

then, from hypocrisy. Everybody can't be rich. Society could not exist without its submerged tenth of bootblacks, college professors, car conductors, artists, street-sweepers, musicians and small tradesmen. But these are occupations for the dull and unambitious. Any one who has red blood in his veins will get out and hustle for the stuff that will procure him the choicest viands, the richest wines and the most refined society.

BOOKS

ROMAN SOCIETY.

Modern thought has brought nothing better in the way of education than a revolution in the idea as to what is history. Nowhere else has the growth of the democratic spirit made itself more subtly felt. We are beginning to learn that history does not consist mainly of the glories of wars or the achievements of princes and statesmen. The people are beginning to count. The historian is beginning to inquire what the masses have thought, suffered and done. As yet there is only a beginning of the revolution, but it is a beginning that will grow. Many readers of Tolstoy's greatest novel, *War and Peace*, have probably wondered at, and some perhaps have hardly understood, the long essay at the close. This essay sounds the death-knell of the old conception of history. History can never again be the record of the ways and doings of the few, regardless of the many. It is too much to expect of conservatism that the change of view should be immediate and universal. Text-books and seats of learning are still infused with the old spirit, but it is certain that the new spirit is beginning to show itself even in the schools.

Prof. Samuel Dill, of Queens college, Belfast, has contributed greatly to the new movement in history. His latest work, *Roman Society* from Nero to Marcus Aurelius (Macmillan, 639 pp., 8vo., \$4.60), is a book of great learning, going behind the deeds of emperors and officials to the lives of the people of all classes. It is far more a history of the time it covers than the books that call themselves such. It tells, so far as meager records will permit, how people lived and made a living; how they thought and acted; what were their social ideals and religious beliefs.

Not even the poorest workers and slaves are overlooked. "The usual fashion," says Dill, "of writing Roman history has concentrated attention on the doings of the emperor, the life of the noble class in the capital, or on the stations of the legions and the political organization of the provinces. It is a stately and magnificent pano-

rama. But it is apt to throw the life of the masses into even deeper shadow than that in which time has generally enwrapped them. We are prone to forget that, behind all this stately life, there was a quiet yet extraordinarily busy industrial activity which was its necessary basis and which catered for all its caprices." In the third chapter of the second book the author attempts to give a view of the life of the industrial classes in the period covered. The chapter is entitled the *Colleges and Plebeian Life*, and it must be understood that the word colleges, which is the literal translation of the Latin word *collegia*, means, generally, labor unions. The author shows how these unions dated back to remotest times, how they persisted in spite of times of suppression, how they seemed to grow in importance as slave labor for various reasons declined, and how they may have added to the welfare of the masses and helped to lighten the dull routine of their existence.

"The plebeian crowd," says Prof. Dill, "recruited from the ranks of slavery, and ever growing in numbers and, in their higher ranks, in wealth, did not indeed dream of breaking down the barriers of exclusiveness; but they claimed, and quietly asserted, the right to organize a society of their own, for protection against oppression, for mutual sympathy and support, for relief from the deadly dullness of an obscure and sordid life."

It must not be forgotten that our means of knowing the life and thought of the masses, until very recent times, are exceedingly meager. "Roman literature," says Prof. Dill, "which was the product of the aristocratic class or of their dependents, generally pays but little attention to the despised mass engaged in menial services or petty trades." And he makes the gruesome statement that "the common people are now as a rule chiefly known to us from the inscriptions on their tombs." It seems, too, that at some periods the workingmen's only legitimate union was an association for the purpose of burying themselves. "Sepulture and religion," says the author, "being admitted by the government as legitimate objects for association, any college, however secular in its tone, might, and probably would, screen itself under sacred names."

From various sources, mainly inscriptions, we get glimpses of awful cruelty, of dire poverty, of "bloody riots at Nuceria and Pompeii," of "serious troubles in the reign of Aurelian, when 7,000 people were killed in the organized outbreak of the workmen," of "fierce conflicts with the higher orders, as at Puteoli in the reign of Nero, when the discord was so menacing as to call for the

presence of a praetorian cohort." Of all such events we get mere glimpses, and these from one point of view. Last Sunday the *New York Tribune*, in order to prepare public opinion for a possible renewal of conflict with Pennsylvania miners next Spring, devoted a page to telling the prosperity of these miners, and how the only poverty that existed was self-inflicted, for the sake of savings-bank deposits. To-day we are able to read the other side. In former times the miners' side was never told.

