

## A TWISTER.

Said the Democratic Gold Plank,  
In the watches of the night:  
"I'm the hole inside the doughnut  
If you think it out aright.

"For you surely can't deny it  
When you get right down to biz,  
It's the presence of my absence,  
Makes the platform what it is."  
—McLanburgh, in New York Sun.

"If Washington was alive to-day do you think he would be elected president?"

"I do not."

"Not enough of a politician, eh?"

"That isn't the reason."

"What then?"

"He'd be too old."—Cleveland Plain Dealer.

Out of the Democratic conventions in St. Louis came nominations for president and vice president without anyone threatening to bolt, beyond the candidate for president.—Sioux Falls Journal.

Ask your lawyer friend who don't believe in unions if he isn't a member of the Bar Association. Then hear him stammer.—Poinf (Tex.) Password.

## BOOKS

## G. W. E. RUSSELL'S MATTHEW ARNOLD—A STUDY OF CRITICISM AND CULTURE.

Matthew Arnold expressed the wish that no biography of himself should be written, and so the writers have had to get around this desire as best they might. Two volumes of his letters have been published, and several volumes of criticism. Mr. Russell's book (Matthew Arnold, Charles Scribner's Sons, New York, \$1) is a series of essays, bearing the titles Method, Education, Society, Conduct, Theology, the whole making a pretty complete account of Matthew Arnold's work and influence. The appearance of the book is attractive, the type is excellent, and there are 17 very satisfactory illustrations. These illustrations are partly of places intimately connected with Arnold's life, and yet there is not a word in the text to show the connection. In fact there is next to nothing of external biography in the book.

This fact detracts much from the interest of the volume, and probably accounts for the feeling of partial disappointment with which it has been received. For Mr. Russell has often shown himself to be a most entertaining author, and readers had a right to expect from him on such a subject a more lively book than the present treatment can be claimed to be.

It may be that some of the disappoint-

ment is due to the fact that so much was expected of Mr. Russell, and his critics must after all confess that his dealing with the main lines of Matthew Arnold's thought and work shows an intimacy of acquaintance and appreciation which few could have equaled. The book is therefore well worth owning and reading.

Matthew Arnold was born in 1822, was educated at Rugby and Oxford, spent most of his active life as Inspector of schools, and died in 1888. It was natural that the sons of his father, England's most celebrated schoolmaster, should be connected with education. Matthew, the eldest, and Edward, the third son, were inspectors; Thomas, the second son, father of Mrs. Humphry Ward, was professor in University college, Dublin; the fourth son, William, was director of public instruction in one of the provinces of India.

Matthew Arnold did great work in four lines—in education, in poetry, in theology, and in criticism. Some regard him as one of the greatest poets of the Victorian age, and predict for his poetical works increasing appreciation and fame. Some think that his theological books, "Literature and Dogma," "God and the Bible," "St. Paul and Protestantism," by popularizing liberal views, represent his largest services to his age. But Mr. Russell seems to me right in putting him greatest as critic—critic of literature, critic of morals, critic of life. If one wishes to read a genuine specimen of literary criticism, let him read Matthew Arnold's introduction to his selections from Wordsworth. With the possible exception of Froude's essay on the Book of Job, there is no greater piece of literary criticism in the language. As to his larger criticism upon conduct and life, we find this in all his works. It is the man himself.

The word that comes first to mind when one thinks of Matthew Arnold is "culture," and in trying, therefore, to understand the man, it is of first importance that we remember what he says about the function of culture. "Culture," he says, "seeks to do away with classes and sects; to make the best that has been thought and known in the world current everywhere; to make all men live in an atmosphere of sweetness and light. . . . This is the social idea; and the men of culture are the true apostles of equality." To spread culture, this was Arnold's ideal work. He was so impatient with those who lacked this thing, that he seemed sometimes to approach dangerously near to a sort of foppish superciliousness. But there is a wide difference between a man who, knowing his superiority in taste, manner, and liberal outlook on life, wishes to break down the barrier of separation by the spread of these qualities, and a man on the other hand who magnifies the possession of such qualities as a perpetuation of separation. The former is at

heart a democrat, the latter an aristocrat.

