expect American troops to drop over and keep order for him?-Chicago News.

The great cause of international free trade, the far greater cause of international sympathy, has been postponed into the centuries to come by a recrudescence of the warlike energies and the fierce race for primacy amongst the nations. The interests of trade are even become the bar to peace, the stimulus to war.-Frederic Harrison.

One can backslide by reverting to a lower good when a greater good is promised or vouchsafed. One can backslide by seeking a very high form of truth when it is the good of that truth that should be followed. One can backslide by living a very clean and blameless and useful life when it is possible for him to infuse a spiritual and heavenly motive and ideal into that external good life.—New-Church Messenger.

Master: "What is the date of the battle of Waterloo?"

Pupil: "I don't know, sir."

Master: "It is a simple matter if you haven't a good memory to employ some mechanical method to aid you. In this case, for instance, take the twelve apostles, add the half to their number, which makes eighteen. Multiply them by 100; that makes 1800. Now, take the twelve apostles again and add a quarter to their number, which makes fifteen. Add it all up together, which makes 1815, the date you want. Quite simple, you see, and you can always remember dates by using that system."-Nos Loisirs.

Measure me out from the fathomless tun that somewhere or other you keep

In your vasty cellars, oh wealthy one, twenty gallons of sleep.

Twenty gallons of balmy sleep, dreamless and deep and mild.

Of the excellent brand you used to keep when I was a little child.

-Agnes Storrie.

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This title might suggest an esoteric excursion into emotional optimism. The volume presents, however, a deliberate and painstaking investigation into the philosophy and economics of happiness, which Mr. Mackaye maintains should be the sole object of life.

The doctrine that happiness should be the controlling asset of life, seems incomplete without a Declaration of Happiness which we might imagine to be a paraphrase of the words of Thomas Jefferson, thus:-We hold these truths to be self-evident: that all men are created free and equal in their political, social and industrial rights and opportunities; that happiness is the inalienable right

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of every human being; that it is the indefeasible right of every man to the utmost ability of his fellow in giving effect to that right; and to this end governments and institutions are established by the people, of the people and for the people to secure and maintain such rights and opportunities inviolable to every man; and for the security, maintenance and preservation of these blessings to ourselves and our posterity forever, we hereby pledge our lives, our fortunes and our sacred honor. This Bill of Rights, though not asserted in terms by Mr. Mackaye, seems to accord with the spirit of his theory.

While all sane men admit happiness is the business of existence, the vast majority doubtless have found themselves "next by a long interval" in the race, and so dreamily assent to the apparently nugatory proposition. Still others unresistingly bear the ills they have, awaiting the recompense of that "undiscovered country;" and for a diversity of other reasons, almost no one of the two billion inhabitants of the earth enjoys the living expectancy of happiness, or consciously makes it the standard of his life and institutions. Yet universal happiness—that "consummation devoutly to be wished"—may be realized, our author contends by the general acceptance of his social remedy, which we are naturally eager to learn.

Before disclosing this remedy, he diagnoses the evils of the present as growing out of utility apart from morals—the underlying assumption of our institutional life. He denounces John Stuart Mill, who founded this doctrine, as one who "determined the trend of the political thought of the century." Finding that "the prevailing school of philosophy has but one god—production, and that Mill is its prophet;" he declares that "he who seeks the overthrow of our present political paganism therefore must deal with the arch-offender himself."

But happiness should be the keystone of the new social structure, and Mr. Mackaye accordingly substitutes happiness for utility in his political system, and postulates that the problem of happiness can be solved by "common sense." By this term he refers "to a kind of sense susceptible of tests which are independent of the convictions of any man or assemblage of men," and "its rigorous application removes any problem from the realm of opinion, though not from that of probability." He offers his readers an analysis of common sense which shall disclose the specified tests.

In pursuance of this design he discusses "Intelligibility," "Truth," "Utility," and "Error," as elements of common sense. In Part I. he develops his argument under the caption of "The Technology of Happiness—Theoretical," considering "Liberty" and various factors of happiness by chapters. In Part II. he discusses "The Technology of Happiness—Applied," with sub-titles—"The Social Mechanism," "Competition," "Private and Public Monopoly," "Pantocracy" and "The Next Step."

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"The Economy of Happiness" will doubtless prove interesting to readers who, like its author, would cut rather than untie the Gordian knot of modern society evils, and who enjoy the discussion of revolutionary in preference to reform measures.

W. H. S.

THE AMERICAN AND HIS LAW.

Moral Overstrain. By Geo. W. Alger. Published by Houghton, Mifflin & Co., Boston and New York. 1906.

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