

befallen the river people!" the old woman exclaimed.

The company hired men to take up the land; "paid them wages till they could make final proof on the land." To get what was already taken up the company complained that the people's irrigation ditches crossed their land, and that their cattle mired in the ditches and got drowned, while the fact, as the old woman stated, was that in seasons of drought the cattle got so weak that, when they finally got to water, they drank so much they couldn't get up, and died there. Their bones were often found among the ditches, but she said she never saw a cow that had been mired.

She offered to compromise, however, to "pay for every hoof that was mired," to fence the ditches and make bridges across them. But that was not what was wanted. Lawsuits did no good. The company was rich, and judge and referee decided against the poor ranchers. One of the members of the company boasted that lawsuits would soon use up what little money the grangers had saved up, and though "some of the people would drag on for a while, eventually they'd all starve out, and that would end matters."

When the water was taken away from the ranchers, they could do nothing.

"It's droughty in this country—won't nothing grow without irrigation," the old woman said. Then, overcome by her memories, she exclaimed: "It was just an awful detriment to me to lose my farm.

I had as lovely an alfalfa farm as you could lay your eyes on—and now I can't get water on it!"

"I have one single son," the lonely old woman went on, "and he'd be with me to-day if he hadn't had to go away to get employment." Then, as she dwelt on the injustice of it all, she said: "Many and many poor cows made a living off from them ditches; there was always vegetation along the edges. . . . But the cattle company blew up the dams with dynamite, and the year after there was a terrible drought and they lost thousands of cattle. . . . Now all the country has to suffer by having to send away for vegetables that could have been raised there.

"One widow lady with five children had her water taken away the year her husband died. She had only the farm to support them, and the first year she and her children drew water in barrels a mile to irrigate the farm. She stayed three years—liked to have perished—did not have the necessities of life—and finally left." Where there was a settlement of ranches, a store, school, and church, there were now two families left in the valley!

In this way history repeats itself; the treatment that has been applied to Indians for long generations—treatment that has caused the murderous outbreaks that have been condemned without a hearing—has been applied to the weak ones of our own race. It is the old story—the oppression of the weak by the self-seeking, unscrupulous strong.

THE NEW BOOKS

We are at a far remove from the cold classicism of French painting as it existed at the beginning of the nineteenth century. At that time the painters of France seemed primarily engaged in rendering scenes borrowed from Greek and Roman mythology or in depicting historical events. Now, a hundred years later, we have a deluge of realism—a depicting of the life of to-day. Painters of all schools, but especially French painters, are turning out compositions tumultuous with present-day movement. This is an epoch of bright tones and luminous brilliance, particularly as applied to the painting of figures and landscapes in the open air. For want of a better title, we call this movement Impressionism and its painters Impression-

ists. The movement, so far as France is concerned, is well set forth in the just-published English translation of M. Théodore Duret's "Manet." Manet, the leader of the Impressionists, had a long conflict with the followers of the traditions of a century ago. He won when critics and observers began to appreciate that his individual vision was giving to the world a new depiction of real life. This was first of all evident in France, then in other Continental countries and in America. In 1886 M. Durand-Ruel organized an exhibition of Impressionist pictures in New York City, following it with another a year later. England, however, as M. Duret says, has remained the country where the painting of the Impressionists has been

least appreciated. Manet had important followers, in particular Monet. There were others—Pizzaro, Sisley, Renoir, Cezanne, Guillaumin, and Berthe Morisot. The years during which these artists were working out their problems and winning popular support are well chronicled by M. Duret. With a Frenchman's characteristic discrimination and vividness of language he passes from one to another of the Impressionists, explaining the individual work of each. The volume's value is doubled by its illustration, consisting of etchings, wood engravings, and reproductions in half-tone. (The J. B. Lippincott Company, Philadelphia. \$3.75.)

Professor Bawden's "Principles of Pragmatism" is, for those who are at all disposed to philosophize, a decidedly interesting book. Derived from the Greek word for "deed," pragmatism is a philosophy based on action and its experienced consequences. As such it is a protest against speculative philosophy which commends itself to the practical temper of our time. There are, however, the various types of it, which Professor Bawden specifies, and its principles, as he states them, differ accordingly. Professor James has divided thinkers into two classes, the "tough-minded" and the "tender-minded," the former inclined to the naturalistic, the latter to the idealistic, view of the world. To the former class Professor Bawden belongs. How that view "works," as pragmatists would say, appears from the conception of man which it yields him. "The individual represents a node or nîsus of energies in a dynamic system;" the same is true of Niagara, or of an insect. "It would be just as significant to say, 'It thinks,' or 'Thinking is going on,' as to say, 'I think.'" "The individual is merely an aggregate of reactions to stimulus, . . . the persistence of a function, of a form or mode of behavior"—a definition that applies also to an acid, an alkali, and an ape. "What we call the spiritual is the use to which the material is put"—simply a less "overt" use. For a spiritual *user* of the material there appears no place in this type of pragmatism. Matter seems to do it all: "Matter is not its full reality as matter except when it is thinking." The ultimate reality appears to be the subtle, imponderable cosmic energies revealed by intra-atomic physics, "whose forces drift unhindered through the opaque objects of our visible world." *Drift*—indeed! Thus, though the words "personal" and "personality" are retained, they are made practically synonymous with an impersonal "*it*." (Houghton Mifflin Company, Boston. \$1.50.)

