

"In spite of all that revolutionary chancellors of the exchequer may do," said the Earl of Pembroke, "we will continue to carry on fox hunting in this country." (Hear, hear!) "We may carry it on under greater difficulties; we may carry it on by greater self-sacrifices, but carry it on we shall!" (Hear, hear!) "We shall not abandon that noblest of sports, which has made the British empire what it is today, at the bidding of a Welsh attorney. (Hear, hear! and Never!)"

"But," continued the Earl of Pembroke, "if this school of thought (the radical) should prevail, and fox hunting should go down, then I am convinced that the Empire must go down with it." (Hear, hear!)

Honest, those were his lordship's very words.

They must be, because I have copied them out of a Tory newspaper.

I considered them so choice that I read them to a London workingman who never went fox hunting in his life, and never will. I roared with laughter.

But the London workingman did not laugh. He said, "Read it over again. I did not catch the joke."

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THE TRAGEDY OF TEN LITTLE DIMES.

For The Public.

Ten little dimes lived in a silver dollar,

Ten little dimes.

They wanted out to loose themselves and play and holler—

Ten little dimes.

Yet still the stern round "dollar of the daddies"

Repressed the zeal

Of eager lass and forward laddies,

Within its wheel.

Take thou thy dollar, place it at thine ear,

Like Holmes's shell,

And note the little dickens dimes a-humming—

Sometimes they yell.

Nay, do not give them ear, but save thy coinie,

Place it in purse,

It is but Billy Bryan's silver dollar,

But might be worse.

UNCLE SAM.

BOOKS

THE NEGRO'S OWN STORY.

The Story of the Negro. By Booker T. Washington.
Published by Doubleday, Page & Co., New York.
1909.

From Africa to America, through slavery into freedom, Booker Washington chronicles his race. The Negroes—their wide disparity of origin in Africa, their varied experiences of kindness and brutality at the hands of their American owners,

their swift recovery from the first helplessness of a sudden emancipation, and now their struggle for economic opportunity among a still alien people—these black folk as a race grow into our admiration as we read.

Large portions of Mr. Washington's two sizeable and handsome volumes are genuine chronicle pages of names and dates and worthy deeds. The black man's successes in all the professions and many kinds of business are circumstantially told. And throughout these brief biographies are scattered the quoted comments of Negroes on their own race problems. Here the Negro speaks for himself; and he is worth hearing.

The author, too, has several things to say.

Booker Washington is no radical. There are some fundamental principles which he either fails entirely to uphold or fails to rate at their real importance. It creeps slowly but deeply into his reader's consciousness that to the difference between a patron's pat on the head and a brother man's handshake, Mr. Washington is not keenly alive. And further the suspicion grows that while his heart is bent on the gaining of economic independence by his race, his mind has not grasped or even grasped at the universal economic problem. He seems to have swallowed the prevailing doctrines whole.

His book, however, leaves some very vivid and very deep impressions. The Negro has accomplished much in less than three hundred years. Both individually and in association he has won his way in a white man's country. The crime statistics so prejudicial to the Negro are easily explained away. The story of Negro slavery in America is only the lesson taught once more that one man's slavery is every man's hurt, and that the man himself always speaks for freedom; and here is Booker Washington's phrasing of it:

Always somewhere at the bottom of slavery was the idea that one man's evil is another man's good. The history of slavery, if it proves anything, proves that just the opposite is true, namely, that evil breeds evil, just as disease breeds disease, and that a wrong committed upon one portion of a community will, in the long run surely react upon the other portion of that community. . . . To a very large extent the curse of slavery rested not merely upon the African but upon every man who worked with his hands. In the same way and to the same extent the uplifting of the Negro in the South means the up-lifting of labor there; for the cause of the Negro is the cause of the man who is farthest down everywhere in the world. Educate him, give him character, and make him efficient as a laborer, and every other portion of the community will be lifted higher. Degrade the Negro, hold him in peonage, ignorance, or any other form of slavery, and the great mass of the people in the community will be held down with him. It is not possible for one man to hold another man down in the ditch without staying down there with him.

