everybody seems satisfied and it appears to be all in the family.

The announcement has interest to the denizens of the Western world because of the fact that the King when he was Crown Prince announced that he would abolish the royal harem. His grandfather had about 8,000 wives.

Speaking in behalf of occidental civilization, more or less devoted to monogamy, we welcome the King to our midst.

He is forty years old, and ought to know what he is about.

The difference between having 8,000 wives and one is not a matter of mere quantity. It is a matter of quality.

That is to say monogamy differs from polygamy and promiscuity because it is farther along in the process of evolution. It is one of the marks of a man's advance from being a mere animal with a body to becoming a creature with a soul.

Monogamy is an effort to idealize the strongest instinct of the human race.

Of course monogamy has its rebels within and its foes without. It is the favorite butt of the jesting cynics whose pride is unfaith.

But just the same, as the world grows older and as the slow process of evolution strengthens the moral fibre of the race and increases its dominance over material desires, monogamy grows firmer in its position.

It attracts to itself the poetry, the beauty and the religion of the world.

THE CITY OF TOMORROW

BY G. D. YOAKUM

Educational Week in Phoenix

This is Educational Week in the United States. All of us, inhabitants of her inlands, coast-lands and archipelagoes, are asked by the president to give seven days' thought to the business of training the young. How does the matter of education stand in Phoenix.

To perhaps 10 per cent of our citizens the word "school" means taxes and nothing more. To the majority, possibly 75 per cent, school means the place where the children go during the day, a vague glorified day nursery invented to help tired and nervous mothers. To yet others, school means a civic institution with buildings, teachers, an increasing enrollment, and other praiseworthy adjuncts of a bit of machinery vital to civilization of which one may boast and be proud.

But some small fraction of one per cent of the population is still to be accounted for. There are a few score people to whom "school" means a standard of educational efficiency. That group includes our principals, superintendents, those teachers who are not hirelings, and some innocent bystanders—the salt of the educational system. These folks sweat and plead for those impalpable elements in education without which there would be no schools worth levying one mill on the thousand dollars to support.

As we rally to the call of Educational Week, let it be to support these idealists—these ardent protagonists of the impalpables. Schools are not to be improved merely by raising more money for them and hiring better teachers. Community attitude is the prime factor. No man is made holy by hiring a priest. No man is made wise by hiring experts and specialists. So no community can have a school which kindles in its youth the holy fire of intellectual curiosity unless it shares in some measure in that enthusiasm. We speak not of the rare exception, nor of what a Mark Hopkins or a Horace Mann could do to arouse both pupils and parents, but of the average. Phoenix cannot become the Athens of America, nor even a high grade "school town" until we believe in the ideal aims of education.

Are we feeding our schools with one hand while we choke them with the other? It is entirely possible to do that. Sixty-five per cent of our taxes for schools sounds generous, but much of it can be nullified if we surround them with a murky atmosphere of materialism in which cholars cannot thrive. There are some 20 square miles of the heart of Chicago over which the blanket of dust and smoke which they call air is so thick that gardens will not grow. Boys and girls are even more sensitive to the influences that blow about them. Our everlasting talk about cars and clothes and cards across the dinner table, which is so often also the only hearth and altar of our homes, is stifling to the budding ambitions of the mind.

Phoenix is a good average in this quality of school support; can't it become excellent and superior? With studies pulling one way and the movies, dances and parties pulling the other, youth needs the strong persuasion of parents in favor of studies to help the division of energy and interest fair. If the home remains neutral, he will become a non-combatant, and give up the fight. And the community—what does it care about grades and honors and "all this high-brow stuff?" In Phoenix, as in most other cities, a boy is surer to win that fame so dear to the heart of youth if he wins a motorcycle race than if he wins a Rhodes scholarship.

Yet wisdom is justified of her children. There is no ground for pessimism here; only a challenge to better effort in the direction of an intelligent citizenship. Let us rally to the help of those who dream the noblest dreams for our American system of education!

Berton Braley's Daily Poem
THE ONE WAY BILL

Each day upon the market pages
The figures show
That table provender and wages
Are getting low;
Yet when I feed my face, anon,
Most anywhere,
The price slump doesn't show upon
The bill of fare.

The owners of the restaurants,
It's plain to see,
Are all purveying to our wants
So busily
They haven't any time to read
The daily press,
And so don't know the price of feed
Is getting less.

They err through simple ignorance
Beyond a doubt;
Though when food starts in to advance
They'll find it out.
They'll sense the market's upward range
And, then and there,
You'll see the prices quickly change
On bills of fare!

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A THEORY HAS A FLAW.

From the Boston Transcript.

"The skies have a good deal to do with a man's moods."

"I hadn't noticed it."

"Dosen't a gloomy sky tend to make you feel gloomy?"

"Yes, but a blue sky doesn't make me feel blue."