The ten years since Ruskin's death should only emphasize the welcome to Ada Earland's "Ruskin and His Circle." The "circle" included such interesting persons as Turner, Carlyle, William Morris, the Brownings, the Rossettis, Millais, Holman Hunt, Coventry Patmore, Burne-Jones, Dr. John Brown, Charles Eliot Norton, Mary Russell

Mitford, and Kate Greenaway. These persons directly influenced Ruskin's life. In large measure the book thus recounts the influence of environment on the development of genius. Ruskin, it is said, was the victim of circumstances. If so, readers may find something in this book to explain the hitherto inexplicable—the limitations and contradictions in his writings. In the first place, there were his parents, and Anne, his nurse. What greater contradictions and limitations of a little boy's normal life than these three persons! And yet, with a strange perversity, what persons are more pathetically appealing! Our author draws their portraits with genuine artistry. She draws the portraits of his friends less vividly, it seems to us, but none the less meaningfully. If certain readers find cause for criticism in any of her descriptions, one could reply that any volume on Ruskin were likely to be unsatisfactory, either to the fastidious or to the violently prejudiced. Fortunately, most readers are neither. They will doubtless find much entertainment, suggestion, and instruction in the very high-class and commendable gossip afforded by this volume. Indeed, such gossip becomes biography. (G. P. Putnam's Sons, New York. \$1.75.)

In the little volume entitled "The Wisdom of the Apocrypha," edited by L. Cranmer Byng and Dr. S. A. Kapadea, two books, extracts from which are preserved in the Church Lectionary—the Wisdom of Solomon and Ecclesiasticus—are included almost entire. The critical studies which have lessened the value of some portions of the Hebrew literature of the Jewish Church have enhanced the importance of some of its Greek literature, now set off into the collection known as the Apocrypha. The two books contained in the present volume present a philosophy of life in the main uplifting. The kernel of it is that wisdom calls for duty; duty necessitates discipline: attend to it now. (E. P. Dutton & Co., New York. 60c.)

"Mysticism in Heathendom and Christendom," by Dr. Lehman, of the Theological Faculty in Berlin, takes a wide and thoughtful survey of its field in ancient and modern times, but rather strangely finds an "essential difference" between mysticism and Christianity: "God will not that his faithful become one with him, but that they abiding in the fear of God retain their individuality." So, we are told, Jesus was no mystic. The saying attributed to him in the Fourth Gospel, "I and the Father are one," is regarded as an echo of Hellenic mysticism. This becomes a needless conjecture as soon as one takes the words to mean unity of will rather than of being. Dr. Lehman, however, holds that mysticism may transform itself through growing enlightenment, and, parting with pathological and irrational traits, may become sane and practical. Hence he admits large room and reason for what is mystical but distinct from mysticism, which to him is

tainted with evil, "like wine which invigorates, but also excites and degrades." This goes beyond the mark. True enough of some mysticism, it is not true of all. Religion is inevitably mystical, as St. Paul shows in describing it to Athenian philosophers as a feeling after God, if haply it may find him. The fact which needs the descriptive adjective needs also the descriptive noun. (Luzac & Co., London, England. 5 shillings, net.)

Mr. Robert E. Speer's latest book, "Christianity and the Nations," is of real importance. It comprises his lectures last winter at Edinburgh, Glasgow, and Aberdeen, on the Duff Foundation—a memorial of Alexander Duff, the Church of Scotland's first missionary to India, 1829–1878. It is notable for the practical sagacity with which it treats a wide variety of problems involved in the pursuit of the modern missionary ideal, the making of Christian nations—problems religious and educational, moral and economic, racial and social, political and national. Sympathetic in its contact with every type of life and religion in the non-Christian world, it is statesmanlike in its constructive spirit. Corrective of current fallacies and misconceptions, it is illuminating in its exhibition of the moral aim and adaptive methods of the missionary ideal. It is impressive in its evidence of the reflex effect for Christian union at home to follow from the union achieved abroad under the exigencies of Christian missions. It presents a convincing array of testimonies both from Oriental dignitaries and from high officials of Western governments to the beneficent efficiency of Christian missionaries. It is a book that should be in every church library, a book to sway any doubting but candid mind. A copy of it should be in the Department of State at Washington. (The Fleming H. Revell Company, New York. \$2.)

