

land and England, one in 1,800; and those of "Free America," one in 285. But think how rich our railway kings become, and how many of their daughters can marry foreign noblemen and pay off their gambling debts. Also, how easily they can elect (nominate) U. S. Senators and Congressmen who will vote against laws compelling adoption of safety appliances that cost money, and will recommend appointment of railroad attorneys to United States judgeships.

"These hoggish gas companies make me tired; they are absolutely ruining business. Why, when they sold gas at five cents a month for lamps and fifty for stoves, I could rent my five-hundred-dollar houses for twenty a month. Then they advanced the price to ten for lamps and a dollar for stoves, and I could only get fifteen a month rent. Now they have run it up to twenty cents for lamps and a dollar and a half for stoves, and people are moving away, so I am glad to get ten a month. And this natural gas costs them almost nothing! It is a shame!" Such is the plaint of the robber that takes all that is left.

"Some people," said the timid man, "are criminally reckless. Now the fellow who jumps on a moving train is a fool." "Well," replied the clumsy man, "if he's not a fool, he feels like one when the woman who owns the train glares at him."—Philadelphia Ledger.

Little Tommy Ray quarreled with his sister, and would not kiss and be friends. His aunt said: "Oh, don't you remember what papa read at family prayers this morning, that we were to forgive seventy times seven?" "Yes," replied Tommy, "but I tickerlarly noticed it was to your brother, not sister."—Woman's Journal.

A new definition of friend was given by a schoolboy the other day. Here it is: "A friend is a person who knows all about you and likes you just the same."—Higginsville (Mo.) Advance.

"Can't see why you're so smitten with her."

"Why, because she's so deucedly pretty."

"Beauty's only skin deep."

"Well, great Scott! I'm no cannibal. That's deep enough for me!"—Cleveland Leader.

BOOKS

THE WORDS OF GARRISON.

The Words of Garrison. A Centennial Selection (1805-1905) of Characteristic Sentiments from the Writings of William Lloyd Garrison. With a biographical sketch, list of portraits, bibliography and Chronology. Boston and New York: Houghton, Mifflin & Company. Price, \$1.25. Sold by The Public Publishing Co., Chicago.

One hundred years ago this country was cursed with the blight of chattel slavery. "People of color," men, women and children, were sold on the auction block, as if they were mere cattle. One hundred years ago on the 10th of next December, was born the man who was destined to begin, single-handed and against fearful odds, the fight to free those "people of color." It is hard to imagine the tremendous opposition William Lloyd Garrison encountered when he openly and unequivocally avowed himself in favor of "immediate and unconditional emancipation"—opposition which many times threatened his life and the lives of his fellow workers. But these noble men and women were undaunted by threats or mobs, and quietly but persistently persevered until the Negroes were freed from that "sum of all villainies"—chattel slavery. It is eminently fitting, therefore, that Mr. Garrison's sons should have issued a book containing copious extracts from his writings, a short biographical sketch, together with a bibliography and chronology. The sketch occupies but 50 pages, but it tells the story in a graphic and interesting manner which allows no pause until the end is reached.

The extracts from Mr. Garrison's writings are remarkable as being applicable not only to his time, but to our own as well. Among so many, it is difficult to choose a few; but the following may serve to show what an insight this great reformer had into fundamental principles. The preface explains that "the selection has not been designed to set forth the beauties of a writer who had little leisure or motive for rhetorical polish, and was always more concerned with contents than with style; or of a speaker who, as he used to say, 'never aimed to bring the house down, but to bring it up.'" Yet there is a force and terseness, as well as earnestness in all these selections which would have been weakened had they been polished as some hypercritical literary critics might have wished them to be.

"My country is the world; my countrymen are all mankind," is the first selection, the keynote to those which follow.

"I know that the cause of my enslaved countrymen cannot possibly be

injured by my advocacy of the rights of all men, or by my opposition to all tyranny."

"I have been derisively called a 'Woman's Rights Man.' I know no such distinction. I claim to be a Human's Rights Man; and wherever there is a human being, I see God-given rights inherent in that being, whatever may be the sex or complexion."

