

But, when he was grinnin' most,  
That's the time he was the worst,  
And every grin would cost the foorce a  
And a hundred min.

We was told he went away to cure his  
t'roat;

That he had to go a long way on a boat;  
But it wasn't for his healt',

That he took away the wealt';  
Yez may t'ink so, but if I do, I'm a goat.

Now I hear he wants to git to be receiver;  
Wid his nose up in the air like a retriever  
He is huntin' rottin banks,  
An' he's workin' all his cranks  
To make Eckeis or Yer Anner a believer.

Yez can trust him if yez want to, but I  
wouldn't;

And the more I think, the more I think you  
shouldn't.

Sure, he wouldn't leave a penny  
Not for you, nor yit for any  
Other decent fellie; 'cause he really  
couldn't.

Not that I would like to see the fellie hurt,  
But I wouldn't like to see you lose your  
shirt;

If you try to use him fair,  
He will t'row yu in de air;  
He will surely do his best to do you dirt.

WESTERN STARR.

He—Vat guntry you tink I vos born  
in, eh?

She—Why, Germany, I should say.

He—Ach! You must pe von of dose  
mindt readers!—Cleveland Recorder.

"The cars are not so crowded now in  
the mornings," said the first West Phila-  
delphian.

"Think not?" replied the other.

"No, indeed! Why, I had a whole strap  
to myself coming in this morning.—  
Philadelphia Ledger.

BOOKS

THE STORY OF NEW ZEALAND—A  
BOOK WORTH STUDYING.

The practical value of the study of  
other histories lies in seeing how not  
to do things; the value of the study  
of New Zealand history lies in seeing  
how we may have to do things our-  
selves some day. No study at the  
present time in America would be  
more useful than the study of the his-  
tory of these islands, which lie as  
vaguely in our minds as they do in  
the broad Pacific. We know they are  
out there somewhere, some thousands  
of miles from something. But their  
exact location, their size, their his-  
tory, their civilization, most of us  
know only in the vaguest way. And  
yet it is hardly a reckless prophecy  
to say that the United States will do  
well if in 50 years they reach the pres-  
ent civilization of New Zealand.

Of far more value to us at the pres-  
ent moment than the history of  
Greece, Rome, the Middle Ages, or  
even of England, is the study of the  
story of this comparatively young

English colony. If anyone be inclined  
to think this statement an exaggera-  
tion, let him reckon first some of the  
problems which are making us sick,  
and then let him look into this new  
work of Prof. Frank Parsons—the  
Story of New Zealand, edited and pub-  
lished by C. F. Taylor, Philadelphia,  
\$3. In this will be seen how many ex-  
periments New Zealand has made,  
how much real work she has done,  
how far she has progressed toward the  
solution of the very problems which  
are confronting us. Certainly, as in  
all histories, we shall see failures and  
mistakes, but in spite of these we shall  
be compelled to confess that of all  
governments, ancient or modern, hers  
has accomplished most in the way of  
justice, most in heading off the va-  
rious systems of privilege and monop-  
oly whereby the distribution of wealth  
is made most uneven.

If any one wishes to see in a general  
way the progress made, let him turn  
to the comparative table on page 504.  
There is too much to permit of begin-  
ning to enter into details. The book  
is very complete, containing in its 840  
pages what seems to be a total of  
available information. Indeed, one  
feels almost like saying it is over-  
whelmingly complete; for there is  
some apparently useless repetition, as,  
for example, where the author takes  
so much pains in several places to  
make clear that New Zealand has not  
adopted a full single tax, as proposed  
by Henry George. That she has gone  
considerable way in this direction,  
especially as to the local option in  
taxation, he is also careful to record.

The work is especially valuable as a  
book of reference, and it is well that  
a good index is provided. There are  
two maps, and many illustrations, pic-  
tures of places and of men famous in  
the history of the colony.

J. H. DILLARD.

BOOKS RECEIVED.

—Unionism and Socialism, a pamphlet by  
Eugene V. Debs. Terre Haute, Ind.: Stand-  
ard Publishing company.

—From the Old Faith to the New. An in-  
teresting story of religious experience told  
in smooth verse. By George Lowe, Buffalo,  
N. Y.: The author.

—The Impending Crisis, or Prosperity  
Analyzed. By George Whitchello. New  
York and Washington: Neale Publishing  
company. Price \$1. To be reviewed.

PAMPHLETS.

