LITERATURE

The Making of a Nation.

The American people will go down in history as the first and probably the last example of a self-made nation. Other nations have been evolved by the slow process of centuries of assimilation and growing civilization, from conquering tribes which gradually discarded tribal and traditional customs for intelligent government. But only in this land have men of many nationalities and social traditions met in a wilderness, tamed it, made it valuable, and then deliberately determined the principles on which a new factor in international affairs should be based. They conquered no territory in which another form of government existed; they early cast off allegiance to a government with which their own ideas were not in harmony. There is no land left on earth for another experiment so gigantic and so momentous.

The government of this country is not only unlike all others in the history of its conception, but it was the first in which the principle of human equality ever formed the foundation stone. The history of the first seventy-five years of the American Republic is the record of successive attempts to make the general working of the social and political systems conform to this great First Principle. Democracy is the practical administration of the Golden Rule, and this rule is at the bottom of all successful government, whether democratic in form or not, because it is altruism in a nutshell, and only through altruism can the greatest good of all the people be secured. Owing, however, to the survival of the old animal instincts, predatory, domineering, and greedy, there must be many partial or complete failures before this rule can be brought to successful working. The history of such failures, followed by a measure of success, is the history of our nation, and that is why it is intensely interesting to the ethnologist the sociologist, the theologian, and the philosopher.

In "A Constitutional History of the American People," by Francis Newton Thorpe, we have the record of this great experiment, given in concise, scholarly and able fashion, and though the title may not sound attractive to the average reader, the work itself is as fascinating as a great novel. There is absolutely no waste of words in the book. It contains a vast amount of material packed as a bee packs honey, and, without being in the form of a philosophical treatise, it yet contains much of the philosophy of history. A quotation from Emerson which is to be found on a flyleaf expresses well enough the central idea of the author:

> The history of the state sketches in coarse outline the progress of thought, and follows at a distance the delicacy of culture and aspiration.

This describes exactly the progress of the American people since the signing of the Declaration of Independence. Reformers have despaired of it, cynics have sneered at it, but both have failed to see what the subtle insight of Emerson discerned a generation since—that the history of the state sketches, "in coarse outline" the progress of thought, and follows only "at a distance"—sometimes at a considerable distance—the progress of culture. The translation of a great thought into the language of action must be a slow process even in the life of an individual; how much more when the medium of translation is a multitude!

The great aim of Mr. Thorpe in writing his "Constitutional History" seems to be to bring out this idea, and for that reason, if for no other, in these days of doubt and more or less chaotic conception of the "manifest destiny" of the people his book should be widely read.

In the opening paragraph of the first volume we find these significant sentences:

> In the evolution of democracy in America two large processes were to be worked out—the utilization of the forces of nature and the organization of civil affairs by means of a government adapted to such a country as ours. The industrial process has been co-ordinated with the civil, and democracy in America is the result. * * * It is the function of the political philosopher, in the social economy, to anticipate results. Thought outruns performance. So Montesquieu anticipates the democracy of today. Hume anticipates the French revolution, and Franklin the modern age of administration in government.

The first important point which the author makes is that our government, though new in practical workings, is but a composite of principles latent in European life since the age of the Reformation. He says:

> Rome gave the world order without liberty. The Celt administers government with occasional sacrifice of order to license. The Teuton conserves liberty and order.
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> Democracy in America is the resultant of Roman, Celtic and Teutonic ideas. It is a civil composite.

The second point made in this introductory chapter is one already hinted at—the close connection between our industrial and political systems. There are several sentences, brief, incisive, and significant, which bear on this point:

> It was the necessity for labor that dethroned the King and enthroned the people in America. * * * Virtue in a democracy lies close to industry. The state cannot get away from the mine, from the factory, from the soil. The crisis in the history of democracy turns on industrial adjustments. The American Revolution was a war for free labor; its political purposes and effects were secondary. * * * America was not a democracy until slavery was abolished. If it exists today in any form in the United States, then democracy does not obtain among us. * * * Perhaps it is unfortunate for the fate of democracy in America that we have always attempted to interpret it politically. * * * It has become almost axiomatic with us to seek the solution of problems in the state by a political agreement, rather than by a better industrial organization. Politics and labor are the democratic team; but politics leads. * * * Whatever the form or the idea of the state, man cannot get rid of himself. His philosophy, his vagaries, his stomach, are always with him. Democracy is not an insurance against the consequences of having been born into the world. * * * The state is no better than the men and women in it. * * * A portion of our discontent arises from our limited notions of democracy. It consists of more than meat and drink, and a ballot. The whole man is involved in it. He is somewhat more than an economic integer. Material results will never satisfy him. The range of his activities is beyond the merely industrial treadmill. * * * The convulsion of 1861 * * * proved that American democracy could not be longer administered with its growth retarded by "obedience without liberty." Experience alone can correct the evils in the state. * * * Time is the best friend of democracy.

It follows, then, that democratic government will be imperfect so long as the people themselves are imperfect; that anything which retards the industrial, mental or moral development of any class of the population must sooner or later interfere with government. It is not necessary that every man in the country should personally study a profession, learn a trade, or go into politics; but it is necessary that he should have the fullest opportunity to do any of these things which he is qualified to do. With every man in the place for which he is fitted, from an industrial point of view, democratic government would take care of itself; it is only when men are elevated to positions of power for which they are unfit, or crushed down into spheres of merely mechanical labor when they are capable of higher things, that democracy means disorder and tribulation.

These are the principles laid down in the first chapter of Mr. Thorpe's book, as those which went to the founding of the great American Republic, and in the recording of its history he recurs now and then to these statements, as one event after another is found to have some relation to them.

