

do something for "charity." It is then that the "vulgar" class is regaled with descriptions of diamonds magnificent, of pearls superb, of the velvet's sheeny folds, of priceless laces old and rare. The gaping crowd do not see under the gaudy tinsel flaunted in imitation of the corrupt and licentious court of Versailles, its deeper significance. Admiration and representation in this form is but a glorification of the evil itself.

Is it not a horrid phantasm that presents itself in a survey of our social structure? With all the achievements of science, with all the blessings that could come from sources inexhaustible, we see a marvelous dislocation; we see thousands eager and anxious to take a part in the world's activity; we see our fellow beings denied this privilege; we see thousands pressed down to a level of hopeless and despairing helplessness and suffering for the very necessities of life. And why is it? We have turned away from Love and Truth and Justice. We have denied God.

When will these waters subside? When may the dove of divine peace find a resting place for her feet? When may we see the glory of the Creator in the affairs of men?

The divine economy includes and enfolds every living creature. The spiritual abode of man is not a place beyond the stars, a shadowy, vapory somewhere. Heaven is a state or condition of the soul. Heaven is within and not without. God's kingdom on earth has form and expression in man's obedience to the harmony of divine law. Clothed for a brief span in natural form, mankind has been provided with every element essential for his material needs, and by the reign of Justice everyone may participate in the divine bounty. How may society obey the great mandate and the rule of life? Restore to society that which has been wrested from it—the right of use of the earth. Parchments giving title to private ownership of what is a natural birthright of all, are but a monstrous mockery and overruling of God's will. Conceived in wickedness, the private appropriation of the great storehouse of man has brought forth its awful punishments through all time.

The American people, by establishing an economic system which comprehended the abolition of every form of taxation until land values alone furnished an ever-increasing fund for the administration of government, would take the first step in the lighting of a beacon whose rays of liberty and jus-

tice would illuminate the world. That would be the first upward look at God. The benign influence of thus observing God's law would, in the social advance, lift other nations to the same plane of moral greatness, to follow the lead of the western world in the crusade of righteousness. Then will these turbid waters subside. Then will the dove find a rest for her feet. Mankind will see more clearly as each generation comes and goes, until Love reigns supreme in his nature, and he can turn to his Creator and say in truth and understanding: "It is well with my soul."

JAMES A. WARREN.

#### THE NEW STENOGRAPHER.

I have a new stenographer—she came to work to-day.

She told me that she wrote the latest system.

Two hundred words a minute seemed to her, she said, like play.

And word for word at that—she never missed 'em!

I gave her some dictation—a letter to a man—

And this, as I remember it, was how the letter ran:

"Dear Sir: I have your favor, and in reply would state

That I accept the offer in yours of recent date.

I wish to say, however, that under no condition

Can I afford to think of your free lance proposition.

I shall begin to-morrow to turn the matter out;

The copy will be ready by August 10th, about.

Material of this nature should not be rushed unduly.

Thanking you for your favor, I am, yours, very truly."

She took it down in shorthand with apparent ease and grace;

She didn't call me back all in a flurry.

Thought I: "At last I have a girl worth keeping 'round the place;"

Then said: "Now write it out—you needn't hurry."

The typewriter she tackled—now and then she struck a key,

And after thirty minutes this is what she handed me:

"Dear sir, I have the Feever, and in a Plie I Sit

And I except the Offer as you Have reasoned it..

I wish to see however That under any condition

can I for to Think of a free lunch Preposishun?

I Shall be in tomorrow To., turn the mother out,

The cap will be red and Will costt, \$10, about.

Mateertul of this nation should not rust N. Dooley,

Thinking you have the Feever I am Yours very Truely."

—Milwaukee Sentinel.

A lady in San Francisco engaged a Chinese cook. When the Celestial came,

she asked him his name. "My name," said the Chinaman, smiling. "Is Wang Hang Ho." "Oh, I can't remember all that," said the lady. "I will call you John." John smiled all over and asked: "What your namee?" "My name is Mrs. Melville Landon." "Me no memble all that," said John. "Chinaman he no savey Mrs. Membul London. I call you Tommy."—Watchman.

Quoth Tommy: "Why's the Winter wind Called 'rude' I'd like to know."

"Perhaps," said little Bess, "It is Because it whistles so."

—Philadelphia Ledger.

