

do not wish America to be the dumping-ground of commodities from abroad which have been produced under low and inhuman living standards. They do not think this is necessary in order that imports may pay what is owed to us abroad. In time, services furnished by other peoples to us will help out imports in slowly paying as much of this indebtedness as we may wish finally to exact from other peoples.

Neither does the country wish the schedules of a tariff bill to be practically written by selfish private interests at home. The quicker the system is radically changed and removed from politics altogether, the safer it will be for the Administration in power and the better it will be for the country.

## FILE THEM OFF

THE illustration of the feathered instrument which accompanies this editorial is something of a veteran. It first appeared on the cover of *The Outlook* in 1920. We wish that we could persuade some of our outdoor contemporaries to borrow this cut and run it regularly at the masthead of their angling columns.

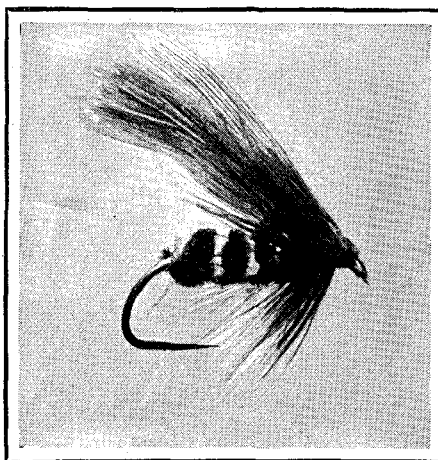
This picture was first published as part of the record of the beginning of a movement for the elimination of the barbed hook from those trout-fishing waters of the United States which still rejoice in the residence therein of *Salvelinus fontinalis*. We are glad to say that the movement has not died by any means. In fact, it appears to be growing. Evidence of this fact may be found in a letter which came to the Outlook office not long ago from the manager of one of the best-known fish and game preserves in the State of Maine. He wrote us to the effect that he believed that the adoption of the barbless hook by many members of his club had done more to improve the fishing than anything else which had been tried.

It has been our happy-go-lucky American fashion to forget that the supply of fish in a lake or stream is not inexhaustible. We do not indiscriminately slaughter the chickens in a flock, because it is quite obvious to the eye that every chicken that is wasted makes one less chicken to eat. When it comes to our fishing resources, however, we throw the simple mathematics of subtraction to the winds and resolutely refuse to take into account the equally definite reduction which is invisible to the eye.

All those who know trout are agreed that to break the protective covering of slime upon their bodies is to invite a fatal fungous disease. They are equally agreed that any damage to the gills

results in most cases in death. This is the reason why the barbless hook is a fish preservative of the first order.

In the hands of even a moderately skillful fly-fisher the barbless hook is almost as efficient an instrument as its barbed rival. If the line is kept properly taut, the number of fish lost (particularly in lake fishing) which would not have been lost from a barbed fly is negligible. Wherein, then, we may be asked, lies the advantage of the barbless variety? It is to be found in this—the barbless hook permits the careful angler to release practically any fish which he does not desire to keep without touch-



ing it with his hands. Small fish which might be seriously injured by a barbed No. 10 or even a No. 12 can be released without the slightest harm from a barbless hook of the same size.

There are still many waters in this great land of ours which are so amply stocked that there is no real excuse for fishing them with a barbed hook. The sooner the barbless hook comes into universal use, the sooner we can cease worrying lest the recreation of trout fishing be lost for our children. If your tackle dealer is not progressive enough to carry barbless hooks in stock, a small file will modernize and humanize your barbed hooks with neatness and despatch. A fly-tier's vise is a useful though not a necessary adjunct for such an operation on what ought to be regarded as the vermiform appendix of the old-fashioned hook.

## EXCLUSION FROM COLLEGE

AMERICA sifts the immigrants to her shores. She not only rejects those whom she regards as unfit, but also has decided to limit the number of admitted aliens. In doing this she is not denying her democracy. On the contrary, she does it in order to preserve her democracy.

Similarly, every college sifts the ap-

plicants for admission to its student body. The mere fact that it does so is not inconsistent with a democratic spirit; indeed, it may be even necessary for its preservation.

No college is open to all comers. No college ought to be. No college can pretend to any standing unless it requires of those who seek admission the proof of their worth.