"If experience," says Matthew Arnold, "has established any one thing in this world, it has established this: That it is well for any great class or description of men in society to be able to say for itself what it wants, and not to have other classes, the so-called educated and intelligent classes, acting for it as its proctors, and supposed to understand its wants and to provide for them. They do not really understand its wants, they do not really provide for them. A class of men may often itself not either fully understand its own wants, or adequately express them; but it has a rarer interest and a more sure diligence in the matter than any of its proctors, and, therefore, a better chance of success." There is nothing of the protective spirit of aristocracy about this. No, Matthew Arnold, with all his worship of culture, had no desire to limit it, but, rather, that it should permeate the whole nation.

"He reminded us," says Mr. Russell, "that the true greatness of a nation was to be found in its culture, its ideals, its sentiment for beauty, its performances in the intellectual and moral spheres—not in its supply of coal, its volume of trade, its accumulated capital, or its multiplication of railways." Again: "He taught us to seek in every department of life for what was 'lovely and of good report,' tasteful, becoming and befitting. . . . Alike his teaching and his example made us desire (however imperfectly we attained our object) to perceive in all the contingencies and circumstances of life exactly the line of conduct which would best consist with delicacy, and so to make virtue victorious by practicing it attractively."

Above all his other performances this desire for the spread of the spirit of doing things decently, the spirit of admiring genuineness, simplicity, and beauty—this propaganda of culture—was Matthew Arnold's most distinctive work. Mr. Russell has brought out the point with due emphasis, and this alone would be enough to justify his book.

There is so much that one can say about Arnold—for he provokes discussion—so much about the quality of his poetry, so much about the broadness of his educational views, so much about his interpretations of the Bible and of the contrasts between Hebraic and Hellenic influence on the world, that even a brief review hardly knows where to stop. Mr. Russell's treatment of these subjects will be found to be stimulating and helpful; but of course Matthew Arnold is his own best interpreter. In poetry let one read *Sohrab and Rustum*, *Rugby Chapel*, *Self-Dependence*, and the *Sonnets*, *Quiet Work*, the *World's Triumphs*, *East and West London*. In prose Arnold thought his "Discourses in America" his best work; to many it must always seem that the highest expres-

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is a weekly review which prints in concise and plain terms, with lucid explanations and without editorial bias, all the news of the world of historical value. It is also an editorial paper. Though it abstains from mingling editorial opinions with its news accounts, it has opinions of a pronounced character, based upon the principles of radical democracy, which, in the columns reserved for editorial comment, it expresses fully and freely, without favor or prejudice, without fear of consequences, and without hope of discreditable reward. Yet it makes no pretensions to infallibility, either in opinions or in statements of fact; it simply aspires to a deserved reputation for intelligence and honesty in both. Besides its editorial and news features, the paper contains a department of original and selected miscellany, in which appear articles and extracts upon various subjects, verse as well as prose, chosen alike for their literary merit and their wholesome human interest. Familiarity with THE PUBLIC will commend it as a paper that is not only worth reading, but also worth filing.

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Grover—Good! he smiles; he is pleased with my account; he will see that I acted throughout as his particular friend. If I can please him, I care nothing for the riff-raff!

sion of his philosophy of life is to be found in "Literature and Dogma." But after reading this, one should, without fail, read Principal Shairp's "Culture and Religion," one of the most beautiful and instructive little books ever written.

It is hardly possible to close any account of Matthew Arnold, however brief, without saying a word about style. "Whatever," says Mr. Russell, "may be thought of the substance of his writings, it surely must be admitted that he was a great master of style. And his style was altogether his own." What is its chief characteristic? Certainly I think we may say, straightness, simplicity, entire absence of pomposity. He had, as Mr. Russell says, "a lively horror of affectation and unreality." He had no tolerance for what he called "desperate efforts to render a platitude enduring by making it pompous." To be one's best self, not to try to be somebody else's self—in style as well

as in life, that seems to be the secret of all masters. "People," Arnold once said, "think I can teach them style. What stuff it all is! Have something to say, and say it as clearly as you can. That is the only secret of style."

J. H. DILLARD.

### PAMPHLETS.

Americans wishing to follow the drift of British politics will be interested in one of the pamphlets of the National Liberal club (political and economic circle), to be had of P. S. King & Son, 2 and 4 Great Smith street, Westminster, S. W., London. It is by J. H. Levy and is entitled "The Fiscal Question in Great Britain." Two other pamphlets, to be had of "Land Values," 13 Dundas street, Glasgow, Scotland, relate to the same general subject. One is a speech by the Liberal leader, Sir Henry Campbell-Bannerman, in favor of the taxation of land values. The other is a paper by Charles Trevelyan, M. P., on land reform versus protection.

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