The second chapter deals with the form of democracy in the eighteenth century, which was a century of theories. Philosophers probably had more to say about forms of government and political ideals during the last half of that century than at any previous time in the history of the world. In the fifteenth and sixteenth centuries people did not talk about life; they lived. Those were days of action; of the opening of new worlds of enterprise and activity; of power, political and military. They followed centuries of superstition, when imagination ruled action; days of the crusades, of convents, of spiritual pilgrimages, of excommunications, and the results of all these extended through succeeding generations. The eighteenth century was the age of reason, and with reason, as was inevitable, came democracy. Voltaire, Franklin, Paine, Jefferson—all of them philosophers, not theologians or men of action—shaped the ideal government—a government of religious, political, and journalistic liberty, based on the natural rights of man; and the fact that they arrived at this basic principle, identical with that laid down in the New Testament, is one of the many curious things in this paradoxical world. The basis of free government is that every man shall be allowed to love his God—God according to his conception, not that of someone else—and that he shall not demand any privileges for himself which he is not willing to accord to his neighbor. Truly, it seems as if all the law as well as the prophets do hang on these two rules.

Of course, the realization of this tremendous theory of government, which, even as a theory, was only worked out in the eighteenth century, must be slow. Mr. Thorpe calls attention to the fact that even in the making of State constitutions Vermont alone, of all the thirteen Commonwealths, applied the doctrine of natural rights to all men irrespective of race or color, and he observes that this clause in the Vermont constitution may well be called epoch-making, since it was the precedent for a similar clause in the constitutions of Ohio, Illinois, and New York.

The succeeding chapters deal with the organizations of government in the various States, and the questions of the qualifications of voters, the dissociation of church and state, State sovereignty, the organization of the Democratic party, and the development of the West. As Mr. Thorpe hints, the rising power of the West really brought to the front the idea of the nation, and brought up the question of State rights. The development of Western civilization is sketched in one of the most picturesque chapters in the book. The early life of the Middle West was Homeric in some of its aspects. It was not a copy of older phases of social life; it was in a certain sense autochthonous. From the first, political and industrial problems were forced on the people. Nothing was settled for them; they made their own standards. Hence the crop of statesmen which, in course of time, was exported from the Mississippi Valley.

In the twelfth chapter—about two-thirds of the way through the first volume of the book—Mr. Thorpe comes to the great anomalous feature of the Republic inherited from an age of aristocratic domination and predatory greed—the slave problem. In this chapter, which is entitled "A People Without a Country," he says:

> * * * Democracy in America, during the first century of independence, exhibited the anomaly of being slavocracy. Its excuse was the common one of the heir-at-law; its real defence was the lust and the enjoyment of riches and power. * * * Had the sunny, semi-tropical climate of Florida and South Carolina extended over New England, the abolition of slavery would have been advocated farther North. Even our morality is much a matter of latitude.
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> Not until the eighteenth century was nearly past did the people of New England, New York, Pennsylvania, and New Jersey arrive at the conclusion that slavery was unprofitable. Then they provided for its gradual abolition. Their morality sustained them during this trial, just as the morality of people in States farther South sustained them, at the same time, in making their slave codes more severe and their laws permitting emancipation less liberal.

The account here given of the liabilities to which free negroes were subjected, even in the free States, until a comparatively recent period, will surprise most people, and ought to dispose effectually of the objection that the negro is an inferior being because when free he did not prove his equality with the white man. When nine men out of ten unite to keep the tenth from learning or doing anything useful, he will need to be a very superior person indeed to overcome their opposition; and that was precisely the case of the free negro until nearly the time of the civil war. In 1788 Massachusetts forbade Africans to stay in the State longer than two months. It was almost impossible for him to learn to read. In 1832 a Quaker lady in Connecticut was fined, imprisoned, and her house burned to the ground because she admitted a colored girl to her school. Cases like these cause the thoughtful reader to reflect that, though public opinion may seem to move slowly, it does move. Mr. Thorpe says in commenting on these oppressive disabilities:

> As the American world grew larger and ceased, or tended to cease, being provincial, the people of the North let the free negro alone. It was a great opportunity for him.

(This comes near being sarcasm. It was a great opportunity for the negro to be allowed to earn his own living without being required to move out of the State at the end of two months, or arrested and sold or imprisoned while looking for a job. These things happened to him under the laws of both North and South.)

> As soon as he was let alone he began to prosper. There is a hint here for those who are seeking the solution of the race problem in America. As soon as the negro was suffered to earn his own living like the rest of the world difficulties began to disappear. Legislatures ceased sending out resolutions in complaint of free negro invasions. A negro was seen here and there planing a board, shingling a roof, mending a shoe, or laying a wall. A man thus engaged was not likely to belong to the criminal class. Public policy began to discover this simple fact, as the half-century drew to a close. A vague sense of economic necessity was putting the laws in their true light.

In short, after being for many generations more afraid of the effects of justice than of the smallpox, people began to find that it was not half as dangerous as oppression, and that human nature is more inclined to behave properly when given a fair chance than when hampered by all kinds of oppression.

One incident which is noted by Mr. Thorpe in this connection is not generally known, though, as he hints, in justice it ought to be. He says:

> In Louisiana a special act of the legislature authorized free negro troops to be raised during the second war with England, but only those residing in the parish of Natchitoches, who possessed real estate of the value of $150 were eligible. General Jackson wrote in a letter to President Monroe, describing the battle of New Orleans: "I saw Pakenham reel and pitch out of his saddle. I have always believed that he fell from the bullet of a freeman of color, who was a famous rifle shot, and came from the Sttakapas region of Louisiana."
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> If war be man's most glorious occupation, and the death of an enemy's commander-in-chief be desirable, America should erect a monument to this forgotten free negro.

