

drain upon their purse and a dangerous temptation. Thereupon he quietly stopped drinking liquor in any form, and later in a cheerful and kindly way persuaded these friends to do likewise. He has been a total abstainer ever since and finds it good for himself and his fellowmen.

Who were his Heroes? Whence came his Vision and his Dream? What High Voices called to him as he worked a mere lad in the killing pens at the Yards, and led him forth upon the eternal quest for human justice and the brotherhood of man? Fitzpatrick does not know many books. He is not widely read nor has he known many of the great and mighty of the earth. He has only one hero—Abraham Lincoln. Among living men he most admired and loved John P. Altgeld. Lincoln's speeches, and Ward's "Lives of the Lowly" are his best read books. The secret of his leadership seems to lie in this: Living in an age of graft, Fitzpatrick is doggedly honest; amid a complex and tricky generation, he is as straightforward and as true as the multiplication table. Surrounded by fighting factions, he is fair to all and belongs to none. Being free from guile he is also free from fear.

BOOKS

SPIRITUAL PROGRESS.

A Theory of Spiritual Progress. By William Allen White. Published by The Gazette Press, Emporia, Kansas, 1910.

No one could write as William Allen White has written, without the spiritual impulse; and in this monograph Mr. White not only makes it clear that this is so with him, but he outlines in charming fashion the spiritual theory under the spell of which his best work has been done.

It is no mystical theory. He deals straightforward with those facts of human experience of which everyone has some knowledge. The basis of the theory is scientific, the recognition by modern science of "determinate or purposive change" as characteristic of evolution—a change that has already driven out cruel customs in great degree and replaced them with kindly habits. From this observed fact of "determinate or purposive change," the author infers beneficent direction. He concludes, therefore, that there must be a beneficent director and that the director must have a beneficent prod.

The beneficent prod is human suffering as the consequence of unkindly conduct. A few quotations will indicate both the character of the theory and the quality of Mr. White's presentation of it: "Man as an individual is happy only as he is kind. Of course, it is impossible to say just what man is happy and what man is unhappy. But

approval of one's kind probably is one of the things that make for happiness. Who is surer of public approval than the generous adversary, the chivalrous foe, the kindly competitor? Is the rich man always praised? Does he not often drain a bitter cup? Is the powerful man sure of public acclaim in his mean use of power? Is the proud man encouraged in his pride? It pays to be decent, is a proverb of the people. That means only that the spiritual is dominant in a material world. The man who is ever looking for the main chance is the final loser of the game. Greed poisons itself and dies. The plutocrat is pulling against the current. . . . Whoever would achieve any worthy thing must found it upon the common law of kindness known as righteousness. The world's greatest goods are not set in the ether. Its most permanent rewards are not material. We are all working in clay, and it is our duty to work well; but our pay should be such stuff as dreams are made of. The fool is he who works in clay and takes his pay in clay, for 'the fool hath said in his heart, there is no God.' . . . A man never succeeds in a large sense in working for himself. Only until a man has got out of himself, until his effort is for others, until, in short, he is out of the eternal grind and in the wider spiritual cycle, may a man really achieve. For it is folly to pull against the current—spending strength to no end. Either the fool is right or he is wrong. Either there is a God or there is not. If there is not, whence this 'determinate or purposive change' toward higher things in nature and in man; if there is a God, we cannot fool him. So why treat him as a confederate in our crimes? Why should we expect material rewards for spiritual service? Why envy material success? Why lose faith because the wicked seem to prosper? Why should not those who seek material rewards by selfish methods get them? There is nothing to hinder them. It is none of God's business. They are out of His world. Why do the wicked prosper? asked Job in rebellion. They do not. They get things, and things oppress them. Things curse them. Things corrupt their children. Things drive away their friends. Things keep them awake nights. Things make men cowards and cheats, and bend them to unholy tasks. It is the crown of follies to believe that those insensible persons whom we choose to call 'the wicked,' prosper. For the world of the spirit has its own laws. And these laws do not run counter to gravitation and cohesion and the centripetal forces. Men of flabby faith are jealous of others with goods and chattels. . . The trash-heaps of history are piled high with nations that were cruel and unfair to those who did the rough work of their times without fair return. The land that cheats the workers, cheats itself. Indeed and in truth does righteousness exalt a nation. It may be men will say that we do not live in primitive times; we have great things to do.

