

we now believe that might makes right. And while we once commanded the respect of the world as the refuge of the oppressed and champion of liberty, we are now looked on as a newly-awakened monster, ready to take the place of the tyrants against which we formerly rebelled and to act the bully toward the weaker peoples of the earth.

The intention of the founders of our government was certainly that America should be more than this. The principles laid down by Jefferson were only the foundation of what the nation should be. The history of mankind up to that time had been but the record of ambitious and deluded kings, and of the attempts of one race to subjugate the other; of the stronger to crush the weaker. The defenseless were consigned to slavery or the grave. Liberty was a lie and justice a mockery to the masses of humanity. But we would make a nation that would be a haven and not a curse to the downtrodden of the earth. We would glorify the arts of peace and justice and not of war. We would not build our state on the skulls of fallen millions, nor pitch our camp by rivers of human blood. We would not build as the nations of the past have built. We would not plant the spirit of hate and revenge in the hearts of neighboring peoples who at the earliest moment would trample us in the dust. But we would gain the allegiance of the world in one grand endeavor to lift humanity upward and to bring them forth into the light of liberty. Nor did we dream in vain. The Greeks, the republics of South America and the smaller nations of Europe have good reason to be grateful for our championship of their cause. We were trusted and revered in every land. Our banners made tyranny tremble and our statues of liberty enlightened the world. We were working out the national ideal and had secured the confidence of all the world; but our ideals were blasted, our principles repudiated and our triumphs worsted by one of the blackest betrayals recorded in history.

Since then we have gloried in our infamy. We have cast aside our ideals as nursery rhymes, and have assumed the role of a world power. We have become conscious of our strength; but rather than uplift the needy we will join the tyrants of the earth. We ask not what is right, but what dare oppose us. From the words of Lincoln that "those who refuse liberty, to others deserve it not for themselves and under a just God shall not long retain it," we turn to the policy of imperialism, which plants the flag over conquered peoples and asks:

"Who shall haul it down?" Militarism follows quickly in the wake of imperialism, and thus frantic exhortations for a larger army and more powerful navy are being constantly forced in our ears. The plea of patriotism, which Dr. Samuel Johnson so truly characterized as "the tyrant's last resort," has been intoxicating the younger minds of the nation with its pictures of the glories of war and world exploitation. The American Man with the Hoe must not only suffer betrayal as a disciple of freedom and a friend of the republic, but he must carry the soldier of imperialism on his back.

But with all these wonderful changes in our history we still may not be worse than our fathers. There may be other silent but potent forces that counterbalance our retrogression as manifested on the surface of modern events. Nowhere is liberty more vigilant than in the presence of despotism and tyranny. And who can say but that truth and sanity are on the verge of awakening, and that the forces of a new political revolution are already fomenting and making ready to restore the republic as effectively as it was overthrown?

A VERY NICE PAIR.

Two magpies sat on a garden rail,
As it might be Wednesday week;
And one little magpie wagged his tail
In the other little magpie's beak.

And, doubling like a fist his little claw-hand,

Said this other: "Upon my word,
This is more than flesh and blood can stand,
Of magpie or any other bird."

So they picked and they scratched each other's little eyes,

Till all that was left on the rail
Was the beak of one of the little magpies,

And the other little magpie's tail.
—Nursery Nonsense.

"What is your definition of 'graft'?" said the inquisitive person.

"Graft," answered Senator Sorghum, "is made up of the perquisites that come to some other fellow's office and to which you cannot lay any claim."—Washington Star.

"Do you think Skinner can make a living out there?"

"Make a living! Why, he'd make a living on a rock in the middle of the ocean if there was another man on the rock."—Exchange.

BOOKS

HUMAN HISTORY THROUGH SYMBOLISM.

Peculiar stress is laid by modern school men upon the importance of history in connection with psychology and

sociology. Not only is history regarded as a story of past events, serving the race as each individual is served by the memory of his own personal experiences, namely, as a guide for the future; but it is appealed to as the record of race impulses which determine future events as irresistibly as do the stars according to another fatalistic "science." Human experience is thus offered us no longer as a teacher from whose lessons we may learn, but as a master whose decrees we must obey.