There is no partisanship in Mr. Thorpe's work. He implies all the way through his book that the basis of the white man's treatment of the negro, North or South, was a purely personal view of the economics of the situation, and that most of the privileges accorded him, in either section, were due, not to sympathy, but to a more or less enlightened sense of what was required for public safety. At the same time, he makes it plain that the great injustice of slavery made trouble for the whole nation as long as it existed, and that, sooner or later, oppression of any race or class of people must result in trouble for the oppressor. There is no room for discrimination in a democracy.

The second volume of the book deals largely with the various phases of the slavery question, and of the differences in the civilization of North and South, which eventually led to the civil war. The war itself is not discussed, since the history ends with the year 1850.

There were probably more paradoxical and curious arguments advanced during this struggle between the slave-power and its opponent than ever before found place in public debate. The solid fact which confronted everyone was that in a government whose cornerstone was equality of opportunity slavery was a monumental absurdity. Yet it had in its favor deep-rooted traditions, antipathies, and human predilections for whatever is flattering to personal vanity, besides certain economic arguments which had a practical sound. It was a struggle between reason and tradition, ethics and economical perversion of truth; and it is likely to be renewed in one form or another for many generations to come.

But this discussion does not occupy the whole of this volume. In a chapter on "The Exclusion of Clergymen From Civil Office" is recorded a curious controversy which raged in Kentucky on this point. Here are some of the arguments:

> One member objected because the committee had incorporated a provision from the old constitution of 1799, that no minister of the Gospel should be eligible to a seat in the General Assembly. Such an exclusion not only prescribed the qualifications for the candidate, but it proscribed from any participation in the concerns of government a large, intellectual, and moral class of the community. * * * The discussion of the exclusion of clergymen at last called out a memorial from two eminent ministers of Frankfort. Speaking for the clergy, * * * they would even vote for the suspension of any clergyman who prostituted the influence of his ministerial character for the promotion of his personal ambition.

On this point the author has this to say:

> The practical effect of the exclusion was to restrain and exclude only worthy and conscientious men.
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> There were, however, reasons against such an exclusion, based upon much higher ground. The exclusion involved principles of civil and religious freedom, and was a violation of the doctrine of equal privileges to all classes. * * * The State had no right to define the character and functions of clergymen. * * * If the minister of religion was a priest, set apart from the mass of Christian people by the sacredness of his office—and by the very nature of his office he had peculiar traits which, it could be shown, were in any way incompatible with the political functions—there might then be some good reason for debarring him from civil office. If, however, he was only one of the people set apart for propounding the truth and dispensing the ordinances, with no other influence or power than that of discharging all his duty, clearly there could be no reasons for making any distinction between him and other citizens in the privileges of citizenship. Did it not follow, therefore, that to decide by the constitution of the State that ministers of the Gospel were ineligible to political office, was to decide the great theological question against Protestants?

The controversy was a lively one and it is the only one of its kind in the history of State conventions. It was finally decided that the convention refused to strike out the exclusion by a vote of seventy-four to seventeen.

Another interesting chapter is that in which the origin and history of dueling are described. At the time when the desirability of this custom was first questioned there really seemed to be some good arguments in its favor. It was an outgrowth of a peculiar form of civilization. It was a safeguard. Here are some of the arguments pro and con:

> Society (in Kentucky) is preserved by a high principle of honor, teaching a man to hold his character and reputation dearer than life. Was not dueling "the fairest mode of fighting known?" Although perfect equality between the parties was unobtainable, dueling more nearly approached to equality than any other. It was "a high protection to females." Northern papers continually referred to suits brought by women for breach of marriage contracts and for slander. In Kentucky they were very rare. * * * Dueling operated "as a restraint on the bully in high life." * * * Dueling resulted in a saving of human life. In the city of Louisville, whose population numbered 50,000, there had been but two deaths from duels during seventy years—the whole period of the city's existence. Where dueling occurred men did not find it necessary to carry arms, and consequently those weapons could not be used in cases of sudden quarrel. Seconds must be procured, a challenge sent, and time allowed the challenged party to prepare himself. This gave an opportunity for the intervention of friends, who usually effected a compromise. If the parties had been armed, a street fight would have occurred, and the result would probably have been fatal. As long as public sentiment remained unchanged in Kentucky dueling could be only suppressed by substituting for it the common practice of carrying arms, and street fighting would be more fatal than dueling. The feeling of honor or chivalry which impels to self-defence was native with the Kentuckian, and neither laws nor constitutions could destroy it. Man is authorized to protect the clothes on his back. Should he not be permitted to protect his honor and his character, his most important interests in life?

So much for the arguments in favor of the custom. These are the arguments against it:

> It was not necessary that the State should be accursed, either with street fights or with duels. Legislation could be devised that would suppress both, and oblige men to resort to other means of settling their personal controversies. Formerly duels were frequent between men with families dependent on them. But since the adoption of the law making all parties on the ground, spectators as well as participants, equally responsible in damages to the wife and children of the man slain, not a married man had been engaged in a duel in Kentucky. * * * Not a duel had been fought by the citizens of Louisiana since the adoption of the constitution of 1845. Nor because of the prohibition of the duel there had men been slain in public encounter, nor had private assassination prevailed to an unusual extent.

The history of various States during critical periods in their history is given with some detail. In some States peculiar conditions created peculiar problems. Some of the pioneer States were before the older communities in recognizing the rights of married women. This came about through the fact that in such regions as Ohio, Illinois, and Michigan, in their early development, men's work was often forced on women, and they certainly earned a share in the "homestead." Hence it was decreed by public sentiment and subsequently by law that the homestead should be exempted from forced sale for debt, that the wife and children might not suffer. For the further protection of the wife, the husband was declared incapable of disposing of the homestead by any deed of conveyance without her consent.

Perhaps the most interesting chapter dealing with the making of States is that which tells the story of California. In this Eldorado of the West, as in no other State, the people fully realized the fact that their opportunities were almost unexampled, and that it was of the utmost importance that they should found the new Commonwealth on a good and firm basis. No State in the Union today is the object of more personal devotion and State pride on the part of her citizens than California.