But no great achievement ever came without great vision, and great vision does not come for money or power or fame. . . . Over and over the spark is planted in untold billions of hearts as the ages pass; and slowly as our sensibilities widen, our customs change. So comes progress, and the fire glows larger in our common lives. That divine spark is the realest thing we know in the universe—more real even than the ether. For while we have the mighty round of things upon this globe, from light and air and water and earth up through vegetation to animal life, there comes a place where the narrow material cycle touches a segment of the wider round—where the ether thrills with a human vision. There in that holy of holies, the human consciousness, creation's plan begins anew, and God says, Let there be light! and lo, there is light."

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TALES FROM HINDUSTAN.

In Kali's Country. By Emily T. Sheets. Published by Fleming H. Revell Co., New York and Chicago. 1910. Price, \$1.00 net.

About India, where some men worship the frightful Brahman goddess Kali, these twelve short stories are written by an American woman who, while traveling with her husband, had exceptional chances to meet the Christian natives and missionaries and to hear their experiences. The mission point of view is fervently held. The cruelties of superstition and Oriental dogma are relentlessly contrasted with the kindness of Christianity as the only true faith.

More than this, the simply told narratives grant dramatic insight into these strange, intense Eastern lives. Like Kipling's "Kim," the book leaves one with an overwhelming conviction of the vastness and incoherence of the nations of Hindustan.

The illustrations, drawn by Elma M. Childs from photographs taken by the author, somehow enter into the spirit of the stories.

ANGELINE LOESCH GRAVES.

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OUR DISTINGUISHED SHOWMAN.

The Spirit of America. By Henry Van Dyke (Prof. of English in Princeton University), New York. The MacMillan Co. Price, \$1.50.

In this series of conferences given at the University of Paris Mr. Van Dyke makes a generous effort to promote an intelligent sympathy between the Republics of France and the United States. Delivered in English and translated into French these lectures were published under the title of "Le Genie de l'Amerique." Representing as they do in large measure the essential qualities of the American people, the present English edition is welcomed by the friends and admirers of the author who gives to our family portraits the artistic touch of his peculiar genius. On the whole,

the American character seems fairly delineated, though the subject is too vast and the variations too extensive to be covered by the Van Dyke camera, widely directed and skillfully used though it is. But, as is said in the remarks on "Common Order and Co-operation," "The sober soul of the people is neither frivolous nor fanatical. It is earnest, responsive to moral appeal, capable of self-control, and, in times of need, strong for self-sacrifice. It has its hours of illusion, its intervals of indifference and drowsiness. But while there are men and women passionately devoted to the highest ideals and faithful in calling it to its duties, it will not wholly slumber nor be lost in death."

A. L. M.

BOOKS RECEIVED

—Open Air. By William E. Watt. Published by The Little Chronicle Co. Chicago. 1910.

—Social Adjustment. By Scott Nearing. Published by The Macmillan Co., New York. 1911. Price \$1.50 net.

—The Least of These. A Fact Story. By Lincoln Steffens. Published by Frederick C. Bursch, The Hillacre Bookhouse, Riverside, Conn. 1910. Price, 50 cents, postage, 4 cents.

PAMPHLETS

Neutralization of the Panama Canal.

In support of neutralization, Congressman Keifer of Ohio publishes his speech in the House of Representatives on the 19th of January last. It is a compendious review of the whole question. Now that our keepers of war-dogs and our manufacturers of war supplies are strenuously demanding that the United States fortify the canal, a copy of Mr. Keifer's speech should be in the hands of every voter. A postal card to him would doubtless bring one. The points considered are the significance of neutralization, its strategic value, the good policy of it, and the obligations of our treaties.

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The following are among the pamphlets we have recently received:

Centenary of Horace Greeley, Feb. 3, 1911.

The Albany Citizen and Year Book of the Civic League of Albany. 1911.

Special Message on Taxation, by Charles S. Deneen, Governor of Illinois.

Our Huge Debt to Europe. The Real Cause of Panics in the United States. By W. H. Allen, Moody's Magazine, New York.

Indiana State Educational, Benevolent and Correctional Institution and Public Buildings, Departments, Boards and Commissions. Report of the Legislative Committee. 1911. Printed by William B. Burford, Indianapolis.

Report on the Taxation and Revenue System of Illinois, prepared for the Special Tax Commission of the