#### BOOKS

##### THE ANCIENT LOWLY.

Few realize until their attention is called to the fact, how superficial are the written histories of nations. These histories tell almost nothing of the thoughts, doings and life of the great majority of the peoples about which they are written. Historians have almost invariably been aristocratic in sympathy, with eyes fixed on kings, princes, lords, rulers, and the rich. When an exception comes, like the great Mommsen, who recently passed away, he can only constantly regret that predecessors have told so little of the democratic movements in that ancient past which he tried to make clear to us. And Dr. Drumann came to the point at once when he said: "One searches in vain for satisfactory intelligence regarding the producing class." In other words, the histories and records have ignored those who in all ages have been most worth knowing—the men who have really kept the world going, the true workers, the producers. In all the distant past they were despised—made of no account by the rulers and soldiers for whom they labored. And the historians simply followed the same trend.

Why was it so? Why did the masses lie dumb? Most students of history and sociology will doubtless reply that it was necessarily and best so—that the people needed the domination and guidance and protection and thought of their ruling class. Certain glimpses we get disprove this. The people showed that at times they could act for themselves. Why did they not steadily claim and enforce their rights? Was it the mere incubus of custom and conservatism? Was it unhappy disunion when any impulse to freedom came? Was it the united, unscrupulous force of the men in power?

No closer answer can even now be found when we look at the modern world. We see almost the same condition to-day. Why do the masses of England permit themselves to be dominated by a comparatively small class of landlords? Why is Ireland landless, with land enough for millions more? Why do the peasants of Sicily go on

living on nothing? Why is all Europe overcrowded, overtaxed, overworked, for the splendid few who pass their time, as the old Roman nobles did, between the social seasons of the cities and the baths? Why do the workmen of America permit conditions to continue by which the wealth they produce centers in Wall street and Fifth avenue? These questions are as hard to answer to-day as it is to account for the subservency of the ancient lowly, about whom we know so little.

Perhaps a fuller study of the history of the working classes in ancient times would help to solve the problem, or would at least teach some useful lessons. For the people have had a history as well as the princes. To tell this history, so far as it can be delved out of ancient records and inscriptions, has been the task of the author of a book which deserves wide reading and earnest study ("The Ancient Lowly, a History of the Ancient Working People," by C. Osborne Ward. Purdy Publishing company, Chicago, \$2.50).

If the book should have no other effect than to instruct and influence the writers of ancient history for schools, it would serve a most useful purpose. The histories of Greece and Rome that are studied in the schools almost invariably belittle, or misinterpret, or ignore, the episodes that were evident struggles of the masses of producers against their oppressors.

The great struggle of Spartacus, for example, could hardly be dealt with in the usual superficial fashion by anyone who had read the chapter on his magnificent uprising as told in this book. Here we are able to see what gave strength to his movement, and made it far more than the outburst of a group of bold gladiators. We can see that, like the rash conspiracy of Catiline and the close-following collapse of the government with the almost necessary dictatorship of Caesar, it was the fruit of the failure to heed the warnings and reforms of the Gracchi. Spartacus became the champion of the oppressed working classes and labor unions of Italy, and but for the jealousies that followed the successes of the revolutionists, the subsequent course of Roman history might have been quite different.

Mr. Ward's task was one of great difficulty, and he has deserved the sincere thanks of all readers who recognize the struggle for freedom and for equal rights as the supreme problem of the historian. His book attempts to cover the period from the earliest times to the adoption of Christianity by Constantine. He has spared no pains to find out all the facts from all available sources that would throw light on these early centuries, and this is the chief value of the work. His reasonings may not be always acceptable, and his conclusions may be at times forced. He seems not to have sufficient faith in the ethics of real

democracy. But he has told a great number of most valuable facts, which he has been careful to back up by foot-note references.

The book is interesting from the sheer force of its facts. The writer is by no means a gifted narrator. He repeats himself, and does not always tell things in order. Sometimes he is guilty of an inversion that seems like ignorance; as when, speaking of the gladiatorial games, he says: "Commodus upheld them, Domitian extended them"—as if he did not know that Domitian lived a hundred years before Commodus. But the style is in the main earnest, plain and satisfactory.

Whatever fault may be found with the book, however this or that critic may object to the author's opinions, no one can deny the value and importance of the work. It deserves better proof-reading and better printing and binding. The foot-notes are here and there hardly legible. But the main body of the text is in fairly clear type, and no one should complain at paying the price for these 650 pages as they are.