"I am accused of using hard language. I admit the charge. I have not been able to find a soft word to describe villainy, or to identify the perpetrator of it."

"The one distinction and emphatic lesson which I shall teach my children is, to take nothing upon mere authority—to dare to differ in opinion from their father and from all the world—to understand, as clearly as possible, what can be said against or in favor of, any doctrine or practice, and then to accept or reject it according to their own convictions of duty."

Those who advocate the "strenuous life," and believe in war and preparations for war, would do well to ponder the following declaration of sentiments written by Mr. Garrison for the Non-Resistance society, founded in Boston in September, 1838: "We register our testimony not only against all wars, whether offensive or defensive, but all preparations for war; against every naval ship, every arsenal, every fortification; against the militia system and a standing army; against all military chieftains and soldiers; against all monuments commemorative of victory over a fallen foe, all trophies won in battle, all celebrations in honor of military or naval exploits; against all appropriations for the defense of a nation by force and arms, on the part of any legislative body; against every edict of government requiring of its subjects military service. Hence we deem it unlawful to bear arms, or to hold a military office."

Mr. Garrison was as liberal in his religious views as he was uncompromising in his denunciation of wrong. Notice the following:

"A belief in Jesus is no evidence of Goodness."

"The right of every man to worship God according to the dictates of his own conscience is inherent, inalienable, self-evident."

Mr. Garrison was an absolute free trader, and avows himself to be such, "even to the extent of desiring the abolition of all custom houses, as now constituted, throughout the world."

On the question of universal suffrage he says: "The people may err—they often do; they may be badly deceived—they often are; but the people as such are never willfully deceived, nor are they hostile to their own interests. They may be deceived, but

they will by and by understand the deceptions and deal with the deceivers; but you cannot possibly have a broader basis for any government than that which includes all the people, with all their rights in their hands, and with equal power to maintain their rights."

He vigorously opposed the exclusion of the Chinese, on the ground that they are "our fellow men" who "are entitled to every consideration that our common humanity may justly claim."

He believed in a thorough discussion of all questions, and hated sham or pretense or narrowness. Of free speech, he says: "Who shall presume to say to another, in regard to the examination of any creed, book, ordinance, day or form of government,—of anything natural or reputedly miraculous,—'Thus far shalt thou go, and no farther'?"

Mr. Garrison was fortunate in being able to see the success of the cause to which he had devoted the greater part of his life. From being carried through the streets of Boston with a halter around his neck, he came to be respected and revered as one of the saviors of mankind. On the very spot where he was mobbed half a century or more ago, there stands a monument erected to his memory. His faith in his righteous cause was justified. Friends of freedom can do no better than not only to celebrate the 10th of next December, but also to honor his memory by devoting themselves, as far as it is possible, to freeing their fellow men from their present industrial bondage, and thus continuing the work of William Lloyd Garrison and his fellow abolitionists.

FLORENCE A. BURLEIGH

JEFFERSON'S LIFE AND WRITINGS.

The Life and Writings of Thomas Jefferson. Including all of his important Utterances on Public Questions. Compiled from State Papers and from his Private Correspondence. By S. E. Forman, Ph. D., Johns Hopkins. Second edition. Indianapolis: The Bobbs-Merrill Company. Price \$2.50 Postpaid. Sold by The Public Publishing Co., Chicago.

The need for a brief biography of the great father of American democracy, from a competent and sympathetic pen, has been met by Dr. Forman, whose excellent biographical essay with Jeffersonian quotations is in its second edition. It is to be regretted that the essay, 132 pages in length, was not divided into distinct chapters instead of being only typographically relieved with occasional head lines; but in other respects both the typographical and the literary work are entirely satisfactory.