Of course, the young State had a heated discussion over the negro. The anti-slavery discussion was at its height and all sorts of theories, tenable and untenable, were advanced concerning a free negro population. The matter was finally settled in California, very much as it has been elsewhere, not by legislation but by experience.

In the conduct of her State affairs in general, California was, and is, unique in some respects. Mr. Thorpe says of the State as it was in 1847-50:

> Obviously, Congress had sadly neglected its duty. No people at the time of seeking admission to the Union were more worthy of Federal aid than the people of California, and this aid had been persistently denied. The geographical, the political, and the social conditions of the country, therefore, tended to intensify the spirit of independence in the convention, and this spirit displayed itself in some curious ways. Perhaps no institution more naively shows the workings of this spirit than the discussion of a proposed system of education for the State. The immense value of the lands and other resources of the country made an efficient system of education possible, but the extraordinary cost of public undertakings in California made it necessary to provide a large permanent educational fund. This, indeed, could not be too large. Why should the people of California send their sons to Europe in order to finish their education? Men capable of giving instruction could be obtained; and one member, whose ignorance of English university organization and traditions was as grotesque as his confidence in the power of money, declared, in an outburst of vanity that provoked no criticism: "The President of the University of Oxford can be brought over if he is offered a sufficient salary." The energetic confidence which the Californians expressed in their prospective money power was one of the signs of these times, a sign which has been visible and, indeed, remains visible, in other parts of the country. One obstacle in the way of the evolution of human welfare in America is a debasing confidence in the power of mere wealth—dissociated from public and private morality.

In Michigan and some other States discussions arose as to the propriety of restricting immigration or raising the requirements for citizenship. These discussions, like all others which seriously affected the various Commonwealths, are treated in detail.

The history of the first seventy-five years of our national life may be considered as in certain ways a microcosm of the whole history of the nation. The problems of the future may differ in degree from those of the past, but in our national life of today there is no vexed question which was not at least hinted at in one or all of the conventions which determined the general character of the States in these formative years. Although Mr. Thorpe does not say this, the facts recorded in his book show that it is true. In the main, these questions have been settled wisely and justly, or they have continued to come up from time to time, evidences that progress does not go backward, and that the more freely the thought of a people is allowed to work, the more strenuously will the voice of right and justice be heard.

This book is a history of a somewhat rare type. Most histories are content with simple record; others—and these are the mischievous and misleading—color history with their personal views; some few—and this author is one—are able to view men and events in a broadly philosophical spirit, allowing to each factor its due importance, and pointing out general tendencies which underlie all surface emotions and misunderstandings. This "Constitutional History" should be a part of every public and school library, and owned by many private individuals. It would be invaluable, as a book of reference, to almost any scholar. (New York: Harper & Bros.)

A Railroad Epic.

The name of Cy Warman has become familar to the public in the last decade, in connection with railroad stories, poems, and sketches, and one book, "The Story of the Railroad," in which a part of the history of the great West was reviewed. His latest achievement, "Snow on the Headlight," is by all odds his best, and, though the style is in places somewhat ragged, the sentiment of the cheap melodrama variety, and the sententiousness a little overdone, there is so much that is fine in the book that one may overlook all these defects and be impressed with the real strength and thoughtfulness of the story.

"Snow on the Headlight" is the history of the great Burlington strike, told in the form of truth thinly veiled as fiction. It is the kind of story that sets one thinking, and reveals the tremendous mass of material which lies ready to the hand of the American novelist of the future. It is really an epic, describing the grappling of two Titanic powers—the Company and the Brotherhood—and this is the first time that the teller of such a tale has distinctly taken the workingman's side of it. This is the work of a man who, in the expressive American phrase, has "been there." Where he uses rhetoric it is of the kind that the engineer might applaud in the cheap theatre; where he does not, but handles the big facts as they are, he does his best work.

There was a great deal of plain, bare heroism in that strike, and the evidence of it crops out on almost every page. Take the case of the men who, knowing what the failure of the movement would mean to them and to their families, yet joined in a "sympathetic strike" when they had no grievances. Perhaps they were fools, but they were plucky fools; and since, in a war, a man is counted a hero who throws his life away for his regiment, even in a hopeless cause, it may be that these men were also heroes. The man who has worked for his place for twenty-five years, and gives up all he has gained for the sake of his Brotherhood, has his reasons for it—reasons which seem to him worthy and good—and since they are strong enough to move not one, but many hundreds of sensible men, it may be admitted that they are worth considering.

The big fight between capital and labor is still going on. It will continue, and grow more fierce and bitter as the years pass, until one or the other wins. That is a fact which we might as well face now as at any other time. Every employer who treats his men considerately and has their confidence—who can command that personal loyalty which comes not from money bestowed but from personal character—is helping to settle this big problem peaceably. Every man who does good work and acts according to the dictates of his own conscience, refusing to become a party to injustice or anarchy if he can possibly help it, is also helping to a peaceful and wise solution. The danger comes from the men on both sides who are not honest, and just, and generous—from the capitalists who are grasping at men's liberties, and the laborers who are anxious for personal advancement. There are enough of these to make it very hard for the men on both sides who earnestly desire justice and prosperity, not only for themselves, but for their neighbors.

Just at present the fight is a blind fight in the dark. This fact is brought out forcibly in Mr. Warman's book. Both sides fought for power in this big Burlington strike; the company believed its course the only one possible for the preservation of its authority, the Brotherhoods were resolved to win the fight for the sake of their liberty in the future. It was a disastrous fight. It worked wreck and ruin to both parties. It meant, according to Mr. Warman's estimate, the loss of twenty million dollars to the company. The men had no twenty millions, but they lost their wives and children by starvation; they lost their homes on which many of them had been paying installments; they lost hope and independence; they deprived themselves of comfort and impoverished their homes. Of course, these tragic things did not happen in every home, but there were enough of them. The led striker may have called it a strike, but the papers emphatically and more correctly called it a war. It was a war, with the conditions of guerrilla campaigning.

