

off pretty much at will. And the fact that he takes it, accounts for the parks full of substantial workmen on ordinary working days of the week"; and much more to the same effect based upon the bustling employer's point of view. The "day off" seems to give him especial concern.

After reading the book one feels a trifle uncertain. The pros and cons of New Zealand are tolerably evenly balanced, but one of the greatest disadvantages seems to be the climate. There is a superabundance of rain—raw, cold rain, even during their Summer months. It may possibly be a reminder to the British settler of his old familiar English drizzles, but one whose absence could easily be endured, we should think. But yet Mr. de Benneville contends that it is much more satisfactory climatically than is Australia with its hot Summers; that, in fact, the climate of New Zealand is a very healthful one—for those who survive.

MARY HEATH LEE.



THE ANTI-SLAVERY ERA.

The Abolitionists. Together with personal memories of the struggle for human rights—1830-1864. By John F. Hume. Published by G. P. Putnam's Sons, New York.

Mr. Hume, who was an editorial writer for the St. Louis Democrat, both before and during the Civil War, and in his old age retains the democratic ideals of his early manhood, has written an interesting story of the most interesting and vital period in American history. Not an autobiography, but a review of the Abolitionists and their movement at its height, including their relations with the Republican party, his book has the charm that belongs to well told autobiography. It is for the most part a story of personal experience and observation, in which the writer's personality, while always present, is never obtrusive.

The story might have been better told had the second chapter been the first and the first been turned into an explanatory preface. The first chapter was the nest egg, as it were, of the book. Mr. Hume had written it for a periodical article in reply to President Roosevelt's thrust at the Abolitionists in the biography of Benton; but changing his mind as to publication in that form, he added the reminiscent narrative which is the really interesting and valuable part of the book before us.

An Abolitionist from boyhood, and a member of an Abolition family, Mr. Hume has much to tell of the hardships which Abolitionists suffered and of the absurd antagonisms, not unmixed with cruelty, in which their pro-slavery neighbors indulged. He quotes statesmen as talking of Negroes as "on the same footing with other cattle," and distinguished divines as proving by chapter and verse to credulous congregations that Negroes were condemned to slavery by the Bible. "When I spoke of all men enjoying freedom under our flag," said one respected Ohio clergyman in a sermon on a day of national significance, "I did not, of course, include the Ethiopians whom Providence has brought to our shores for their own good as well as ours; they are slaves by divine decree." This was the common pious sentiment of the time. "Science" had not yet seized upon the thinking activities of the credulous, or Mr. Hume's con-

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temporaries would doubtless have been prepared to defend slavery not only as divine, but as a stage in the "slow and painful, but necessary, processes of evolution."

A peculiar fact to which Mr. Hume draws attention, is the infatuation of the Northern people for slavery. "They raised no cotton and they raised no Negroes, but many of them, and especially their political leaders, carried their adulation almost to idolatry." Negroes were treated worse in the North than in the South. Frederick Douglas for instance, though often severely punished while in bondage, "encountered rougher treatment in the North than in the South." And the shibboleth so familiar in our time as an argument against civil rights for Negroes, did duty then to perpetuate slavery. "Do you want your son or your daughter to marry a nigger?" was regarded, says Mr. Hume, "as a knock-out anti-Abolition argument."

There are but little more than 200 pages to this book, but it tells of the underground railroad, the fugitive slave law, the Lincoln-Douglas debates, the two elections of Lincoln, and the political steps leading on to emancipation, with great vividness and always with the charm of personal narration.

Mr. Hume does not idolize Lincoln, although he holds him in high respect and is thoughtfully considerate of the difficulties that surrounded him. To Lincoln's title as "Emancipator" he objects. If asked "to name the man to whom the colored people of this country who were slaves or were liable to become slaves, are under the greatest obligation for their freedom," he would "unhesitatingly say "Salmon P. Chase," and next to him, John Quincy Adams. He regards Mr. Lincoln as having been sentimentally opposed to slavery, but afraid of freedom. Lincoln wanted "ultimate extinction" of slavery, but with compensation to the masters, a policy which the Abolitionists rightly objected to. "They held that if the master had no right to the person of his bondman, he had no right to payment for him." It is a sound moral principle and an unanswerable argument as an argument, but the lust for money has as deaf an ear for logic as for morals.

In its use for an opening chapter, Mr. Hume's reply to President Roosevelt mars the book, and his contention that the Liberty party was the original Republican party can hardly be substantiated as matter of party parentage. That it helped make the conditions out of which the Republican party finally sprung, is true; but that is a different thing from Mr. Hume's contention. However, the author's moral perceptions are so keen, his judgments on the whole are so judicial, and his story of Abolitionism is so well told, that we should be grateful for a controversy with President Roosevelt, which has produced so good and so much needed a monograph. Not alone is it an interesting narrative of a bitter struggle that is over, but it is an impressive moral and political lesson with reference to the more complex struggles with which our country is now concerned.



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