J. H. DILLARD.

#### THE GERMAN STRUGGLE FOR LIBERTY.

Poultney Bigelow, school-boy chum of the Emperor of Germany through an accident of association, but radical democrat by deliberate choice, tells in the third volume of his "History of the German Struggle for Liberty" (New York and London: Harper & Bros. Price, \$2.25 net) of the stirrings of democracy in the womb of the German nation during those pregnant years from Waterloo to '48.

To read this volume is to understand, without further explanation, why the Emperor and Mr. Bigelow are not the chums they were when there were two lives between the one and his crown, and the other had not yet begun to write democratic history. Yet there is nothing of obtrusive partisanship about Mr. Bigelow's work. The book fully justifies his description of its contents when in the preface he writes: "We are not here to apologize for democracy, much less to glorify monarchy. We have in view nothing more ambitious than to explain, as well as we can, how a most loyal, monarchical, thrifty and peaceful people could in the short time of which this volume treats become so infuriated as to assist in shaking the foundations of nearly every European throne, of driving the late Emperor William to seek refuge in a foreign country, and of compelling the ruling Hohenzollern to take off his hat to the Berlin mob."

The author's apology for telling much of this story in biographical form will be cordially accepted by every reader of the book; for, instead of a lifeless chronicle of the automatic movements of official marionettes, it thus

becomes a vital narrative of the daily doings of real folks—a story of the heartbeats of a people. Conspicuous among these biographies is that of Friedrich Ludwig Jahn—"Turnvater Jahn," or, "as we might say, the tourney father,"—whose work and martyrdom Mr. Bigelow credits with giving impulse to the German sentiment that precipitated the revolution of 1848.

Fritz Reuter, Carl Sand, Kossuth, Mazzini, Strauss, Robert Blum, Lasalle and Heinrich Simon, are among the other characters whose life story enters into the great struggle that Mr. Bigelow describes. It is to be regretted that Mr. Bigelow could not have done the same justice to the much maligned memory of Thomas Paine that he has done to these Germans: but, unhappily, in a gratuitous mention of this American patriot he adopts the estimate of the enemies of democracy. His references to Henry George are conceived in a better spirit.

One of the most interesting episodes the author narrates is the free trade revolution of 1818—over a quarter of a century before Cobden's triumph in England—which freed the Prussian states from the exasperating commercial tariffs that separated their people; and Americans will be especially interested in the explanation of German migration to the United States from what is, to them, as a rule, the novel viewpoint of emigration. Most of our appreciation of this subject is from the viewpoint of immigration.

#### BOOKS RECEIVED.

—"The Foundation of all Reform. A Guide to Health, Wealth and Freedom. A popular treatise on the diet question." By Otto Carque. Chicago: Kosmos Publishing Co., 765 N. Clark St.; London: L. N. Towler & Co., 7 Imperial Arcade, Ludgate Circus. This little book is a plea for fruit diet, and is scientific in method.

—"The Guide to Immortality; or the Child's First Lesson in Spiritual Science." By Dr. Georjean Miller. Girard, Kan., Press of Appeal to Reason.

#### PAMPHLETS.

Dr. Edwin Taylor Shelly, of Atchison, a leading old-school physician of north-eastern Kansas, who gratuitously distributes to his obstetric patients a sensible little pamphlet of "Suggestions for the Expectant Mother," takes occasion therein to criticize the common notion that birthmarks are caused by nervous shocks to mothers. There is no connection whatever, he writes, "between the nervous system of the mother and that of her unborn child, and the mother can therefore transmit no nervous shock to the child."

In anticipation of the return to hard times, and especially as a reply to the criticism that it is due to trades unionism, the Chicago Federation of Labor has issued a symposium (price, 10 cents) on "The Cause of Industrial Panics." This pamphlet, prepared under the supervision of a committee composed of T. P. Quinn, R. G. Wall and C. V. Peterson, contains portraits of Samuel Gompers, president of the American Federation of Labor, and Mr. G. Schardt, president of the Chicago Federation of Labor, and its contributors are Samuel Gompers, James Duncan, Henry D. Lloyd, Frank K. Foster, Sir Charles Dilke, Ernest H. Crosby, Lawson Purdy, Lyman J. Gage, E. W. Bemis, Kler Hardy, Louis F. Post, George Francis Train, Wm. Lloyd Garrison, John Burns, Eugene V. Debs, Lucien Saniel,