In keeping with the pretentious character of this fatalistic philosophy, its outlook is extremely narrow. For history, in its contemplation, is confined to the story of events. The primary perceptions of the race do not enter in. While, for example, the story of Jove's love for Leda is considered, this is merely because the existence of such a story is a fact. But the wonderfully precise symbolism of the story, so suggestive of human perceptions which depend upon intuition rather than history, is thrust out as unscientific. Nothing more profound or sensible is inferred from this story than that the prehistoric imagination from which it sprang must have been immature and fantastic.

To this lop-sided philosophy, an able and devoted student of myth lore, one who is familiar also with the modern form of fatalism, contributes (*Symbol-Psychology; a New Interpretation of Race-Traditions*. By Adolph Roeder. New York and London: Harper & Brothers) a balancing weight. Mr. Roeder distinguishes between race intuition and race history. In doing so he uses several illustrations, one of which will make his point very clear even to the least reflective reader. We quote it:

Read our modern American historically-fashioned records of Uncle Sam, John Bull, the Russian Bear, Tammany Tiger and other types, correctly, according to race-intuition, and you have instructive history; read them with too much literalness, and you have rather serious historic and ethnologic results.

It may thus be seen that Mr. Roeder's idea of symbolism is that its value "resides in its meaning, and not in its historic origin." For a further example, "the value of the American flag lies in the fact that it symbolizes American institutions and citizenship, and not in the fact that once upon a time a lady named Betsy Ross, in a town called Philadelphia, did sew a few red strips of bunting on a white cloth and a few white stars into a blue field." The moral of which is this: "If we should some day find out that the lady's name was not Ross, but possibly something else, or that the house where it was first made was not on Arch street, but down Laetitia street way, or any other set of facts, it will in no wise invalidate the efficiency of the American flag as a symbol."

This common sense principle Mr. Roeder applies to all symbolism, including that of the Bible. He recommends,

for the mere external history of the Mosaic pilgrimage, Josephus and Herodotus, rather than the old testament. For the old testament is an epic which weaves much of legend and tradition about the historic figure; and its miracles and marvels, the ark of the covenant, the holy of holies, and so on, are traditional symbolism. There is no "effort of a ruthless Deity to thrust incredible things upon his children as history." And so of the new testament. The Peter of symbolism "can go to the sea and gather up a fish and take a bit of silver from its mouth and can perform other miracles, which the historic Peter may lay no claim to."

This symbolic expression of race history is traced by Mr. Roeder through the myths and folk lore of all races—"somewhat over 500 stories of journeys and pilgrimages and wanderings of heroes, of gods, of giants, dwarfs and ordinary mortals." At first these stories look alike, but they fall readily and naturally into four periods which the author calls the "associate animal" period, as Jove and the eagle; the "mass-humanity" period, as Buddha and the listening throngs; the "select humanity" period, as Jesus and his disciples; and the "lone humanity" period, as Moses dying alone on Nebo, or Jesus forsaken and in the custody of his Roman guards. Mr. Roeder's interpretation of these symbolic periods may be condensed into this statement: We start in life an animal, but embodying an incipient humanity—the spiritual germ. Presently the animal nature is thrust into the background as we accumulate human experiences and humanity in multitudes crowds in upon our human consciousness. The human ego next reaches out into the teeming mass of humanity and chooses such associates (men, impressions, traditions, deeds) as harmonize with its inmost desires—as Jesus, for example, chose his disciples. At last we stand revealed in our bare humanity, alone; the curtain of death moves aside, and that central something that was our very self from the beginning, steps out into the further and larger life—a character developed by successive preferences for what is right over what is wrong.

This interpretation may or may not be acceptable. We quote it merely as an illustration of method. But Mr. Roeder's central idea cannot easily be rejected. He holds that in symbolism there is a common factor, of which the myth makers were as conscious as were the mathematicians of their axioms; and that this common factor is not necessarily taught by one race to another, but that it may have arisen independently in different sections of the race mind. He urges in that connection that in the creation of the wonderful figures of gods and heroes, of dwarfs and giants, the ancients acted as intelligently as they did in the perception of geometrical truths and musical harmonies.