What constitutes such proof? That depends partly on the standards and purposes of the college, partly on the people to be convinced—that is, the college authorities—and partly on circumstances.

Each student in an American college is there, or is supposed to be there, for some other purpose than acquiring knowledge. He is to be the transmitter to others of ideals of mind, spirit, and conduct. Scholarship is perhaps the most strongly emphasized of these ideals, but it is not the only one, or even the one most generally prized. A college which is known to be false to the common ideals of sportsmanship, for example, is sure to suffer no less in the esteem of other colleges, and may suffer even more in public esteem, than the college which relaxes its standards of scholarship. In this respect the American college has not the restrictive aim of the German university, but the broader aims of the universities that have flourished for centuries in England, Scotland, and Ireland.

In America, too, the authorities in each particular college have a great deal to do in determining its character. The men who conduct an American college are predominantly men who have been trained in that particular college's ideals. The result is, in spite of the general American tendency to uniformity, a stimulating and invaluable variety within the whole educational body.

While in America the tradition as to ideals and the mode of expression of them through the authorities of the colleges have been preserved through generations, the circumstances under which the higher education of the country has been carried on have been completely changed. No greater contrast can well be imagined than that between the environment of Harvard in 1636 and the environment of Harvard to-day, or that between King's College when Alexander Hamilton was a student there and the same institution, known now as Columbia University, in the hard commercial atmosphere of modern New York.

The modern American college, therefore, has a threefold problem in admitting students. It must maintain its proved standards, it must retain its own individuality, and it must prove the capacity of the students for its standards.

and for its distinctive service in accordance with the new circumstances.

In the old days, when America was but little advanced beyond the era of the pioneer and the small community, it was comparatively a simple matter to secure evidence that the applicants for admission to a college were fit to maintain its ideals. The candidate for admission could bring indorsements from those known to the college authorities and thus establish the satisfactory character of his financial standing, his mental capacity, and his moral attitude. In these latter days, however, when the old simple conditions have been supplanted by complexity and the old homogeneous communities have been displaced by a society highly heterogeneous, the old methods have not served. Today the boy's financial condition has to be assured by the presentation of a bond, just as it would have to be if he were applying for a position of trust in a corporation; and his mental capacity has to be carefully tested by a process of examination as elaborate as it is formidable. Little, however, has been done until recently to test the student's moral and personal qualifications. As a consequence, many institutions of learning, and particularly universities in large centers of population, have found that there are many individuals who have given bond and have passed examinations who are not by training or by qualities of character fitted to receive and carry on the ideals which those universities have been instituted to preserve. Those foundations of character which uphold the kind of standards that show themselves in human relationships like sport or business, and that make a college what it is in character and atmosphere, cannot be laid after the boy reaches college. They may be, and ought to be, supplemented by higher ideals and finer traits, but they themselves are laid in his early years in the family and the school. So fundamental are they that they are sometimes regarded as instincts. To ask a college to supply the student with these basic traits is to ask of it an impossible miracle at the expense of its own spirit.

With the incoming of a great alien host, America has found that many of her youth are without the fundamental training in the traditions of liberty and in her ideals which formerly were taken for granted. At the same time there are many of the youth of old American families who under the complexity of modern life have failed to receive that training from their parents or their teachers. There are many thousands of alien spirits in the bodies of native-born youth. Some of them are of native parentage; naturally, many more of

them are of foreign parentage. In those youth, however, there is often an eagerness for learning that drives them into the universities. It is one of the severest and most distressing tasks of college authorities to-day to exercise that discrimination which will keep college ideals and atmosphere pure and sound and yet not quench this eager spirit. In particular, among these alien youths—alien in spirit but not in body—are many who have their origin in eastern Europe, a majority of whom are Jews. The fact that in their endeavor to maintain their standards the wholesome discrimination exercised by college authorities may exclude a very large proportion

of these particular aliens ought not to be regarded as a reflection upon the colleges; it ought to be understood as a natural and inevitable consequence of the immigrant tide. It is one of the consequences of that tide which have been felt by the whole country. We cannot, and ought not to try to, ignore the question whether the Nation itself has not come into the peril of losing some of its own ideals through the very process of allowing, in what it supposed to be obedience to those ideals, oppressed or enslaved peoples to swarm upon its shores and thus to permit ideas born of slavery and oppression to displace the Nation's ideals themselves.