Two fresh volumes of the "International Critical Commentary" meet the need of students and readers who desire to keep up with the advance of Biblical scholarship. The volume on the book of Genesis, by Professor Skinner, of Cambridge, England, stands for the essential soundness of the prevalent critical estimate of it as a composite of various older documents. Whatever the studies of Assyriologists may yet effect in giving historical value to the traditions of Noah and Abraham and Jacob and Joseph, they will not, he believes, "succeed in dispelling the atmosphere of mythical imagination, of legend, of poetic idealization, which are the life and soul of the narratives of Genesis," permeated, indeed, by the effort of the spirit of religion to make its legendary lore subservient to the nourishment of its consciousness of God. The volume on the books of Chronicles, by Professor Curtis, of Yale, with the collaboration of Dr. Masden, of Newburgh, New York, is especially welcome as the first in English on its subject since 1876. Since Professor H. P. Smith, some twenty

years ago, fell under the ban of the General Assembly for impugning the historical value of the Chronicles, the consensus of scholars has amply vindicated his teaching. Professor Curtis holds that their main historical value "consists in their reflection of the notions of that period," B.C. 300. The picture which they give of the past is "a distorted picture in the interest of the later institutions of post-exilic Judaism." Their religious value for their time Professor Curtis justly recognizes. By emphasizing the institutional forms of religion and by idealizing and glorifying the national history they helped to solidify a feeble people against the encroachments of heathen powers, as in the agony of the Maccabean patriots, and so contributed to preserve the Jewish Church till it gave birth to Jesus. (Charles Scribner's Sons, New York. \$3 per vol.)

"The Fascinating Duc de Richelieu" would not be fascinating to the average American; but then it is doubtful whether he was fascinating to the average Frenchman of his time. Certainly it is true that the mistresses whom he secured for Louis XV and through whom he exerted his political influence at Court were mobbed by the French populace when the protection of the Court was withdrawn from them and that absolutism was refused to the King by the High Bishop of Soissons until he had banished the mistresses from his presence. The Duc de Richelieu was fascinating only, or at least chiefly, in the singularly immoral Court of the Bourbon King. There are doubtless circles in America in which his gallantries would fascinate rather than disgust, but we venture to think that the American of the twentieth century would discern beneath the appearance of gallantry the cold-blooded policy which was so thinly disguised that the modern historian has no difficulty in perceiving how sordid that gallantry was. The reader of the romances of Dumas sometimes wonders whether the French romancer has not exaggerated the vices of the age in which the scenes are laid; the reader of Mr. Williams's history of the fascinating Duc de Richelieu will rise from the reading convinced that the corruption of that age was greater, not less, than the corruption which Dumas has portrayed. We do not see how the serenest optimist can read this volume without having his faith that all mankind are essentially good overthrown; nor how the most resolute pessimist can read it without the conviction that the French Revolution was a very necessary deluge after this undisguised immorality, which is still a characteristic of Paris as an almost inevitable relic of the past, and that the standards of moral life to-day in America and in Europe are very greatly higher than they were in the eighteenth century in the world's most brilliant capital. (Charles Scribner's Sons, New York.)

Professor A. L. Frothingham's "Roman Cities of Italy and Dalmatia" should appeal

at once to the archaeologist and to the traveler. To the archaeologist the appeal is evident when he reads its technical accounts of late discoveries made by our author and others in the Etruscan cities of Umbria and Tuscany, in the Roman towns farther north, and in those of that interesting bit of coastline running southward from Trieste. To the traveler the appeal is none the less evident as page after page discloses new reasons for visiting certain places hitherto little seen by tourists in proportion to certain others. The book, as a whole, will probably be read chiefly for its illumination concerning Dalmatia. Mr. Hamilton Jackson and others have already described this region, but Professor Frothingham's description, though it might have been more vivid, has a peculiar note of authority not found in other books. With the improved communications, both of water and land, largely due to the Austrian Government's foresight and energy, Dalmatia should now receive its proper quota of the traveling public. Only there, indeed, may one quite comprehend how vast was the Roman civilization under Diocletian. The impression gained by nearly every school-boy is that after the Augustan Age Rome's decline was everywhere to be seen. The ruins, now attesting the extent and power of the Empire from Trajan to Diocletian, have done something to correct this, and the impression will be still more corrected by a reading of Professor Frothingham's book. From it we learn more graphically than is possible from the ordinary history how Rome arose and how such a region as Dalmatia helped Rome. Professor Frothingham's "Roman Cities," therefore, like Signor Ferrero's recent volumes, is a work of historical reconstruction. The reader will not escape the chief teachings of this book any more than he has escaped them in the Ferrero volumes. Such writers as Ferrero and Frothingham are fortunate in interesting audiences far wider than those found at the Universities of Turin and Princeton. Through work of such men history becomes popularized, and archaeology is a chief agent in that movement. No longer is history a mere record of dates and events; it is a record of great movements. Indeed one of these movements—the Conflict of Special Interests and Public Welfare—is now seen to have been primarily responsible for the downfall, not only of the vast Roman Empire, but also of the old Greek and the more modern Italian city-states. (Sturgis & Walton, New York. \$1.75.)