Some incidents of the war are recorded graphically and tersely by Mr. Warman, who speaks as one who saw. Here is one:

> Scores of criminals, deputies, and strikers were rounded up for a hearing before Judge Meyer. So great was the crowd of defendants that little room was left for the curious. The first man called was a laborer, a freight handler, whose occupation had gone when the company ceased to handle freight. The charge against him was a peculiar one. His neighbor, a driver for one of the breweries owned a cow, which, although she gave an abundance of milk at night, had ceased almost entirely to produce at the morning milking. The German continued to feed her and she waxed fat, but there was no improvement, and finally it was decided that the cow should be watched. About 4 a. m. on the following day a small man came and leaned a ladder against the high fence between the driver's backyard and that of the laborer. Then the small man climbed to the top of the fence, balanced himself carefully, hauled the ladder up and slid down into the Dutchman's lot. All this was suspicious, but what the driver wanted was positive proof, so he choked his dog and remained quiet until the man had milked the cow and started for the fence. Now the bulldog, being freed from his master's grasp, coupled into the climber's caboose and hauled him back down the ladder. It was found upon examination that a rubber hot-water bag, well filled with warm milk, was dangling from a strap that encircled the man's shoulders, shot-pouch fashion.
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> Upon being charged, the man pleaded guilty. At first, he said, he had only taken enough milk for the baby, who had been without milk for thirty-six hours. The thought of stealing had not entered his mind until near morning of the second night of the baby's fast. They had been up with the starving child all night, and just before day he had gone into the backyard to get some fuel to build a fire, when he heard his neighbor's cow tramping about in the barn lot, and instantly it occurred to him that there was milk for the baby; that if he could procure only a teacupful, it might save the child's life. He secured a ladder and went over the fence, but being dreadfully afraid, he had taken barely enough milk to keep the baby during the day, and that night they were obliged to walk the floor again. It was only a little past midnight when he went over the fence for the second time. Upon this occasion he took more milk, so that he was not obliged to return on the following night, but another day brought the same condition of affairs, and over the fence he went, and continued to go every night, and the baby began to thrive as it had not done in all its life. * * * The freight agent who was called as a witness testified as to the good character of the man previously, but he was a thief. Put to the test it had been proven that he would steal from his neighbor simply to keep his baby from starving, so he went to the workhouse, his family went to the poorhouse, and the strike went on.

On the whole, it is somewhat optimistic to call a strike a war.

As to the deeper problems of the movement—the problems which deal not with the private affairs of men who steal milk to save their babies' lives, but with the bigger interests of the railroad company and the Brotherhood—Mr. Warman has this to say:

> There had never been a moment when the management feared defeat. They had met and measured the amateur officials who were placed in command of the strikers. They were but children in the hands of the big, brainy men who were handling the company's business. They could fire a locomotive, "ride a fly," or make time on the tick of the clock. They could awe a convention of car hands, or thrill an audience at a union meeting, but they had not the experience or mental equipment to cope with the diplomatic officials who stood for the company. Their heads had been turned at a grand hotel, where only high-salaried road officials could afford to live. They surrounded themselves with a luxury that would have been counted extravagant by the minister of many a foreign land. They dissipated the strength of the Brotherhood and wasted their substance in high living. They had gotten into clothes that did not fit them, and, saddest of all, they did not know it. The good grey chief of the Brotherhood, who was perfectly at home in the office of a president or a general manager, who knew how to meet and talk with a reporter, who was at ease either in overalls or evening dress, was kept in the background. He would sell out to the company, the deep-lunged leader said. He could not be trusted, and so from the men directly interested in the fight the strikers chose a leader, and he led them to inglorious defeat, though defeat was inevitable.

In short, it was labor against capital, and capital won, partly because of its superior advantages, but partly also because it knew the business of fighting. In the Middle Ages one mailed knight could ride down a whole town of peasants, and his advantage was not altogether in his iron shell, either.

What will be the end of it all, and when the end will come, it is difficult at this moment to say. But Mr. Warman's book is extremely interesting as a ripple on the surface of a great wave. His preface is not the least clever thing about it. This is it:

> PREFACE.
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> Here is a Decoy Duck stuffed with Oysters.
> The Duck is mere Fiction;
> The Oysters are Facts.
> If you find the Duck wholesome, and the Oysters hurt you, it is probably because you had a hand in the making of this bit of History, and in the creation of these Facts.
>
> THE AUTHOR.

Whether this is true or not, his public will have to judge for itself. (New York: D. Appleton & Co. $1.25.)

LITERARY NOTES.

Robert Louis Stevenson once expressed his philosophy of life in a letter to a friend as follows:

> And here we come to the division; not only do I believe that literature should give joy, but I see a universe, I suppose, eternally different from yours; a solemn, a terrible, but a very joyous and noble universe; where suffering is not at least wantonly inflicted, though it falls with dispassionate partiality, but where it may be, and generally is, nobly borne; where above all (this I believe; probably you don't: I think he may, with cancer) any brave man may make out a life which shall be happy for himself, and, by so being, beneficent to those about him. And if he fails, why should I hear him weeping? I mean, if I fail why should I weep, why should you hear me? Then to me morals, the conscience, the affections, and the passions are, I will own frankly and sweepingly, so infinitely more important than the other parts of life that I conceive men rather triflers who become immersed in the latter; and I will always think the man who keeps his lip stiff, and makes "a happy fireside clime," and carries a pleasant face about to friends and neighbors, infinitely greater in the abstract than an atrabilious Shakespeare or a backbiting Kant or Darwin.