Racial and religious oppression and prejudice have no place in America, and least of all in academic environments. But the effort to maintain standards against untrained minds and spirits is not oppression or prejudice. The sort of discrimination which is alleged to have been displayed by the midshipmen of the United States Naval Academy in ostracizing a Jewish member of the graduating class is the very antithesis of the sort of discrimination that ought to be exercised by academic authorities. If the authorities truly exercise their discrimination, they will inevitably admit many Jews and foreign-born and aliens, and as inevitably exclude many youth whose ancestors have been American for generations. If such care is exercised as will preserve the spirit and ideals of a college, the problem of undergraduate ostracism will be easily solved. One of the significant facts in connection with this whole discussion is that, while newspapers, apparently ignorant of academic ideals, have been interpreting a recent resolution of the Board of Overseers of Harvard University as discrimination against the Jews, one of the members of that Board of Overseers is a Jew. The idea that Harvard University, because it is seeking to maintain its standards, is about to embark upon a career of religious intolerance and racial oppression is born of a strange and inexplicable unfamiliarity with Harvard's history, and in fact with the traditions of American universities in general.

Criticism, even though some of it may be ignorant and passionate, can perhaps serve as a warning against any abuse of academic authority; but it should not deter the colleges of this country from maintaining the highest practicable standards, not only intellectually, but morally and culturally, and in requiring of all applicants for admission proof of fitness for their part as undergraduates in carrying forward the character and ideals which are intrusted to their keeping.



HARRY L. DAVIS, GOVERNOR OF OHIO

### "DEATH BY LAW"

There was a time when the violation of almost any law of God or man was punishable with death. In the reign of Henry VIII, history tells us, 72,000 petty thieves were executed. In the course of centuries society gradually reserved this supreme penalty for the most abhorrent and atrocious offenses in the catalogue of crimes, until to-day, in practically every State where it continues, it is largely confined to cases of first-degree murder, treason, and, in some cases, rape and train robbery.

It has been estimated that in the last thirty years the American people have put to death 4,000 criminals. With that figure in mind, is it not fitting that we ask ourselves the question whether capital punishment has proved successful in the light of practical experience, and whether it is in keeping with advanced thought and our innermost conception of right and wrong?

This is the searching question which the able Governor of Ohio asks the American people. His article, which will appear in an early issue of *The Outlook*, presents a profound analysis of the situation as it exists. The conclusions which he reaches are those of a courageous humanitarian, not those of a sentimentalist.



# WHAT ITALY THINKS

## SPECIAL CORRESPONDENCE FROM ITALY

### BY CARLO BEUF

WE wonder, sometimes, why Italy, which is a nation of over forty million inhabitants, is not understood as we would wish it to be. But I am convinced that this doubt is caused by our love for our country, and when one loves one never thinks that others sufficiently appreciate the object of one's affections. Here we have somewhat the impression that you come to our country only to see our museums, our churches, and to take inspiration from the great past. I am certain, however, that this also is a mistake, and I believe that if modern Italians are less known to you than other peoples a great part of the fault is ours, who, though having merits (which were sufficiently demonstrated during the war), do not take enough pains to make ourselves understood.

To understand modern Italy it is necessary to go back to the antique. It is inevitable. Our history is so bound up with our actual life that it is impossible to understand one without studying the other a little. Therefore to talk to you of the Italians of to-day I must commence two thousand years ago! Do not take fright; I will be brief.

We have had a great history; the world has not forgotten it. The history of Rome is studied by all, from children in school to the institutes of archaeology which you have so cleverly organized. Our Renaissance is revived again in your universities and splendid museums, where patrons of art, not unworthy of their Florentine and Milanese predecessors, have collected the best they could find in our old Europe.

Rome created the type of the great modern state. Its organization is the marvel and astonishment of students of politics and statistics. (The solidity of the constitution of the Catholic Church is a proof and confirmation of this, as it is formed along the lines of the Roman Empire.) The way in which Rome governed its colonies can serve to-day as an example to England. But after the fall of the Roman Empire dark shadows gathered over Italy, shadows that seemed even darker compared with the brilliancy of the short sunset. But even in the shadow of the Middle Ages one cannot say that Italy had been exhausted by the immense effort of her conquest of the world; she lay in a drowsiness from which unexpected reawakenings proved her tenacious vitality. After, came the conquest by the barbarians and the laceration of internal wars—sad wounds which delayed for so many centuries the unification of Italy in a free state. But whenever attacked by a common enemy all united against the invader. The ineffectual effort of the German Empire in the Middle Ages to subjugate Italy consumed itself in

vain against the multifarious life of our people, and is the best example of our vitality.

