

"Lots of these boys," said Mr. Crane. "don't have a chance because they don't know enough to write good letters of application. An employer necessarily goes a great deal by the letter that asks him for work. Many of the men are here through ignorance, many through misfortune. We are trying to help them to help themselves after they get out. The more they know of business methods and the common school branches of education, the more they can do in the world. Want to see an election?"

We certainly did, and the school was called to order and the situation explained. Then there was a short recess while the room was aired, the men walked about and did their electioneering, and two went out for a bucket of water, which was eagerly sought by these grown-up children.

Then they settled to work. The men use slates instead of paper, and the votes were written on them, collected, stacked in a most imposing pile, counted by specially appointed officers, chalked up on the board and handled throughout in a thoroughly businesslike manner—good training, by the way, for the foreigners scattered so plentifully among the ranks of the men.

Speeches were called for from the candidates and were given with ease and grace. One candidate for prosecuting attorney was a speech-maker born. He was a fine-looking colored man with a big patch of courtplaster over one cheekbone. He had the jolliest eyes and the most delicious Southern drawl.

"All Ah kin say," he remarked in response to the call for a speech, "is that if Ah'm 'lected Ah'll do mah bes' t' punish th' boys what's misbehaved. Ah'll be like a story uv a ole couple what lived t'gether a long time, peaceful an' happy. An' then they begun t' fight. An' one time, after a fight, de ole woman she begun t' feel kind er bad, an' she begun ter sniff an' cry. An' then she says t' de ole man: 'Wall, sometimes dey's a storm needed fer t' clar de air.'

"'Humph!' says de ole man, a-rubbin' of his haid, whar she'd hit 'im wif a broom, 'dat all sounds well 'nough, but it doan help de fellah wot's hit by de lightenin'.' Now, Ah jes' tell you boys, dat if Ah's 'lected Ah'll do mah bes' t' make de fellahs what's bad feel 's if dey'd ben hit wid de lightenin'."

His speech was greeted with cheers, but he wasn't elected. However, they

called for another speech, and, rising, he said:

"Wal, Ah guess Ah got hit by de lightenin' mahself!" and proceeded to tell another story amid the cheers and laughter of the other men.

The election was real enough, but the trial held was a mock trial, though the men tried to make it impressive, in spite of the giggles of the audience and the sheepish grins of the volunteer culprit.

Once in awhile there is a vaudeville performance allowed for the entertainment of the men, and there was one that night. A colored man gave some of the finest imitations ever heard on or off the vaudeville stage—he was a professional, and there was music, too.

The session was unusually long that night, and at its close Mr. Crane told the men the story of the pretty Italian boy in the A, B, C class.

He was left alone here in a strange country, homeless and hungry, and a saloon-keeper paid him to go out and steal coal. Naturally he was arrested, and the authorities, who luckily caught and punished the saloonkeeper, too, hardly knew what to do with the boy.

"So I took him out here," said Mr. Crane. "And now I want you boys to stand by me. He's not here because he's wicked, but because he didn't know any better. He's got to learn, and to learn here. He'll be able to read and write when he goes out, and that's a great deal, but you fellows must help me more. Generally, when a boy comes into the workhouse he goes away knowing more about the evil side of life than when he came in. Now, I want you fellows to help me keep this boy from knowing those things. I want you not to tell him things he shouldn't know. I want you to help me make him a good man. Will you? I want a vote from the school. All who will help me please rise."

And to the credit of the workhouse men be it said, every man of them rose.

"And," said Mr. Crane, "they'll keep their word. Those who won't will be brought to time by those who will. There's a lot more good in these boys than they're ever given credit for."

Uncle Winthrop—And what do you desire to be when you have become a man, Emerse? When I was your age I wanted to be a pirate.

Emerson Lowell Backbeigh—The aspirations of modern youth are so dif-

ferent, Uncle. Now, I should like to be a promoter.—Puck.

It is easy enough to be happy
With nothing but rags to your back;
But the man who's worth while
Is the one who can smile
When Miss Tarted is on his track.
—Chicago Chronicle.

The simple life—doing your own work.
The strenuous life—doing some other fellow's work.
The modern life—getting some other fellow to do your work.—Smart Set.

BOOKS

TOLSTOY.

