

of contemporary civilization has an educational message different from but not inferior to that of which the spirit of ancient culture is the bearer. He argues that we should not only be able to choose between Homer and Shakespeare — which anyone can do already — but that the choice made should not influence a man's career. Now no political or literary school, no teacher or official, neither M. Painlevé nor ourselves, has or can have anything to say about that. We can conceive an excellent culture without the classics. But we must acknowledge that at present the culture that produces the fairest fruits is that which includes a knowledge of ancient thought and letters.

That is exactly what President Coolidge asserts with great fairness and respect for facts. He says that we are living in an age of science and engineering, which is perfectly true, but he adds, with a mixture of realism and idealism that lends special and spicy interest to his words, that the present world of thought, the foundations of our civilization, the guiding principles of our mental processes and conduct, are in fact derived from principles tested and formulated in the ancient world. These constitute that disinterested culture that we owe to the classics, a culture that society cannot sacrifice without spiritual loss.



#### RUSSIA RECOVERING DIPLOMATIC STATUS

A REPRESENTATIVE of the *Agence Économique et Financière* has interviewed the Russian delegates who negotiated the agreement just signed between the British and the Soviet Governments at London. He received the impression that these gentlemen were 'very clever, well aware of the difficulties with which they had to contend, and eager to overcome them, but by giving as little as possible.' Hitherto the attitude adopted by successive French Governments has barred direct negotiation with Moscow; with the result, as delegates pointed out, that French holders of Russian bonds have been completely deprived of their income from them.

The following summary of this portion of the interview is published in the *London Economic Review of the Foreign Press*.

The Soviet Government is quite ready to consider the possibility of according partial satisfaction to the holders of Russian bonds, but this question must be separated from banking debts and the debts due from one Government to the other. The Russian delegates can no more go back home and tell the Russian nation that, after the partition of land, nationalization of works, and the introduction of Socialist *étatisme*, they have agreed to an absolute recognition of debts contracted by the Imperial Governments, than could M. Herriot tell the French electors that he had agreed to the absolute cancellation of loans issued in France. It is therefore obviously a case for compromise, the suggested terms of which are reduction of the debt, abolition of the covenant to pay interest in gold, and deferment of interest for a lengthy period. The Soviet Government contemplates, simultaneously with the settlement of debts, a financial transaction which will enable them under certain guaranties to contract fresh loans for the purpose of financing their commercial and industrial operations. With regard to French property confiscated in Russia, the Russians take their stand on the Act of Nationalization, and are opposed to absolute restoration, but suggest it in the form of a long-term lease giving to the Russian Government participation in the profits of the undertaking owning the property to be restored in this form.

Shortly before it was announced that Japan and Russia had reached an agreement by which North Sakhalin is to be restored to Russian jurisdiction, the Japanese correspondent of the *London Morning Post* summarized the considerations actuating both countries in the controversy as follows: —

Japan must evacuate Sakhalin or break her word to the Allies, and she does not desire to do so without a *quid pro quo*, which, in this case, means oil concessions.

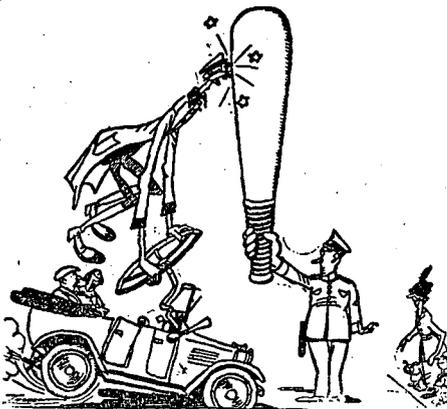
Not that Japan is in such sore need of oil, as some would suggest, for she has plenty of oil nearer home, but she desires to eliminate the possibility of concessions there to Western Powers, and so maintain her policy of a Monroe Doctrine for Eastern Asia. . . . The Soviet feels that to concede any tangible interests in Russian territory to Japan would be tantamount to giving her a lien on such territory, which would ultimately mean possession, as is practically the case in China. Japan already possesses the southern half of the island; and it is natural that she should desire to have the whole, as originally the island was hers and was acquired by Russia only through deceiving Japan into accepting the worthless Kuriles.

If Japan does not wish to share Sakhalin with Russia much less does she desire to share it with any other country. The island has valuable coal mines, timber limits, and furs. . . . The concessions for petroleum prospecting, granted to the American Sinclair Company, before Russia began negotiating with Japan, are a violation of Japan's policy of preventing further concessions to Western nations in Eastern Asia. This the Soviet has been hesitating to accept, since it is in the presence of the American company that Russia finds a sense of security. . . . Since America has

gravely offended the Japanese mind by the recent discriminatory legislation on immigration there is a tendency to curry favor with Russia.

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MINOR NOTES

A SOFIA paper publishes the following announcement: 'Certain Christians, contrary to the provisions of the ecclesiastical statute and the circulars of the Holy Synod, are using paraffin candles at religious services, and particularly at church weddings. In view of the fact that the use of candles made of impure materials in the House of God is a sin, the Holy Metropolitan has taken strict measures to prevent the use of paraffin candles at any future religious service. Christians must buy their candles in the church itself; for these candles are made of pure beeswax under the direct supervision of the ecclesiastical authorities, are cheaper, do not smoke, do not bend, and do not break.'



The Spanish Chauffeur's Nightmare

— *La Voz*, Madrid



INDIAN ORATOR. Swaraj my thought, Swaraj my dream, Swaraj my food!

INDIAN AUDITOR. Good God!

— *Illustrated Sisir*, Calcutta