

tiger wants to murder him, he calls it ferocity. The distinction between Crime and Justice is no greater.

—Bernard Shaw.

BALLAD OF THE BAD COLD.

Now, there was a man with a red, red nose
And a weak and watery eye;
He stood on the street, with a patient pose,
While the cars went hurrying by,
And he read a paper and stamped his toes
And softly kerchiefed his crimson nose.

A friend soon joined him in waiting there,
And asked: "What's the latest row?
And what has been taken, and when and where?"

And the man said: "Kooche-ah-chow!"
And the friend said: "Jiminy! You don't say?"

Now what do you think will be done to-day?"

The man turned then, and he sighed: "I think

That the next is Oo-chooly-choo!
I mean—ah-choo!" and a quivering blink
Closed his eyes as the tears came through.
"Perhaps, but it seems quite a hefty plan,
I don't think they will," said the other man.

"It isn't—Ah-chee!" cried the red-nosed man,

"But it's Ooo-chy-oo-akkety-wow!"
"That's just what I said when the war began."

Said the friend, "they're doing it now!"
But the other answered: "O, can't you see
It is Woo! Ooo! Yoosh-wishy-oof-ka-
whee!"

"No, no. You're wrong," said the friend at that.

"Why, the place is too far away
From the seat of war, and I'll bet my hat
It will not be attacked to-day."
And the man with a nose that was ruby red
Just gurgled and groaned and shook his head.

"I don't mean the war," were the words he said.

"I thought you were asking of me
What I took for this cold that is in my head

And I told you—Whhoo! Yoo! Chawee!"
And the friend then snickered and said,
said he:

"You sneeze like a class in geography!"
—W. D. Nesbit, in Chicago Tribune.

Why cannot a nation behave like a gentleman?—Whim.

BOOKS

THE OLD CHARTIST AND CORN LAW FIGHTS.

History repeats itself so persistently, not in details of course but in generals, that the intelligently-told story of almost any period of political agitation in any country is certain to be full of lessons for almost any later political agitation in almost any other country. Influenced by this fact, B. O. Flower, well known for many years as the editor of the *Arena*, has told the story ("How England Averted a Revolution by Force." Trenton, N. J.: Albert Brandt. Price \$1.25 net, and \$1.35 by mail) of the agitations in England that marked the first ten years of Queen Victoria's

reign. He tells this story not for the story's sake, but in order to sound a warning and point a moral with reference to our own time and country. Yet the story of Chartism and free trade in the British politics of early Victorian days was never more interestingly told than in this book—which, by the way, is as inviting typographically as it is interesting and valuable in subject matter.

Mr. Flower realizes that in our own country to-day we are engaged in a struggle for equal rights, as our fathers were in the infancy of the Republic. He realizes also that instead of being the leader of Liberty's hosts as our Republic was then, it has drifted toward the rear. He is confident, however, that sooner or later the rights of the people will be successfully asserted; and he declares himself one of those who desire to see this accomplished by peaceful and orderly means. It is for the purpose of impressing those views upon thoughtful Americans that he writes this history. One of its features is a striking contrast of the violent methods of defeated Chartism with the peaceable methods of the victorious anti-corn law movement—two movements that were in spirit identical, both being democratic revolts against legal privilege.

Chartism was an outgrowth of the Reform bill movement of the early 'thirties. That bill was a Liberal party measure. One of its objects was to secure influential representation in parliament for the middle classes. Prominent among the influences which forced it upon parliament was the agitation of the working classes by whom the measure was regarded as the first step toward their own enfranchisement. But when the middle class had won this fight their representatives in parliament turned a deaf ear to the demands of the working classes, and the working classes framed the People's Charter. Aided by members of the middle classes who resented the treachery of their representatives, the working classes backed up the charter by two petitions. One had 1,200,000 signatures. The other had millions of signatures. They demanded the passage of the Charter by parliament.

The Chartist movement, perfectly legitimate in purpose, was peaceable in method until the classes in power treated it lawlessly. They broke up its peaceable meetings and arrested its speakers. This official lawlessness met with lawless resistance, and riots resulted. In consequence, the Chartist movement fell into disrepute and the People's Charter was overwhelmingly defeated in the House of Commons.

About that time the anti-corn-law movement began. Its immediate aim was the repeal of the protective tariff on grain, but its speeches and literature cut deep down to the fundamental principles of democracy. It was the Chartist movement in another dress and under more judicious leadership. The

meetings and speakers in this movement, too, were lawlessly assailed by the authorities. But the response was different. Instead of succeeding in inciting violence, the lawless officials found their lawlessness submitted to with patience. But the facts were fully published. In this way the sympathy of the law-abiding and peaceable-minded was secured for the movement instead of being turned against it. To this policy of peace, perhaps more than to any other one thing, Mr. Flower attributes the success of the anti-corn law movement.

He also directs attention to the fact that the anti-corn law movement achieved its success against the opposition of the privileged classes and their parasites, in spite of a dormant public opinion, without a newspaper press other than one organ, and with the entire press of the country united against the movement for purposes of suppression and misrepresentation.

But for this victory against odds greater than American democracy faces now, "we can easily see," says Mr. Flower, "how England might have witnessed all the horrors of a bloody revolution." The disinherited masses were hot with passion at the injustice to which they were subjected, while the beneficiaries of this injustice were like their kind always and everywhere. "The beneficiaries of special privileges," writes Mr. Flower, "are always ready to fight to the death, even when by so doing they endanger the nation's welfare, rather than yield that for which they make no adequate return, and which is frequently in its very nature oppressive and unjust."

The appendix to this book has the merit, so unusual with appendixes, of being interesting to read as well as useful for reference. It contains the typical poems and songs of the anti-corn law and the Chartist agitations. Mackay's famous fable (a tract used in the anti-corn law agitation) of the tailor-ruled land, is also reproduced, as is the full text of the petition for the People's Charter.

BOOKS RECEIVED.

—"History of the German Struggle for Liberty" (third volume—1815 to 1848). By Poultney Bigelow. New York and London: Harper & Brothers. Price, \$2.25 net. To be reviewed.

PERIODICALS.

To the Pacific Monthly (Portland) for February, C. E. S. Wood contributes a discussion on anarchy and anarchists.

"Divine Immanence," an article by the Rev. Dr. James Boyd, in which religion is considered scientifically, leads in the *Arena* for February. It furnishes food for thinking to the "scientists" who exclude the most important facts from some of their inductions.

The Craftsman for February is a greatly improved number of a magazine that has always deservedly ranked high. Its illustrations are beautiful in design and elegantly produced; and withal, the subject matter is as interesting as the typography is inviting. The silversmith's art is one of the subjects, mission architecture is an-