Steiner's "Tolstoy the Man," and Crosby's "Tolstoy as a Schoolmaster," are books about this genius of a new social dispensation which go well together.

The former (New York: The Macmillan Co.) is by Dr. Edward Steiner, who has succeeded Dr. Herron as professor of applied Christianity at Iowa college, and whose opportunities for the work of picturing Tolstoy the man have been exceptionally good.

Of biography there is enough to distinguish the individual, but not so much as to make the interest of the book depend upon his personality; of his books, enough is told to explain his literary works and to excite an appetite for reading them. The theme, however, is the moral and religious development of Tolstoy's character—the establishment, as he might describe it, of the kingdom of God within him. This development, richly illustrated with biographical material, is most interestingly explained.

His immunity from punishment by the powers that be, although he undermines them with his teaching and example, is regarded by Dr. Steiner as making Tolstoy's "a case where a man has proved true the words of the prophets, and the common teaching of history, that 'Out of the mouth of babes and sucklings,' and not out of the mouths of mighty guns or mightier kings, 'Hath he ordained strength.'" It is in this connection that Dr. Steiner summarizes the character to the study of which his book is devoted. "Tolstoy has opposed the hard and cold dogmatism of the church," he writes, "and has put into its place the reasonable and broad teaching of Jesus. He denies the existence of a God who is man-made, whimsical, autocratic, and arbitrary, and believes in a God who has revealed himself in love and law, and who permeates all things. He denies the efficacy of punishment in the redemption of men, and the use of force in maintaining or defending states, nations, or society; and teaches that men who voluntarily obey the law of Jesus, will alone bring the kingdom of God upon the earth and establish it. He denies that patriotism



THE TORY GAME.

As long as the "native" worker can be kept busy fighting the "alien" for the crust, landlordism will continue to carry off and enjoy the rest of the loaf.

is a virtue, and that killing men in battle is not murder; he teaches that all men, of whatever race or color, are brothers, and that the law of Jesus which bids us to love all men must be obeyed, rather than the dictates of earthly authorities, which force us to carry arms and use them either in the defense of old or the acquisition of new territory. Neither hate nor vengeance should have a place in human hearts, he says; and men will be redeemed, and society redeemed, only by the divine pity and loving forgiveness."

One extended experience in Tolstoy's career is delightfully told by Ernest Crosby's "Tolstoy as a Schoolmaster" (Chicago: The Hammersmark Publishing Co.). When the serfs were freed, Tolstoy, being "a good landlord," undertook the education of the freed peasant children of his neighborhood, and out of this interesting experience, of which Mr. Crosby writes entertainingly, has come much of Tolstoy's philosophy, not only with reference to education, but with reference also to social life in general.

As to education, Tolstoy asserts that its sole basis is freedom—the less the restraint the better the school. This idea is incidentally developed by Mr. Crosby, who carries it, as does Tolstoy, from the domain of education into that of penology.

Both Mr. Crosby and Dr. Steiner are skillful in the use of incident for the double purpose of illustrating and vivifying.

BOOKS RECEIVED.

—The Industrial Problem. Being the William Levi Bull Lectures for the year 1905. By Lyman Abbott. Philadelphia: George W. Jacobs & Co. To be reviewed.

PAMPHLETS

Few remember perhaps that less than two years ago a colossal statue of Christ was erected on the Andean border between Chili and the Argentine Republic to celebrate the disarmament of those two nations, which are now spending in internal and coast improvements what they formerly spent in preparations for war. The story of this unique event is told in a little pamphlet—"The Christ of the Andes"—issued by the American Peace Society at Boston.

John R. Commons, of the University of Wisconsin, has augmented his valuable contributions to the specific knowledge of the community with reference to labor subjects with his pamphlet on the teamsters of Chicago as a type of American labor organization. The great strike by this organization and the lockout against it makes Prof. Commons' pamphlet especially important.

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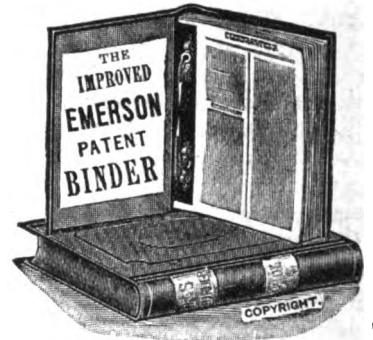
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