

only by keeping our eyes wide open to the truth. Struggle and suffering are still before us. The struggle is upon us all, but whose it shall be to suffer no one knows. It is my belief we have as good a government as we deserve. By that I mean our government, with all its faults, its excess of power over the individual and misuse of power, still is as good as the people deserve, for if they wanted a different form they could have it. In Sweden the other day, when the question of universal suffrage was pending before the legislature, 300,000 workmen walked out and said they would await the action of the legislature. The act passed. The people can always have what they clearly understand they want. And not till the people understand their own rights and the equal rights of all others, do they deserve to truly govern.

Fifty years after the Declaration of Independence Thomas Jefferson was asked to come to Washington and there rejoice with the new generation over the work which he helped to do. The weight of approaching death prevented his going, but he wrote of that Declaration which we here celebrate to-day:

May it be to the world what I believe it will be, to some parts sooner, to others later, but finally to all, the signal of arousing man to burst the chains and to assume the blessings and security of self-government. That form which we have substituted, restores the free right to the unbounded exercise of reason and freedom of opinion. All eyes are open or opening to the rights of man. The general spread of science has already laid open to every view the palpable truth that the mass of mankind has not been born with saddles on their backs, nor the favored few, booted and spurred, ready to ride them legitimately by the grace of God. For ourselves, let the annual return of this day forever refresh our recollection of these rights, and our undiminished devotion to them.

Since that day how has this country grown, like a young giant covering with its shield the struggling republics of this continent, and now by the accident of war it finds itself 10,000 miles from home with an Asiatic people in its charge. Some of us have believed that the courageous duty of this country is to lift these infant peoples to their feet, and guard and protect them in the right way, exercising power over them for their own good. Some of us have thought that we have no right by force to govern any people, not even to help a people against their will. And some of us have thought that a wise selfishness would keep us at home busy with our own problems, with our own poor, and not diverted

to and perhaps corrupted by colonial dependencies. And some have thought we need these colonies in our struggle for world power.

As we look back on the lesson our course of slavery teaches us, we must believe nothing we can gain will compensate us for any violation of human rights and eternal truth. One destiny of this world is toward Justice. Nothing survives which is not in that line of march.

It is as if in the beginning the great first cause had placed in the hands of man two torches—Life and Justice—and had pointed with fingers of living light onward to the goal at the end of time, and from that moment man has been struggling onward in the race, sometimes stumbling, sometimes falling, sometimes the torch of Justice has seemed blotted out, but while life itself burns it can never expire. These twin torches are kindled from the fountain light itself, and they will burn to the end of days. Serene in this belief and confident in this hope, in the name of you and all my countrymen, I pray that our country may be in the days to come a white-robed minister, teaching to the world—justice, which is indeed the truth of God. So only shall she live long in the earth; so only shall she avoid death.

The life of man is too short to show us how inexorable are the decrees of Justice. The tyrant man and the tyrant generation often seem to have bound her hands as they enjoy themselves in the sun of prosperity. But as we are to-day still suffering for our sin of slavery, so the history of every nation the world has ever seen shows that the lash of Justice is as certain as God and as merciless as death. They who were once insolent in their power are brought down to the dust and fed with fire.

Talking of pure English, says the London Speaker, the historic Babu will have to look to his laurels now that the "educated Kaffir" has entered the field. The following is the text of a letter sent by a Government employe who had been officially rebuked for his intemperate habits:

Having promulgated my conduct of drinking presumptuously, I beg to tell me nominally the person informed you. Consulted by speculations, the case should be reprimanded for the derogation of my name. When you addressed your inspection I perceived dishonest intermeddling; otherwise I am not a controversial acumen. Remember you are forced to tell me; the matter is not to be approbated clandestinely, because it was proclaimed publicly. Quickness of the answer will so oblige yours truly —.

BOOK NOTICES.

TIBERIUS THE TYRANT.

The upsetting by modern writers of many long-settled opinions on historical events and personages is an evidence not so much of a spirit of iconoclasm as of scholarship and extended knowledge. It is entirely true that modern scholars in many instances both know more and are better able to judge about the men and affairs of the ancient world than either immediate contemporaries or intermediate historians.

This book, "Tiberius the Tyrant," by J. C. Tarver, published in this country by Dutton & Co., is an attempt to reverse the common opinion in regard to the work and character of Emperor Tiberius, successor of Augustus, and ruler of the world between the years 14 and 37 A. D. Following mainly the great historical Tacitus, most readers have learned to think of Tiberius as a thrifty tyrant, who made way with all who stood in the way of his accession, who ruled, while he did rule, with caprice and oppression, and who withdrew towards the last from the duties of his office in order to spend his time with jugglers and meddles.