If during the period of the Renaissance the internal quarrels still characterized Italy, the power of its genius flew to such heights as to renovate the glory of Athens. Her art was the greatest; the first banks were Italian, and had their branches everywhere; the Florentines were the official diplomats of all the kings and states in Europe; Venice and Genoa dominated the sea; and one of her sons signaled the end of an epoch by the discovery of the new continent. The sixteenth century is the highest point of the parabola of Italian genius, but, in spite of this, at that time general political conditions in Italy were disastrous. The French invasion succeeded the Spanish, and the political disunion of our country caused it to become the general battlefield for all. From then on was the epoch of great nations; little ones had no more *raison d'être*; and with the end of this century intellectual superiority waned. Already Germany had taken from us the supremacy in thought; France was politically consolidated into a great nation; England was making her place in history by her conquests on the sea. For two centuries no one thought of Italy except to contend for some of her lands or cities. But even during this period the torpid condition of Italy had its reawakenings that still testified to its ancient strength, and great figures like that of Galileo stand out in their epochs. The French Revolution caused violent movements here in many cities; movements which, even though they were instantly suppressed, and therefore had no immediate results, can be considered the commencement of a reawakening that was to bear fruit in the following century.

The nineteenth century was born under the Napoleonic buckler. The realm of Italy founded by the Corsican, if in reality only a parody of that which it should have been, nevertheless suggested to the Italians that something more than the walls of their cities existed and that above their own local interests there was the common cause of Italy, and that from the Alps to Sicily they all spoke the same language and belonged to the same race. From this realization the struggle for the attainment of our national aspirations began. First with the works of a few intellectuals, then the people took part, and finally the whole nation, with Mazzini, Cavour, Victor Emmanuel, and Garibaldi at its head, became free.

Now you will ask me why I have told you all these things which every one knows, or which every one at least has once known even if afterward they have

been forgotten. It is just for this latter reason that I make a brief historical summary, for to know the Italy of to-day one must not forget the Italy of yesterday. Already in this synopsis two principal characteristics stand out; one is good, the other is almost bad. The good lies in that inexhaustible vitality of our race; the bad is the excessive impetus that the Italians put in party spirit, that violence which makes them sometimes subordinate higher ideals to their factional feeling. Only by holding in mind these two distinct characteristics and their origin will a foreigner understand a great many otherwise unexplainable facts in our contemporaneous political life.

There are certain social movements which, because they are born of a common root and are similar in certain aspirations, are called by the same name in all countries, though often substantially dissimilar in different nations, for diverse reasons, historical, ethical, political, etc. So it is, for example, with Socialism. Between the Socialism of the United States and the Socialism of Italy there is an immense difference. It could not be otherwise. With us, as in France, Socialism is originally anticlerical. It is logical that it should be so; its materialistic philosophy, which is in direct opposition to the principle of any faith, and its revolutionary spirit, which is the antithesis of clerical conservatism, must inevitably clash with the Church. The encounter on the part of the new party was violent, as every neophyte is violent. Guelfism came to life again as a sustainer of the Church; and Ghibellinism, inasmuch as it is against the Church, on the side of the Socialists. As I have said, Italy is eminently an agricultural country; the peasant is profoundly religious, and because he is slow in his evolution is naturally conservative. From this came the difficulty which the new party found at the beginning of its campaign, as a contrast to the small resistance opposed by the industrial regions of the north and center. In this fact is found the explanation of the appearance of another party—the Popular party, which in a few years has succeeded in obtaining an important representation in Parliament. The Popular party, notwithstanding the Holy See's repeated declarations of neutrality, is the Catholic party, favorable to the Church, depending spiritually, if not politically, on it, which is a great deal. The Church, like so many other historical forces, once again fights its enemies with their own arms, and after studying their weak points uses them for their reconquest. As I have said, the weak point in Socialism was at the beginning in the country, but little by little the