









~~Douzelles Delitatoris~~

~~Monsieur de la Roche, P. de la Roche~~

~~Monsieur de la Roche~~



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Laverendrye, Pierre Gautier, sieur de, - célèbre voyageur canadien, découvrit les Montagnes-Rocheuses, en 1743.





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M. de la Vérendrye, a fur trader, traveled westward and finally penetrated with a Crow Indian war party in the winter time to within sight of the Big Horn Mountains, in 1743

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THE GREAT EXPLORERS. VI—LA VÉRENDRYE  
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**RUF ON THE LANGUAGE**

IF THE DEPARTMENT OF SUPERINTENDENCE of the National Educational Association has its way, it will be bizness, not plesure, hereafter to read the Association's publications, and when we have red them thru we shall feel like crying: "Hold, enuf! this is too ruf and tuf for any yung tung." The Department of Superintendence, under the lead of Chancellor E. BENJAMIN ANDREWS, wants us all to spell like that. And, moreover, it wants us to call a trough a trauf, and to talk of "birds of a fether," and "Mesure for Mesure." It has all the courage of its dire convictions, and urges the Association to use these spellings in its own publications. Of course Dr. ANDREWS's institution will adopt the reform at once; and hereafter graduates of the University of Nebraska seeking jobs will not need to display their diplomas for identification. Their orthography will be more than enuf.

**FUSSINESS AND SENSE**

PRIDE SHOWS ITSELF frequently in the bearing and countenances of persons who condemn others for thinking too much about diet or other kinds of hygiene. Blind worry and anxious self-consciousness are, of course, excellent to avoid, but calm and scientific observation of conditions of health is one of the greatest elements of strength. In the Japanese army, during the Russian war, the following was among the orders: "Articles sold publicly must have coverings to protect them from flies." There were, along with regulations which the shallow might deem more worthy of their attention, directions about barber-shops, about the cleanness of houses in which the Japanese soldiers were to live, about bath-houses for Chinese as well as for Japanese, about cleaning stables, drawing water, burning refuse. The soldiers in the Japanese army were ordered not to eat raw food or drink un-boiled water. "The origin of strength in the human body is good food," say the instructions. The Japanese do not fuss, but they apply their brains to simple and homely matters of deepest moment.

**THE ARMY IN OUR LIFE**

"ARMY SNOBS," a recent editorial, led a military man to complain that we were unfair in not emphasizing the fact that it was the army that punished arrogance in the officer who made a subordinate yield his theatre seat to him. The point of the article seems to have escaped the officer. We were not attacking the army, as he supposes, but rejoicing that a large army was rendered by our position unnecessary; rejoicing since the social effect of a large standing army is somewhat similar to the effect of acknowledged castes. An army is a necessity, and the small one we keep ought to be as good as we can make it. When this lieutenant quotes GEORGE WASHINGTON's warning to the struggling and feeble nation at its beginning, he must realize how little it applies to-day, but everybody agrees to the importance of doing well as much in the military line as we do at all, and nobody objects to President ROOSEVELT's recommendation to our army of Admiral Togo's speech to his men about keeping themselves during peace in the best condition of body and of mind.

**WORKERS AND RELIGION**

FACTORY HANDS and day laborers in large cities, in America as well as Europe, are charged by a French essayist—among many others—with being essentially irreligious. When this topic happened to be prominent in these columns, it was argued widely by clergymen and the laity, and many reasons were given, but none denied the facts. M. LAFARQUE, however, gives explanations somewhat differing from those contributed to us. He thinks that the capitalist sees a Providence in the circumstances which favor him, as does even the holder of small property, but not he who dies without any other reliance in this world than his daily wage. This, and remoteness from those influences of external nature which are supposed to engender ideas of mystery and the infinite, seem to the French observer the leading causes of irreligion among city laborers, to which he adds that the most impressive forces with which the town operative has to do are fashioned by man and guided by his intelligence. Ingenious as this is, it has a less real ring than the explanation which seemed to be favored in our discussion—that the Church as it works to-day seems to the laboring man more closely allied with other classes than with his.

**RESTRICTING FICTION**

ROMANCE IS LIKE many other things which men absorb, in being wholesome as an element, but not as the mainstay of mental sustenance. As undoubtedly too much is often read, and too little seldom, steps which give a more even chance to other lines are to be encouraged. Speaking recently of improvements in the public library at Washington, we omitted one device which deserves approval—the use of open shelf room to invite attention to the more wholesome kinds of reading. Too commonly what meets the eye most promptly in a library or reading-room is the latest novel. The Washington library, during 1905, reduced the open shelf space devoted to fiction by about one-half, with a corresponding increase of works of more serious interest, which thus have the advantage of being reached without writing slips or looking in a catalogue. History and travel were put upon the open shelves in December, 1904, and the circulation of such volumes had almost doubled by October, 1905. Another admirable step is the removal of restrictions on the number of volumes to be taken at one time, provided those volumes belong to some other class than fiction.

ONE MAN WRITES what another man has written many years before, and this happens over and over again, without any lack of originality. It means not plagiarism, but some uniformity in environment and in the structure of the human mind:

"And fear not lest Existence closing your  
Account, and mine, should know the like no more;  
The Eternal Saki from that Bowl has pour'd  
Millions of bubbles like us, and will pour."

We certainly, in the wildest divagations of our fancy, never deemed ourselves original, and hence are unbruised when a friendly correspondent finds some sentences in GEORGE MEREDITH's "Diana of the Crossways" that strongly suggest to him both our manner of invective and certain cartoons of Mr. KEMBLE. "It was one of those journals . . . dedicated to the putrid of the upper circle, wherein initials raised sewer-lamps and Asmodeus lifted a roof, leering hideously. Thousands detested it and fattened their crops on it," *et sequitur*. Mr. OSBORNE, our friend might have added also, elaborated the simile of Asmodeus with much effect; and yet not Mr. OSBORNE, with his Asmodeus, or Mr. KEMBLE, with his sewer, or ourselves, with the general similarity of style, had any memory of this sentence in "Diana," which doubtless all of us had met somewhere in the corridors of the past. The trifle is of interest, for it shows how much alike are beings such as we. Man as a race may be, indeed, "a noble animal, splendid in ashes and pompous in the grave," but he, like other products of fecund Nature, offers plentiful repetition of similar moods and features.

**NEWSPAPER PROGRESS**

NEWSPAPERS GROW BETTER in their character and their influence. This fact may lately have been obscured by the amount of criticism, most of it just, that has been passed upon certain evils in the press. Papers are proper subjects of criticism, like gas companies, insurance companies, politics, or oil trusts, and we have been among those to be as frank about our own profession as about any other. The truth remains that the American newspapers to-day have more power and use it for better ends than at any previous time. The permanence and reality of this gain depend on us. The newspapers influence us, but we also influence them. They are the air which every day we take into our systems, but also they are a product of ourselves. They will grow better if we grow better. Money will tempt them less if it becomes less of a power with all of us. Success will be less exclusively their standard if we all are guided by a brighter star. We are trying to make political standards nobler. We are trying to remove corruption from the great business enterprises that affect the welfare of us all. At present the wave of exposure seems to accompany a genuine moral uplift. If it is real, if the whole tone of our society is being raised, then this belief in better newspapers will be justified. If there is no genuine improvement in our hearts, if the outbreak of exposure is only an epidemic, then, of course, this apparent step forward of the press will prove illusive also. We are glad to be among those who believe in its reality.