Messrs. D. Appleton & Co. have become the publishers of Gilbert Parker's novel, "The Pomp of the Lavilettes."

A. S. Barnes & Co., New York, have in press a new critical work on "The Mind and Art of Poe's Poetry," by Prof. John Phelps Fruit, of William Jewell College, Liberty, Mo.

Mr. Max Pemberton is at present engaged upon a romance which is to appear serially. It is a story of Russian family life and its many strange and little known originalities, and it is to bear as title the name of the heroine, "Princess Falka." This young girl is banished from society for extravagance and gambling—a new idea, but one fully in accord with Russian tradition and custom. During August Mr. Pemberton intends to work quietly and leisurely on this story at that quaint gabled old farmhouse of his in Kent. In September he hopes to go to Italy, making Venice his headquarters. His collaborator, Mr. Addison Bright, is at Aix-les-Bains, working at the dramatization of "Kronstadt," which, it is expected, will be played in New York in December.

"The True Mother Goose," with illustrations by Blanche McManus, has been secured by M. F. Mansfield and A. Wessels. They will issue a new edition of the book in the fall, with a new cover. Lamson, Wolffe & Co. were the original publishers of the volume.

Mme. Therese Blanc, the accomplished French woman who in the literary world is known as Th. Bentzon, has translated into French Mr. Aldrich's "Story of a Bad Boy." She declines to recognize the descriptive truth of the title, and calls her book, "Un Ecolier American." The title-page states that this is a book "honored with the endorsement of the minister of public instruction, adopted for school and popular libraries, and selected by the city of Paris for distribution as a prize." The story has reached the fourth impression in Paris.

Rand, McNally & Co., Chicago, have in press and will issue shortly a two-volume edition de luxe of "The Last Days of Pompeii." This edition will be illustrated with fifty-eight monogravures reproduced from original photographs.

Messrs. Chatto and Windus, the London publishers of Mr. Vizetelly's "With Zola in England," have come to the conclusion that it is a book of the moment, and have accordingly arranged to publish it at once. In this connection the "Chronicle" says:

> The question of what reward intellectual France will render to M. Zola for his sacrifices in connection with the Dreyfus case, will become interesting when the country is finally closing its accounts on the "affaire," and the assurance given recently to the present writer by one who is in a position to know M. Zola's mind is significant—namely, that in spite of all rebuffs the author of "Rome" retains an unchanging affection for a fauteuil in the Academy, and that if he accepts anything, he would be amply satisfied to receive some understanding that he should be elected to the next vacancy.

"Richard Carvel" is now in its seventh edition. Since its day of publication it has sold at the average rate of over 1,600 a day. In the Macmillan Company's mail one morning early this week there were orders for 4,000 copies of "Richard Carvel." Nearly every large city in the Union and Canada was represented, not to mention England, to which two editions have already been transported. Strange as it may seem, not a single copy has yet been ordered from the author's own birthplace, St. Louis, thus fulfilling the adage that "a prophet is not without honor save in his own country."

G. P. Putnam's Sons, New York, announce a new romance of the sea based on the war of 1812 between Great Britain and the United States, which is being written by Waldron Kintzing Post, the author of "Harvard Stories." It is said that "the atmosphere of the book is cordial toward the British," and readers will be naturally curious to see how the author manages to be so without being "the other thing to the other fellow."

"Maarten Maartens," whose real name is J. M. W. Van Der Pooten Schwartz, and who has written a new novel, entitled "Some Women I Have Known," which will be published in a short time by D. Appleton & Co., lives in a chateau in Merlangbrook, Holland. He was educated in Germany, but writes entirely in English.

"The Path Beyond the Levee" is the title of a novel by Mr. F. A. Cummings, a former mayor of Bangor, Me. Mr. Cummings in his youth followed the sea and came to know a good deal about the slave trade. From these experiences he has written a story which is largely founded on fact. Mr. Cummings' story will be published serially by the McClure Syndicate and later in book form.

CURRENT VERSE.

My Creed.

I have no faith; but this one fact I find,
That love is growing lovelier every day;
What we call sin is what it leaves behind,
What we call good attracts it on its way.

I have no hope; with God's love in my heart,
What is a selfish loss to care about?
If in the world I've played my little part,
Let him who lit the candle put it out.

I have no creed but love; is there a hell
Where some poor tortured thing cries out in pain?
Then let me take his hand and wish him well,
And wait until he finds his heaven again.

—Black and White.

Midsummer Song.

The amber smile of early morn
Hath flashed across the ripening corn;
And on the spider's netting frail
The dew is gleaming bright,
As if an elf had lost her veil
While fleeing from the light.

From out the wood the streamlets run
On silver feet to greet the sun;
No bramble snare their steps can bind,
Their laughter rings above,
Where balmy blossoms weight the wind
With messages of love.

Now swells the din of merchant bees
Along the meadow's flowery seas,
While music floats from every bough
In carols sweet and clear;
It is the heart of summer now—
The noontide of the year.

—Samuel Minturn Peck.

Ballad.

"Whither away? Shall we sail or stay? Whither away?" I said,
"Into the sunset's glory of gold and passion of rose-red?
Over the water changed to wine and into the sky we slip,
But never a fairer shore than this shall find our buoyant ship.
Not though by shadowy Arcady we drop the anchor at last,
And in the dusk our weary sails come rattling down the mast.
Into the dark steals off the bark; let us stay in our bridal June;
Whither away should lovers stray from the Island of Honeymoon?"