Two facts it is necessary to bear in mind while studying the interesting and important period of the early Roman Empire. First, that the masses of the people were undoubtedly freer, happier, and more prosperous than they had been under the so-called Republic. Secondly, that the writers, the literary men of the time, representing the culture and education of the upper classes were sympathetic with the oligarchical ideals of the old regime, which Julius Caesar had overthrown and his successors continued to oppose.

Bearing these facts in mind, we should be prepared to welcome any further authorities that may have been generally overlooked, and any resetting and restating of facts that a competent hand may offer. We say specifically "restating of facts," because Tacitus was a supreme master of the art of putting facts in such a way as to make them tell for his side.

Mr. Tarver has evidently been at great pains to put forward any new facts that might be forthcoming, and to show us how unfairly Tacitus and Suetonius presented many of the facts which have been thought to tell against Tiberius. For example, the really noble sentences of Tiberius in declining the title of "Father of his Country," are turned by Suetonius into a charge of irony and conscious unpopularity. Mr. Tarver well sees that the character of Tiberius was, to say the least, not vain, and that he was preeminently one to despise an empty compliment.

It is altogether probable that the character of Tiberius was a partial cause of his being misunderstood. He was a man of few words. He had neither suavity of words nor grace of manners. He was an aristocrat by birth, but he saw through the sham and degradation to which luxury had brought the existing Roman aristocracy. He hated humbug, and was singularly sincere for his day. The probability is that he disliked the life to which he was called. Before his elevation, he had once withdrawn to Rhodes, then a famous seat of learning, and seems to have returned to Rome with reluctance. His withdrawal to Capri, and the lovely shores of Campania, in 26 A. D., at the age of 68, was due, we may well believe, not to a sinister desire for evil and foolish lusts and practices, but to broken health, desire for rest, and a hearty disgust for the life of the Roman court.

It may be that at times Mr. Tarver has written his case too deftly, for he is an undisguised partisan, but on the whole he has given us a work for which all students of history are to be thankful. His style is somewhat uneven. Sometimes his sentences are over long and his discussion a little tedious. But this is not often. He can be very happy in hitting off apt phrases, as, for example, in speaking of



GOVERNMENT BY INJUNCTION.

VIEW OF THE JACKSONIAN COURT OF JUSTICE, W. Va.

Remarkable personal identity of judge, jury, witness, prosecuting attorney, constable, etc. Prisoner on trial for alleged violation of a law against Free Speech enacted by the Judge.

"the deeply lamented fall of the Republic with which school histories are apt to close"; and for the most part his interest in his theme has succeeded in giving zest even to minute points of inquiry.

J. H. DILLARD.

PERIODICALS.

—Handicraft (14 Somerset St., Boston), edited by Arthur A. Carey, is a neat monthly representing the arts and crafts idea, and animated by a wholesome democratic spirit.

—Willis J. Abbot's Pilgrim (Battle Creek) for August offers further testimony to Mr. Abbot's success in his attempt to make a magazine of light reading with a serious editorial purpose.

—In changing to the magazine form, the New Era (Springfield, O.) offers in more inviting dress a kind of reading matter which has never lacked either interest or value and for which it has made a good reputation.

—In the Bankers' Magazine (New York) for July there is an able article by W. H. Allen, full of facts and figures, yet sound in its reasoning and interesting in style, which explains the mystery of our "favorable" balances of trade by demonstrating statistically that they don't exist.

—The eighth issue of the Reformers' Year Book (London, 72 Fleet St., E. C., and New York, 28 Lafayette Place), edited by Joseph Edwards, is more complete than ever in the mass of information it contains about reforms of all shades and reformers of all nations. Published at a low price, only one shilling in paper, it will be found by all persons interested in subjects connected with the world's agitations to which other annuals give but scant attention, a convenient book of reference of a kind for which they often feel the need.

—The New Philosophy, the quarterly magazine of the Swedenborg Scientific Association, published at Lancaster, Pa., contains in its July issue the annual address of the president, Frank Sewall, of Washington, D. C., which is one of the most suggestive and interesting contributions recently made to the magazine literature of philosophy. It is especially fine in its analysis of the evolution of the atomic theory. It is noteworthy, also, for the lucidity of its brief, though scientific argument in

support of the idea that forms of spiritual substance, truth, for instance, are objectively apprehensible to spiritual senses in a spiritual environment.

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PUBLISHED WEEKLY BY

THE PUBLIC PUBLISHING COMPANY
1641 UNITY BUILDING
CHICAGO, ILL.

All checks, drafts, post office money orders and express money orders should be made payable to the order of THE PUBLIC PUBLISHING CO.

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