

Rome for whom this great organization dared all things?

Has organization preserved any world power in the past? Germany's organization in 1914 was particularly excellent, but Germany lost the war. "Not in might, not in power, but in My law," thus saith the Lord. Suppose we accept this and govern ourselves accordingly.

Thirdly: The Klu Klux Klan is a dangerous precedent. Its members believe themselves, their principles, their ideals, right. They rally to their support. Can they deny the same right to others, then, who having different ideas and ideals, will also organize? We will have Lords many and Gods many. Principles, of every kind and description, will have their organized followers. Who, then, shall say which is nearer right, which should prevail? We have the revealed light of God—why trifle with such dangers as these may become?

Let us avoid all this clamour of tongues. The British Constitution has stood centuries because it sought to interpret to men God's teachings as to Justice, Truth and Freedom, to make rightness the only ground for its protection. Experience has ripened its wisdom, emphasized the eternal nature of its principles, organized its practices, brought to light its weaknesses, dangers, and so to-day it stands the most powerful element in human political thought.

What need has this great triumph of human achievement of the protection of such an ephemeral

thing as the Klu Klux Klan? Queen Victoria is said to have pointed out to an inquirer that Britain's greatness was due to its foundation truth being the Bible. Whether this be truth or fiction we cannot say, but she, or any other person, could say it in all truth. Who would propose to eliminate that foundation and substitute the Klu Klux Klan as a guarantee of permanency to our Constitution?

Other aspects of British nationality can be similarly dealt with, but surely just, fearless and wholesome administration of our laws, the honest and God fearing conduct of our daily lives and duties is infinitely a greater safeguard of permanency than any Klu Klux Klan or other institution, however organized.

Were we in the United States and mindful of the fact that it has, in many ways, forgotten God, we might be convinced that, in the conditions existing there, the Klan was, or could be, an aid to better things.

Where "home" has lost a large part of its meaning; where human life has lost some of its greatness; where marriage is a matter of convenience, not of principle; where graft and corruption flourish and money is God and King—even the Klan might be of use. At most, however, it is a doubtful blessing.

Here in Canada, we neither require, nor desire, the Klan. The common sense of the race, sanctified by a true conception of our relationship to God, is our only needed guarantee of permanence.

Educational Notes

(By Spectator.)

"The public school is civilization's insurance against the loss of its most valuable form of wealth—its knowledge, ideals, and habits of right conduct. The public school is also civilization's method of insuring future progress. It offers a nation a chance to make a new start with each new generation."

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The legislature of Manitoba has passed a Teachers' Retirement Bill, to provide superannuation for teachers of the province in places other than Winnipeg. The latter place has long had a system of its own. Ontario has an excellent system similar to that of New Zealand. Alberta teachers are moving toward the same goal.

Modest provision for the teacher's closing years tends to the betterment of the service, and therefore to the public good. Lessening of a teacher's daily anxiety puts him in a fitter frame of mind to manage and teach his pupils; and, when the infirmities of age have impaired the effectiveness of his earlier years, there is no hardship in asking him to give way to one who is younger and stronger, better fitted to live and work with the fresh young lives committed to his guidance and care.

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To test the readiness of their pupils for promotion to the high schools, the teachers of Grade Eight classes in the public schools of the city have been giving them a series of intelligence tests. These tests may have their value; but some things they cannot very well measure, e. g., character and the disposition to plod on and stick to a problem, however uninteresting or disagreeable, until it is solved.

It might be more to the point, perhaps, to test intelligence at the beginning of the term, to ascertain the capacities of the several pupils at the commence-

ment of the year's work, so that the teacher might be in a position to fit the burden to the back, and exact from each worker just the proper output and achievement, no more, no less.

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In the elementary schools it is only fair that the teachers should give adequate attention to the slower pupils, so that as far as possible they may attain to fullness of achievement and life.

But should we stop here? There is a surprisingly high percentage of retardation in the vast majority of the schools of the continent. Let us suppose that, roughly speaking, a third of the boys and girls are retarded. Another third may perhaps come just up to standard. The remaining third should be accelerated sufficiently to balance the retardation of the lowest third. This apparently is rarely the case. But should we rest satisfied with this state of affairs? Surely not.

A generation ago a very large proportion of the most satisfactory pupils in the smaller high schools had received their preliminary education in ungraded rural schools. The teachers of these schools were many of them mature men and women, with long years of successful experience to their credit. Self-help, the basic principle of the Dalton system, was, perforce, largely made use of, since one teacher was often responsible for the progress of forty or fifty pupils classi-

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