And yet, by putting together stray bits of information, and, in the light of modern thought, permitting ourselves to read between the lines, we may see that throughout Roman history there were not lacking constant efforts on the part of workingmen, more or less organized, to improve their social and economic condition. Did they accomplish very much? It seems not. Nor did many of them perhaps have any conception of a solid and permanent improvement. Like too many in the unions to-day, who, in the light of the present, have less excuse, the great majority probably had no thought beyond the immediate gain of some personal assistance, or of some occasional concession to their particular trade.

A large part of Prof. Dill's book is devoted to the religious movements under the empire. Nowhere else can the student find a clearer account of this most interesting period, during which Christianity was slowly making its way. The author brings out well how impossible it was that the coldness and negativeness of stoicism, even in its most humanitarian form in the writings of Seneca, or in its most gracious development in the teachings of Marcus Aurelius, could ever make an effective appeal to the heart of the world. He shows the rise of the worship of the Great Mother, and of Isis and Serapis, and last, not least, of Mithra. He shows how these Eastern cults, so inferior in some ways to the ethical purposes of stoicism, were able to spread far beyond the reach of stoic philosophy, just because they recognize, however imperfectly, the mystical and spiritual side of humanity. It was Mithraism, before Christianity, that came nearest to possessing the religious mind of Europe in the early centuries. Its spread was rapid and marvelous. It was, as Prof. Dill says, "perhaps the highest and most striking example of the last efforts of paganism to reconcile itself to the great moral and spiritual movement which was setting steadily, and with growing momentum, towards purer conceptions of God, of man's relations to Him, and of the life to come."

There is little in the present volume concerning the rise of Christian-

ity. "The pagan world of that age," says Prof. Dill in his preface, "seems to have had little communication with the loftier faith which, within a century and a half from the death of Marcus Aurelius, was destined to seize the scepter."

J. H. DILLARD.

THE SUPREMACY OF JESUS.

Joseph H. Crooker's book, "The Supremacy of Jesus" (American Unitarian Association. Price, 80 cents net), is a strong plea for placing Jesus on the very highest human plane. Indeed it is sometimes not easy to distinguish clearly between the ideas here presented of the Man and the God-Man, especially if we take in the poetical argument, upon which great stress is laid. One is struck with the calm, reverent spirit with which the author handles what has been a perplexing subject to many since the battle between the homoousians and the homoiousians over the adoption of what is known as the Nicene Creed in the first Ecumenical Council held in 325. But as Dr. Crooker deals only with the gospels, it is not pertinent here to enter into acts of ecumenical councils.

Concerning the "Message of Jesus" we are told: Jesus "found much of the material of his message at hand, but reshaped the material that he used;" "he gave it the touch of genius, he breathed into it the breath of life." Again, "his power was not so much in what he said, but in what he was." He speaks of Jesus' personal power independent of deed or word; "a personal presence building himself into the lives of men." These expressions and many others strike us as not far from an acceptance of the idea of divinity in the most extreme sense of the term.

The fourth gospel comes in for a large share of attention, as this gospel has always been a subject of contention; but the treatment is fair, in a candid and conciliatory spirit, and should be read at first hand.

The chapter entitled "A New Appreciation of Jesus" predicts the coming of a new interest in the church. Precisely what this "new interest" is is not stated in definite terms; but it may be inferred from the following expressions: Not until the church "takes a more scientific attitude toward the gospels," . . . "not until a more rational attitude is taken toward Jesus," will it appear; "then the rebirth of Christianity will come."

Let us hope that this rebirth, this restoration of Christianity, is even now coming, in a growing appreciation and a fuller understanding of the teachings of Jesus in their application to the common affairs of everyday life of the people as a whole.

JOSIAH EDSON.

"JOHNNY APPLESEED."

One of the traditional characters of the Ohio Valley, a strange man whose certainly known, was Jonathan Chapman, a waif of a century ago from Boston, who earned the gratitude of his wondering fellow pioneers, and the nickname that preserves his memory, by planting appleseeds through the Valley. Most of the older apple orchards of Ohio are said to owe their origin to the child-like generosity of "Johnny Appleseed."