A collection of opinions by the Bench  
and Bar of Illinois on the subject of equal  
suffrage has been issued with an intro-  
duction by Catherine Waugh McCullough,  
and is for sale (4 copies for 10 cents) by  
Mrs. Mary Darrow O'Conor, treasurer, 6036  
Jefferson avenue, Chicago. These opinions  
were expressed in response to letters sent  
to lawyers and judges who might be sup-  
posed to be the most conservative. An  
overwhelming majority declare in favor  
of extending the suffrage to women. Few  
of the minority give any reasons for op-  
posing. One of these confesses that he has  
no reason but is governed altogether by  
sentiment and prejudice. Those that do  
give reasons are either consistently op-  
posed to suffrage even for men except of  
their own class, or are unintentionally  
funny.

The fifth of the Church Club Tracts

(New York: Edwin S. Gorham), read be-  
fore the Church club of New York, bears  
the title of "Thoughts on the Nature and  
Limitations of Episcopal Authority." It is  
by the Rev. William J. Seabury, D. D., pro-  
fessor of ecclesiastical polity and law in  
the General Theological Seminary. Dr.  
Seabury's paper accords to bishops the  
place officially of the apostles, which lim-  
its their power by the duty of obedience  
to the laws of God, the duty of confining  
their official acts to matters of spiritual  
as distinguished from civil concern, the  
duty of subordination of individual bish-  
ops to the will of the whole body of bish-  
ops, the duty of consulting inferiors in  
spiritual office and the laity, and the duty  
of observing diocesan functions. As to  
the temporal concern of the Church, Dr.  
Seabury holds it to be "none the less a  
society of men because it is a spiritual  
society," and that therein "it differs not  
in principle from any other society which  
under civil sanction may exist for other  
than spiritual ends." He infers, conse-  
quently, that "distinctions of office ex-  
isting for spiritual purposes do not hinder  
the essentially equal rights of all in the  
regulation of temporal concerns."

PERIODICALS.

"John Milton sold his Paradise Lost on  
the installment plan," says the American  
Church Sunday School Magazine; "he re-  
ceived £5 down, and a promise of two more  
payments of £5 each if two editions were  
sold. Now one of our millionaire col-  
orists offers a quarter of a million of dollars for  
the MS. of the poem." The very small  
price Milton got is not at all pecu-  
liar or remarkable. If Paradise Lost  
were published to-day the chances are that  
it would not bring in more. Unless the  
author were already famous he would have  
to publish it himself, and would probably  
not sell enough copies to pay for the print-  
ing. J. H. D.

In a leading editorial, which is strong in  
its very temperateness, the Springfield Re-  
publican tells the truth of the origin of the  
Colorado troubles. It is the same old story  
—monopolists, by methods "best known to  
themselves," resisting any effort to abridge  
their power. "Then mine owners," says  
the editorial, "were the original aggressors  
and the first to appeal to the rule of law-  
less power. The people of Colorado by a  
large majority had voted in favor of apply-  
ing the eight-hour day law to the mining  
industry, and the mine owners, by methods  
best known to themselves, brought the  
legislature to ignore and defy the expressed  
will of the people in refusing to make the  
enactment called for. That was the be-  
ginning of the trouble." J. H. D.

Emil Reich, who has been writing so  
much recently on the subject of European  
politics and international relations, is tell-  
ing many interesting facts, but he seems  
not to be emancipated from the hoary faith  
in might and materialism. He does not see  
that mere intellectuality is but a higher  
form of materialism. Thus, in a recent ar-  
ticle in the Fortnightly Review, he dwells  
upon "the greatest force which is working  
for the future welfare of Germany—her in-  
tellectuality." He then proceeds to show  
the results of this intellectuality in the  
perfection of various scientific methods.  
But—is science the greatest force in the  
welfare of any nation, or is it still true, as  
was once said, that primarily it is right-  
eousness that exalteth a nation? Is there  
not always something back of and greater  
than, intellectuality? J. H. D.

Speaking of the bad influence of bad nov-  
els, the London Academy, which is good au-  
thority on such subjects, comes to the sup-  
port of those who are lamenting the low  
taste of the majority of modern readers.  
"The amount of time," says the writer,  
"spent by hundreds of thousands of read-  
ers in the reading of novels passes com-  
putation, and there are very many whose  
whole outlook on life is based upon fiction.  
It is not probable, scarcely believable, that  
such an influence can be wholesome. It  
might become so, of course, were our pre-  
sent-day works of fiction true to life and  
human nature, but as matters stand it is  
a deplorable fact that the vast majority of  
readers in this country devote themselves  
to fiction and newspapers, neither very  
safe guides to a knowledge of truth." But,  
as we have said before, such critics must