

willing to abandon this precedent in support of our argument.

We are not clear as to the meaning of "Justice" in comparing "such tangible considerations as dollars and cents" and "such intangible considerations as personal fitness of men and women." The point is somewhat metaphysical. We must say, though, that the "considerations of personal fitness," involving the happiness of hundreds of men and women who are subject to promotion or to decay are of a decidedly greater importance than the "tangible considerations of dollars and cents." Let us ask why the laws governing happiness should not be subjected to the same keen scrutiny as the laws governing the sordid dollars and cents. "Justice" in his letter opens up a study in philosophy which we will pursue, and so let us climb the highest summit and endeavour to discuss the question of "secrecy versus publicity."

Cobwelled superstition has wreathed a mantle of secrecy and prudery about our daily lives. One instance of this is that man of to day omits to instruct his children in the most vital, the only vital study, that of the human body, because for centuries it has been considered a subject for profound secrecy. Secrecy presupposes shame or unfairness. Whereas, where truth abounds, there is no such thing. Discretion becomes a virtue because there is something to cover up.

Why may not cabinet meetings of a government be open to the public? Why are the negotiations of the European diplomatic services not open to the public? Of course not. There is no analogy here to justify a claim for publicity in the commission governing the inside service. These could not be subject to the prying eye of the public, because the animating motive is utilitarian not humanitarian. The welfare of the human race is not the immediate desideratum, but rather the interest of the party in power in the case of the cabinet, and of the nation concerned in the case of

the diplomat. Where cabal and intrigue hold sway, language is expressed in the code, the cypher and the cryptogram.

The Civil Service Commission is an entirely different matter. Here is a body inspired by no other motive than the good of the state and the happiness and well-being of its workers. It is the overseeing, coordinating supervisorship of a public service utility. It tolerates no intrigue whether religious, political or social. To every case that comes before it, the impartial light of logic and psychology is applied. The commission can justify every decision in the light of accurate information and logical deduction. Why, therefore, in the name of all that is good and holy, should there be any secrecy? Why should the commission follow the cobwebbed precedents of other days, when the service was governed from the cabinet and from the closet? Let the commissioners continue their *secret* service policy and who will say that the suspicion will not arise that they express their thoughts in the language of the code, the cypher and the cryptogram?

Publicity is a deterrent. Let it be understood that all efforts on the part of patronage hunters to violate the merit system will receive due publicity, and politicians will gradually learn to keep their hands away. This is the strong argument used to support the innovation of external inspection of chartered banks, which is only another form of publicity. Bankers will be restrained from speculative investments by the fear and dread of the publicity giving inspector.

As mentioned by "Justice," there is one difficulty which must be overcome. The official dealt with might not care to have his name, his record, his relative efficiency, etc., made public. If this be the case, such susceptibilities must be recognized and respected, though personal feelings might well be waived for the purpose of illustrating a fundamental prin-