Another paragraph discloses to white readers the feeling of Negro slaves themselves toward slavery:

I think there is in the mind and heart of every human being an ever-present longing for freedom, no matter how comfortable, in other respects, his condition in servitude may be. I have often heard it said that some colored people were better off in slavery than in freedom, but, in all the contact I have had with members of my race in every part of the country, I have never found an individual, no matter what his condition, who did not prefer freedom to servitude. I remember an acquaintance of mine telling me of an old colored man he had met somewhere in North Carolina, who had spent the greater part of his life in slavery. My friend, who had known the institution of slavery only through the medium of books, was anxious to find out just what the thing seemed like to a man who had lived in slavery most of his life. The old colored man said that he had had a good master, who was always kind and considerate; that the food he had to eat was always of the best quality and there was enough of it; he had nothing to complain of in regard to the clothing that was provided or the house that he lived in. He said both he and his family always had the best medical attention when they fell ill. To all appearances, as near as anyone could judge, the old man must have been a great deal better off in slavery than he was in freedom. Noticing these things, my friend became more inquisitive and wanted to know whether, after all, there was not a feeling deep down in his heart, that he would rather be back in slavery, with all the comforts that he had enjoyed there, than be free. The old man shrugged his shoulders, scratched his head, thought for a second, and then said: "Boss, dere's a kind of looseness about dis yere freedom which I kinder enjoys."

ANGELINE LOESCH GRAVES.

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PHILOSOPHY AND PROPHECY.

The Philosophy of Life. By Charles Gilbert Davis, M. D. D. D. Publishing Co., Grand Boulevard, Chicago. \$1.00.

This is the fifth edition of a philosophic and scientific treatise so simply and forcibly written that it appears to have attracted the attention and won the commendation of the press throughout the country. As scientists do not, as a class, deal with causes underlying the purely physical plane, Dr. Davis makes a marked and distinctive advance in his profession by adopting for his Philosophy of Life the motto, "Thought is the stuff out of which things are made." Reduced to its last analysis, thought is the motive power of all accomplishment; or, as the philosopher puts it, "Every act committed by every member of the human family since the dawn of creation has been preceded by thought." Accepting this as an axiom, it follows that all immorality, crime, disease and the general ills of humanity are the result of misdirected thought, and must be remedied first of

all by suggestion and inspiration and adoption of higher ideals. Punishments and purgatives avail nothing. The doctor has an exceptional charity for the wrong-doer because of his recognition of causes that lie deeper than the surface environment.

The influence of thought upon health, both for good and ill, is simply incalculable in the view of the author, who brings his own medical experience to the proof of his helpful philosophy. His absolute conviction of the truth which he presents in his vivid, vigorous and convincing way has a tonic virtue in itself, as has been observed in the effect on those to whom I have lent the book. As the author says: "The statements made appeal to the common sense of a reasonable being." Whether one accepts the exact terms of his philosophy or not, the principle remains true that "Our lives and our future destiny depend upon what we think." And let us add: Upon what we *will*.

A. L. M.

BOOKS RECEIVED

—Prohibition. Selections. Compiled and published by Joseph Debar, Cincinnati, O.

—Effective Industrial Reform. By David C. Reid. Published by David C. Reid, Stockbridge, Mass. 1910.

—A Scientific Currency. By William Howe Crane. Published by Broadway Publishing Co., 835 Broadway, New York. 1910.

—The Confessions of Linda Poindexter. By Clara North Ruley. Published by the Broadway Publishing Co., New York. 1910. Price, \$1.00.

—Report on Transportation Conditions at the Port of New York. Submitted by Calvin Tomkins, Commissioner of Docks. July, 1910. Department of Docks and Ferries, City of New York.

—The Earning Power of Railroads. 1910. Compiled and edited by Floyd W. Mundy. Published by Jas. H. Oliphant & Co., The Rookery, Chicago. Moody's Magazine Book Department, Sales Agent, 35 Nassau St., New York. 1910. Price, \$2.50; postage, 12 cents.

PERIODICALS

The International Journal of Ethics for July contains an article by Charles Hughes Johnston on "The Moral Mission of the Public School." "We are now striving," he writes, "to consider our relation to the actual social world of ours, as honestly and with as much faith and spirit as we learned to look upon inanimate nature. . . . Naturalism was a great step toward actuality under every-day guise. It meant that educators might use some of the resources of every-day environment. . . . Environment in school now includes the social element also. . . . The child must be inducted, as