"O, far away in the dying day, and farther away," she cried,
"Ere the glory of gold has faded yet or the passion of rose-red died,
O, far away from the happier present visit the happy past,
Though never shall our ghostly sails die down the shadowy mast.
For we will flit by the twilight land and name the places fair,
But set no foot on the shore," she cried, "nor drop the anchor there;
But under the night with so swift a flight that the keel is singing in tune,
Back, haste back on the starry track to the Island of Honeymoon!"

—J. Russell Taylor, in Scribner's.

The Feast.

Laughter gave a dinner fine
And I marveled much to see
Every guest his opposite
Had for vis-a-vis.

There was Sorrow facing Joy,
Pleasure smiling back at Pain;
Faith serenely eyeing Doubt,
Haughty, cold and vain.

There was Love with soulful eyes
Looking calmly down on Hate;
There was Greed with Charity
For his holy mate.

There was Anger, too, with eyes
That were flaming like to fire;
There Serenity; also
Virtue and Desire.

Hope, forgetful of Despair,
Melancholy wan and Cheer;
Sweet Forgiveness and Revenge,
Valor scorning Fear.

Jealously with her green eyes
And glad honest Trustfulness;
Sympathy with soothing palm,
Pride that wounds Distress.

Honor, plumed, and shameless Shame;
Fortune and Adversity;
And yet others seated there
In strange company.

Laughter, rising in his place,
Held his sparkling wine on high;
"Drink, immortal ones!" he said;
"Drink your goblets dry.

"Ye are children of the race;
Every virtue hath its mate;
Mirth were not if tears were not
Is the law of fate."

Much I marveled at the feast
And the language of mine host,
Yet I could not him gainsay
Seeing there my ghost.

—Chicago News.

At the Fall of the Curtain.

The curtain's falling and the lights burn low,
So, with God's help, I'm ready now to go.
I've seen life's melodrama, paid the price,
Have known its love and losses, hopes and fears,
The laughter and the tears,
And now, God knows, I would not see it twice.

I've crossed life's ocean, faced its blinding foam,
But now heaven whispers, I'm nearing home;
And though a storm-tossed hull I reach the shore,
A thing of tattered sheets and broken spars,
Naked against the stars,
I shall soon be at peace forevermore.

For if again I pass these waters through
I know the kingdom I am sailing to.
What boots it where I lie beneath the sod,
Or down the dark, impenetrable deep,
Where wayworn seamen sleep?
All gates are good through which we pass to God.

—Blackwood's Magazine.

When the Cows Come Home.

When klingle, klangle, klingle,
Far down the dusky dingle,
The cows are coming home;
Now sweet and clear, and faint and low,
The airy tinklings come and go,
Like chimings from the far-off tower,
Or patterings of an April shower
That makes the daisies grow;
Ko-ling, ko-lang, kolingle-lingle,
The cows come slowly home,
And old-time friends and twilight plays,
And starry nights and sunny days,
Come trooping up the misty ways,
When the cows come home.

With jingle, jingle, jingle,
Soft tones that sweetly mingle,
The cows are coming home;
Malvine, and Pearl, and Florimel,
DeKamp, Red Rose, and Gretchen Schell,
Queen Bess, and Sylph, and Spangled Sue,
Across the fields I hear her loo,
And clang her silver bell;
Go-ling, go-lang, go-lingle-dingle,
With faint, far sounds that mingle
The cows come slowly home;
And mother-songs of long-gone years,
And baby joys and childish fears,
And youthful hopes and youthful tears
When the cows come home.

With ringle, rangle, ringle,
By twos and threes and single,
The cows are coming home;
Through violet air we see the town,
And the summer sun a-sliding down,
And the maple in the hazel glade,
Throws down the path a longer shade,
And the hills are growing brown;
To-ring, to-rang, to-ringle-ringle,
By threes and fours and single,
The cows come slowly home;
The same sweet sound of wordless psalm,
The same sweet June-day rest and calm,
The same sweet smell of buds and balm,
When the cows come home.

With klingle, klangle, klingle,
With loo and moo and jingle,
The cows are coming home.
And over there on Merlin Hill
Sounds the plaintive cry of the whippoorwill,
And the dewdrops lie on the tangled vines,
And over the poplars Venus shines,
And over the silent mill.
Ko-ling, ko-lang, ko-lingle-lingle,
With ting-a-ling and jingle,
The cows come slowly home.
Let down the bars, let in the train
Of long-gone songs, and flowers, and rain,
For dear old times come back again
When the cows come home.

—Anonymous.

King Love.

For Love, the King, so many names there be,
So many aspects doth his beauty wear,
Some passing sweet, and some so strange that we
Scarce recognize, and will not know him fair;
"Nay, thou art Pain," we cry with shrinking heart,
And veil our faces that we may not see;
"Yet Grief," he answers, "is Love's counterpart.
Who shuns him shuts his door as well on Me."
And sometimes the mysterious presence throws
A shadow darkening all the Earth and skies,
Whose hidden secrets no man fully knows;
But through the mist the Voice triumphant cries—
"Lo! this is Life, whom, blindly, Death ye call—
" 'Love's last and most imperial name of all!' "

—Christian Burke.

NOTES AND QUERIES.

Is the habitual drinking of phosphates at soda fountains injurious? A. F. N.

It is not, unless indulged in to excess.

Who is "M. Quad?" In what year did Coxey's army march to Washington? T. W. W.

Charles B. Lewis. 2. In 1894.

To settle a wager, please— E. E.

There, there! We do not decide bets or answer questions except of a character to be of interest to all.

Duc de Morny is put down as a son of Queen Hortense; was he younger than Napoleon III, and who was his father? REA.

He was younger than his half brother, Napoleon III, by a little over three years. Count de Flahault was his father.

What is the Monroe doctrine? P. G. I.

The declaration of this country's policy of opposition to interference by European powers in the affairs of the American continents. It was made by President Monroe in a Congressional message in 1823, and is part of our settled policy.