This extract from his conclusion suggests the spirit of the book and its importance with reference to sociological science: "There is an evolution of divine things, and there is an evolution of natural things. The evolution of natural things culminates in the production of a human body in which there shall be a soul called the internal man. The evolution of divine things requires the production of a traditionally and symbolically written word in which there shall be a soul called the inner mind or internal sense. Along the pathway of the evolution of the human body there are complete existences, fossils, crystals, plants, animals, each the effort to create or produce parts and sections of the totality presently to be achieved in man. So along the pathway of the evolution of the word, there are stories, complete existences, sacred books and mythologies of the nations of old, each an effort of the race mind to respond in part to the demands of the divine revelator."

Mr. Roeder's book is very interesting and very instructive. Whether his complete submission to the materialistic theory of evolution, which includes the now dying doctrine of natural selection and the lame hypothesis of survival of the fittest, be acceptable or not, his clear differentiation of the animal from the spiritual, as two different things, belonging to different levels, instead of continuous stages of the same thing on the same level, distinguishes him from the teachers of historical determinism. Nor is he a dualist, notwithstanding his free use of that term with favor. By "duality" he evidently refers only to animal and spirit as constituting man in the present state of existence. As to the origin of things, Mr. Roeder is a monist. His book is one of the most useful that has come off the press since the beginning of the battle between a fatalistic "science" and the revived forces of genuine religion.

PERIODICALS.

The Spectator, published by the students of the Johnstown (Pa.) high school, as exemplified by its Thanksgiving number,

JOHN MITCHELL, President of the coal miners, is acknowledged to be one of the foremost leaders in the Trade Union Movement in the world. No student of modern economic forces can afford to ignore this movement, therefore get and read his book on **ORGANIZED LABOR**.

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is a model in amateur journalism, and very far above the ordinary grade of school publications. Not only is the editorial ability of a high order, but the contributions, both humorous and serious, are notably good. That of "W. H., in '05—Are We Worse Than Our Fathers," is especially worthy of notice for its patriotic insight and impressive argument as well as its literary excellence.

In the December McClure's Miss Tarbell opens up the second part of her history of the Standard Oil Company, and Mr. Ray Stannard Baker, in "The Lone Fighter," tells in an interesting way of an incorruptible member of the Illinois legislature. When he says, however, that "socialism is the extremist form of democracy," one would like to ask him to define his terms. Another article in this number which will be read with profit and delight is that by John La Farge, beginning a series on "One Hundred Masterpieces of Painting."
J. H. D.

The Story of Rose Fortune, a New York Working Girl, is the leading article in Frank Leslie's Monthly for December. The Degradation of Wall Street, preceded by an editorial on Promoters and Morals, tells the history of the Shipbuilding Trust. This article the editor considered of so great importance that the plates of a first-rate story were stripped, he tells us, from the presses to make way for it. The trust story the writer gives is well worth reading, but it may be doubted whether recent revelations will do as much efficient teaching as he hopes.
J. H. D.

So it seems that its famous schools and kindergartens have not saved even Grand Rapids. The revelations of corruption there, says the Springfield Republican, "equal anything yet displayed in the line of rottenness in municipal government." In going on to speak of the recent revelations of the "carnival of steal in public place," the Republican attributes the condition to material prosperity and "the examples that are afforded of great riches suddenly and easily acquired." If the process of the distribution of material prosperity were more equitable, would we not be spared the demoralizing sight of "great riches suddenly and easily acquired?" The trouble is not with the prosperity so much as with the unevenness of the prosperity.
J. H. D.

One hears in conversation little mention of the present unpleasantness in the post office department. Most of us perhaps even skip it in the newspapers. Having got some weeks ago a general notion that there had been a certain amount of crookedness, we accepted the situation with more or less indifference, and dropped the subject. But the recent Bristow report is really an astounding revelation which deserves read-

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DEBATE There will be a debate at Handel Hall, 40 E. Randolph Street, at 8:30 p. m. Sunday, December 27, 1903, on the following question: "Resolved, That the Interests of the Capitalist and Laboring Classes Alike Demand the Immediate Adoption of the Single Tax on Land Values by the Legislatures of the Various States."
Mr. John Z. White, Atty. Col. W. A. Roberts, Ng.

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