He roamed the Valley, clad in the extreme of primitive fashion, carrying appleseeds to plant, and pages from Swedenborg for distribution. A welcome visitor in every settler's cabin, he was accustomed to read from his New Testament and Swedenborg to the gathered household and by the light of the hearthfire, what he called the "latest news from heaven." The leaves of Swedenborg which he distributed were without connection, for he would tear out from a book one leaf for one family, the next for the next, and so on to the last, and then at his next appearance would redistribute by taking from one family and giving to another, doing this repeatedly until the whole book had gone the rounds piecemeal. It could not have been a very satisfactory study arrangement for the settlers; but there are said to be Swedenborgian families in southern Ohio to-day who trace their religion, as they do their apple orchards, back to "Johnny Appleseed."

He and his work were characterized by Alice Archer Sewall James, the poet, in her ode for the hundredth anniversary of Champaign County, Ohio, in these lines:

Pilgrim and Palmer of the Lord,
Planting His orchards and spreading His
Word;
Barefoot and tender, was never so quaint
Or charming a vision of hermit or saint.

A distinguished clergyman and writer, who has been attracted to the traditions of this strange character, has written a novel ("The Quest of John Chapman," by Newell Dwight Hillis. New York: the Macmillan Company.) with "Johnny Appleseed" for its central character. Simply as a story, this novel is an interesting narrative in a picturesque historical setting, and, of course, is brilliantly told; but it is doubtful if Mr. Hillis has revealed anything about the real "Johnny Appleseed." Haley's account of this strange man, in Harper's Magazine for November, 1871 (vol. 43, p. 830), is much more full of what assumes to be historical detail. Mr. Hillis seems either to have rejected Mr. Haley's story as apocryphal, or else never to have seen it; for he doesn't mention it in his preface in connection with other sources of authority for the historicity of his hero, nor include some of its most picturesque incidents, although they are excellent material,

whether historically true or not, for a work of fiction like Mr. Hillis's novel.

Readers of Swedenborg will be a little dazed at Mr. Hillis's interpretations, and some Ohioans may resent his cavalier treatment of their cherished "Johnny Appleseed" traditions; but in unfolding a tragical love plot he tells a story of Eastern migration into the old Ohio country, and describes a picture of the frontier life of a century ago where American civilization is now at the highest, with a degree of eloquence that can hardly fail to please American readers.

BOOKS RECEIVED.

—The Reign of Gilt. By David Graham Phillips. New York: James Pott & Co. Price \$1 net. To be reviewed.

—The Creed of Christ. London and New York: John Lane, the Bodley Head. Pronounced by Campbell, the successor to Spurgeon, to be "as remarkable in its way as was Ecce Homo." To be reviewed.

—The City the Hope of Democracy. By Frederic C. Howe, Ph. D., author of "Taxation and Taxes in the United States Under the Internal Revenue System." New York: Charles Scribner's Sons. Price \$1.50 net. To be reviewed.

PAMPHLETS

Kelly Miller's open letter (Howard University, Washington, D. C., price 15 cents) to Thomas Dixon, Jr., as to "The Leopard's Spots," is a pamphlet to be read reflectively by whoever is interested in the race question. Mr. Miller is a Negro. He may, therefore, be presumed to know the Negro, at least as well as those boastful whites who, because they think they know the Negro slave, arrogate to themselves all knowledge of the Negro man. And because he is a Negro, fair-minded white men must wince a little when he says: "Your race has inflicted accumulated injury and wrong upon mine; mine has borne yours only service and good will." Even the vituperative author of "The Leopard's Spots" ought to wince when Mr. Miller says: "The traditional method of your class in dealing with adverse opinion was 'a word and a blow;' with you it is a word and an epithet." It is one of the encouraging signs of the progress of an outraged and ostracized race to find men of that race rising up to fight its battles with ability so notably superior to that of its rabid assailants.

PERIODICALS

More than usually interesting is Lawson's story in Everybody's Magazine for October. In connection with it the reader should take the article in Watson's Magazine on the Montana Copper War. It is a great fight—far more important in its various issues to the average American than the late war in the East. The ultimate basis of the conflict seems to depend upon the law that a vein of ore can be followed under another's land.