What is the order of Presidential succession in the Cabinet? 2. Who is the first lady of the land? W. G.

Secretary of State, of the Treasury, of War, Attorney General, Postmaster General, Secretary of the Navy, of the Interior, of Agriculture. 2. The President's wife is so called.

Who is St. Swithin? I. X.

A bishop of Winchester, England, who died in 862. He was noted for piety and for activity in building churches. In 971 his remains were transferred after considerable delay, it is said, because of heavy rains. Hence the saying in England, that if it rains on St. Swithin's day, July 15, it will rain on for forty days thereafter.

Is there any way by which the Niagara River is made navigable? T. B.

The river is navigable for twenty-three miles of its length, which is thirty-three miles. The rest is taken up by the falls and the remarkable rapids above and below them. Vessels go around these through the Welland Canal, which is on the Canadian side.

Was Sidney Lanier a native of Texas? 2. Where is the Isle of Man, and what gave it its name? S.

No; he was born at Macon, Ga. 2. In the Irish Sea, sixteen miles from the nearest shore of Scotland. Students of Manx place-names dispute as to how the island took its name, but some of them trace it to Manannan, who, according to fable, was the island's first King.

Who is Postmaster General? 2. How and where did Santa Anna die? 3. Where can I obtain a good history of the Spanish-American war? GAINES.

Charles Emory Smith. 2. In his house in the Calle de Vergaza, City of Mexico. He was over eighty years old, blind, lame, poor and embittered by the belief that his deeds were not appreciated by his countrymen. 3. Nowhere.

Does a tree make any noise in falling when there is no one in hearing distance? B. F.

It depends on the definition that is given to the word sound. Strictly it means the sensation of hearing, and thus your query could be answered in the negative; but it is also defined as the physical cause of the sensation, from which meaning arise the correct terms audible and inaudible sounds.

How is it possible to trace designs on a person so that they will never come off or fade to any extent? R. D.

The tattooing process is what you are after. Slight punctures or incisions are made in the skin into which colored pigments are introduced. The practice prevails chiefly with savages. Most white tattooers are sailors and most of their customers in later life regret that they consented to the foolish disfigurement.

Is the Kaiser Wilhelm der Grosse larger than the Great Eastern was? 2. Please state their lengths. 3. Has any vessel been built that exceeded either in size? J. B. D.

No. 2. Kaiser Wilhelm, 649 feet; Great Eastern, 692 feet. 3. The Oceanic is 704 feet long, but because she is much narrower than the Great Eastern is 2,000 tons less in measurement. She was launched at Belfast last January, but has not made a voyage yet.

What is the highest mountain peak in the United States? Which is the higher mountain, Mount Shasta or Mount Ranier? D. D.

Mount Saint Elias, 18,100 feet high, which is just within the American boundary of Alaska. Its near neighbor, just across the border, Mount Logan, 19,500 feet, is the highest peak on the continent. Orizaba, Mexico, counts as second highest, with Mount Saint Elias third. 2. Ranier is 14,444 feet high, Shasta 14,350 feet.

In the naval battle in 1866, between Italy and Austria, how many ships and men were lost on each side? 2. Is Bohemia a province of Austria? DABY.

The Austrians lost two iron-clads, but not many men. The Italians lost two ships, with all on board, and suffered severe damage to other ships and further loss of life. 3. Bohemia was formerly a kingdom, but was annexed by Ferdinand I of Austria in 1526, and is now a part of Austria-Hungary.

Please inform me whether there is a law relative to serving butterine with meals in an eating-house. A. J.

The law makes no specific reference to eating houses, but the District Health Department and District Chemist Hird maintain that the sale of butterine or oleomargarine in an eating-house is a violation of the law unless the patrons are informed that they are being served with those articles. The pure food law provides that adulterated articles can only be sold with the understanding between buyer and seller that such articles are adulterated.

What is the derivation of "bushelman?" 2. Where was the Garden of Eden situated? 3. What is the botanical name for what is commonly known as the "sea bean?" McCAE.

In the verb to bushel, meaning to mend, or to alter. Its use is confined to the United States and to tailors. It is traced to the bossler, German, and bosseln, French, which mean to do odd jobs or repairs. 2. No one knows, but the choice lies between Armenia and Babylonia, with several other locations possessing scholarly upholders. 3. The seeds of several plants take this name, but the one that has it most commonly is a West Indian climber, Mucuna Urens.

Who is the author of "Oh, for a lodge in some vast wilderness?" 2. Who is the author of "Hope for a season bade the world farewell, and Freedom shrieked when Kosciusko fell?" 3. Was Byron's "Mazeppa" founded on fact or not? STUDENT.

William Cowper. 2. Thomas Campbell. 3. This, in brief, is the story of the real Mazeppa: He was bound naked along the back of a half-wild horse which was frightened into flight, and was carried thus to his own home. The punishment was inflicted on him by an enraged husband, and so shamed its victim that he deserted his own people and joined another, becoming a leader among them.

Please state whether former Governor Alexander R. Shepherd became or is now a citizen of Mexico. SUBSCRIBER.

Governor Shepherd has not changed his citizenship. He has always been an American to the core, and his most intimate friends and relatives assert that he has never expressed any intention of expatriating himself. He went to Mexico about twenty years ago, and has large mining interests at Batopilas, in the state of Chihuahua, where he employs 3,000 men. At smaller mines at San Miguel, a half a mile distant, he employs 300 miners. Mrs. Shepherd, three sons, Alexander, Grant, and Corness, and two daughters, Grace and Isabelle, live at Batopilas with Governor Shepherd. Some years ago Governor Shepherd built a hospital at great expense at Batopilas. It is complete in every detail and the trained nurses in the institution are said to be the best that New York could provide. Governor Shepherd was in Washington about five years ago, when he was given a royal reception by representative citizens.