An idea of the author's attitude may be got from his comment upon the Declaration of Independence, of which

he says that it "has been severely criticised both for its style and for the principles it enunciates, but its place among the great papers of history is secure and criticism of it is becoming idle and uninteresting." His fairness toward Hamilton, Jefferson's great adversary, is exemplified by his comment upon Hamilton's revolt from the efforts of his own party to put Burr into the Presidential office to which Jefferson had been elected, as it afterwards put Marshall into the judicial office to which Jefferson had been chosen to make the appointment. "To his eternal honor," the author writes, "Jefferson's great rival refused to lend his countenance to a scheme to defeat the will of the people, and bitterly as he hated and distrusted Jefferson he believed him justly entitled to the office of President."

Dr. Forman's book is especially valuable for its collection of quotations from Jefferson's public and private writings. These are judiciously selected and seem to cover the whole range of Jefferson's expressed thought, and they are conveniently arranged alphabetically for reference. Many of these utterances are of course obsolete in their original application, but they embody principles that are vital at all times.

One of them, which is as vital to-day as ever, in application as well as in principle, refers to public debts. Jefferson was opposed to permanent public debts. It was his belief that a government can always borrow on reasonable interest from its own citizens, and at the same time guard against piling up debt burdens. If it will observe the fundamental rule "never to borrow a dollar without laying a tax in the same instant for paying the interest annually, and the principal within a given term, and to consider that tax as pledged to the creditors on the public faith."

His fears of the Federal judiciary that this body, "like gravity, with noiseless foot and unalarming advance, gaining ground step by step and holding what it gains," would engulf the reserved sovereignty of the States in the delegated sovereignty of the nation, having come true, the reasons for those prophetic fears are interesting: "They are construing our Constitution from a coordination of a general and special government to a general and supreme one alone. . . . After 20 years' confirmation of the federated system by the voice of the people, declared through the medium of election, we find the judiciary on every occasion still drawing us into consolidation. . . . Our judges are as noisest as other men at, and no more so. They have with others the same passions for party, for power and the privilege of their corps. Their maxims, 'it is the office of a good judge to enlarge his jurisdiction,' and their power is more dangerous, as they are

in office for life and not responsible as the other functionaries are to the elective control. . . . When the legislative or executive functionaries act unconstitutionally they are responsible to the people in their elective capacity."

Jefferson's notions of methods regarding the land question were crude enough, as indeed in his day they might well have been; but his perception of true principles was perfectly clear. "The earth," he wrote, "is given a common stock for man to labor and live on. If for the encouragement of industry we allow it to be appropriated, we must take care that other employment be provided to those excluded from the appropriation. If we do not, the fundamental right to labor the earth returns to the unemployed."

His democratic attitude toward slavery was unconcealed. "I tremble for my country," he wrote in his "Notes on Virginia," "when I reflect that God is just." Not only did he view this evil with prophetic eye, but he saw that slavery was demoralizing to enslaver as well as enslaved, for in the same Notes he denounced "the whole commerce between master and slave" as "a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part and degrading submission on the other." These were his early sentiments on Negro slavery, but as late as 1814 he wrote: "Time has only served to give them strong root. The love of justice and the love of country plead equally the cause of these people, and it is a moral reproach to us that they should have pleaded it so long in vain."

These quotations have been gathered by Dr. Forman from many costly volumes through which they are scattered, and both the author and his publishers have rendered a good service by bringing them, through a well-constructed volume so inexpensive as the one before us, within general reach.

PILLARS OF THE TEMPLE.

Pillars of the Temple. By Minot J. Savage. Boston: American Unitarian Association. Price, 90 cents net.

When Robert Collyer was the minister of Unity Church, Chicago, he conceived a course of eight sermons on his religious faith, which he outlined as, "The God We Worship, The Christ We Love, The Heaven We Hope For, The Hell We Fear, The Bible We Accept, The Divine Inspiration, The Salvation We Believe In, and The Church We Belong To." But Dr. Collyer's good intentions never got beyond the skeleton outlines of his notebook until, at his request, Minot J. Savage put flesh upon the skeleton and breathed life into it.

In these sermons God is described, upon the basis of modern scientific demonstrations, as boundless Power, one Power, whose manifestations are orderly and are expressive of intelligence like our own, and which is always