

made by the boys of the A. E. F. when they encountered placards in the business houses, hotels and restaurants of France setting forth:

ENGLISH SPOKEN AMERICAN UNDERSTOOD

America's language is her own as truly as is her government. Why not let us all begin calling it AMERICAN, instead of English.

Though the language has become so peculiarly our own, and we are proud of it, it has developed much by way of expression in its untrammelled growth that bears a resemblance to long, uncombed tresses and bushy beard—picturesque, some say, but at times decidedly suggestive of neglect and slovenliness—Boston's perhaps, should not be included in this statement.

It is true, also, that our language has run so strongly to slang and fanciful and capricious expressions that it is quite possible for the accomplished in this respect to carry on conversation without the use of any of the approximately three hundred thousand words appearing in Mr. Webster's handbook, except now and then an article or conjunction. Ornamented with expletives after the style of some states, not excluding Oregon, it has, in the parlance of the street, the jibberish of an orang outang "skinned to the finest frazzle on the fag-end of fareyouwell."

However, with the feeling that America's language is her own and should be kept reasonably well groomed even in its every day labors, a current of public opinion against slovenly language ought to make itself felt. Billy Sunday when he is "giving the devil the run for his money" has probably done more for the cause of dignified language than any other man in America.

By urging that care be exercised in language it is not meant that we should employ the lilly and heliotrope expressions, but plain, pleasant, distinct and straight-forward American. We are, in fact, building a language as well as a community, a state and a nation, and it should be given that care and attention necessary to make it a language beautiful, that it may fittingly serve as an embellishment of the better citizenship of the future.

In our Americanization work, particularly among foreign-born people, we should train ourselves to speak of our language as AMERICAN.

AMERICANIZING THE INDUSTRIES

THE LARGER industrial concerns in America have gradually begun to realize that their best protection against unrest and the "red" and shaded types of radicalism lies in taking an interest in their employees, particularly those of foreign birth who have had no schooling in America.

They are trying to solve the problem in various ways; but the night school plan adopted by some seems to give promise of definite results.

This may be called patchwork and novel innovations, but while we are struggling to arouse public opinion in America in favor of a broad adult educational plan, it will look far better when we are reviewed by a future generation than a lot of other activities of an inconsequential nature for which we are accustomed to bestir ourselves in business, in politics, and in sports.

Among the subjects discussed in these industrial

night schools are various ways of earning a livelihood. The laws and regulations governing business, letter writing, politeness, the importance of neatness of dress and person are things taught, as well as the American language, federal, state and city government, and the practical utility of all the various departments of American civic affairs.

This is practical work in the making of American citizens and should be undertaken in a measure in every industry employing foreign-born people.

It is of vast importance that the immigrant arrive at an early understanding of the governmental differences between the United States and the country from which he came, and that here he be expected to acquire the qualifications of self-government. Without adequate training this is not to be expected. A kindly, helpful and thoughtful interest taken in the aliens, no matter from what country they may come, instead of an attitude of indifference and outright antagonism, will go a long way toward making them desirable citizens, whereas the opposite attitude tends to force exclusion, group isolation with its attendant results—ignorance of our liberal institutions, which in time breeds viciousness and antagonism to law and authority, exemplified in sundry isms, varying from socialism to what we have come to call "Communism"—the political weed from the Russian steppes, which is now being transplanted in American soil.

A MODERN IDEA IN BUSINESS

AMONG current news items of lesser importance appear this little story from the Metropolitan City of New York. It isn't much of a story, perhaps, but Herbert Corey thought it was and so he wrote it:

Years ago a kid quit hustling for dimes in Wallabout market and opened a place of his own. When it had grown enough that he had employees, instead of merely a hired hand, he announced that thereafter he would give forty-five per cent of his profits to them.

"You're a fool," said the old-timers in the market. "Don't do that. You'll be ruined."

Time went on and he owned a flock of piers and what-nots and still he gave forty-five per cent of his profits to his employees. And each year the old-timers came around to say: "You're a fool. Never give away money. You'll be ruined."

Now he's the biggest man in Wallabout market. But it isn't likely the old-timers have changed their opinions.

By some stretch of imagination this "kid" had evidently figured that it was good business to have his helpers feel that they were working for their own interest, beyond the point of the wages they were getting. Perhaps he took the Golden Rule literally and applied it in practice, believing it right, and figured that right would prevail. Anyway, Corey says, he has become the biggest man in Wallabout market. It didn't ruin him, however, as his competitors predicted.

Some people who are paying their employees poorly and complain that they take no interest in the business, might try the "kid's" system for a while and see how it works.

Japanese Buddhism is evidently becoming of secondary importance to Japanese commercialism, judging by the recent decision by the Tokio municipal authorities who have ruled that the land in the central part of the city which before the earthquake of 1923 was occupied by Buddha temples