Tolstoy has sifted human emotions keenly and truly. But another Northern writer also sifts them very keenly and truly, yet without Tolstoy's overdoing, self-consciousness, suggestion of limelight, and at times semihysteria. The other Northern writer is Selma Lagerlöf, the author of those admirable tales "From a Swedish Homestead." The latest evidence of her story-telling ability

is now at hand under the title "A Girl from the Marsh Croft." To those who long for highly spiced literary pabulum this book may seem commonplace, for it has little of the staccato touch dear to the heart of certain readers. The material in this volume unfolds with no jerks, but as genuinely, serenely, and inevitably as the coming day. The book evinces the quality gratefully evident in the Swedish author's earlier volumes, namely, the "touch of nature that makes the whole world kin." Selma Lagerlöf's books bring humankind close, so close indeed that, if one might create a word, they "unlonely" life. Thus the Stockholm Academy, charged with the gift of the Nobel Prize for literature, in awarding its last year's prize to Selma Lagerlöf, marked a woman of notable worth. She is a fine example of literary personality, as shown not only in her own life but in the character and inspiration of her novels. In reading them we are not conscious of the feeling that here is a woman's work and not a man's. As the masculine and feminine temperaments run along different lines, a wise woman like Selma Lagerlöf does not hesitate strongly to emphasize this difference, so that, under the form of stories and novels, she has produced characters, especially women characters, perhaps hardly rivaled in this latter day save by the characters of another woman novelist, Grazia Deledda. It is a far cry from Sweden to Sardinia; but when the Nobel Prize Committee wishes again to distinguish a woman writer, the Italian novelist might well be the Swede's successor. (Little, Brown & Co., Boston. \$1.50.)

Though not altogether attractive in style, Julia de Wolf Addison has written an interesting handbook describing the collections in "The Boston Museum of Fine Arts." For the sake of the practical man, however, we could wish that the book were somewhat smaller. It is all very well to know what certain critics think of certain art objects, and this book seems padded with their opinions. But most independent sightseers like to make up their own minds. Then again, for the sake of the casual visitor and reader, the book could have been made smaller by eliminating much of the author's information (though we might be sorry to part with it) concerning certain little-known objects. Perhaps most people think that they understand about an Egyptian amulet or a Japanese print. The information here conveyed may convince many of them, however, to their profit, that they do not. As a practical handbook, then, the volume could have been condensed. But as a compendium of knowledge it is a timely publication. First, it gives necessary information to visitors to the Boston Museum; second, it suggests other avenues of information; third, in visits to other galleries it should also be valuable as a reference book. (L. C. Page & Co., Boston.)

LETTERS TO THE OUTLOOK

COLONIES OR STATES?

[See editorial comment on another page.]

Is there any teaching that history thrusts upon us with more force than the fact that if a nation would attain its greatest strength all of the people under its control must be allowed equal rights? It has been the history of every nation from early times to the present day that whenever such rights have been withheld there has been strife, open or suppressed, either of which has weakened the power of the dominant country. So invariably has this proved true that we find the colonial nations of to-day exercising dominion over their territories either by sheer strength, as is the case of the United States in the Philippines and England in Egypt, or by a loose control under which practical independence has been granted to avert open revolution, as is the case of England in Canada and Australia.

It is manifest to every thinking person that it is to the advantage of the nation to have the full support of all the people under its dominion when all can be expected to aid in the maintenance of its welfare and respond with patriotic fervor in time of trouble. It appears to the writer to be a political axiom that to establish accord throughout a nation equal rights must be co-extensive with the limits of the nation; an axiom which should be ever in mind in determining the kind of government to be ultimately extended to our colonial possessions.

Remarkable as the statement may appear at first blush, the fact is that the United States was the greatest colonizing power of the nineteenth century. With an original area of 800,000 square miles and a population of about 4,000,000, it had expanded at the end of the last century to an area of 3,600,000 square miles and a population of 74,000,000. Yet such was the colonial policy pursued during this period that at its end we find the whole area with its vast population a homogeneous nation and the recently colonized portions exercising identical rights with the original States. No one doubts for an instant the wisdom of this course, and no one would advise that we deviate from the policy of admitting our newly acquired territory into ultimate Statehood were it settled or being settled by Americans. The sole question then is, Does the fact that the inhabitants of the island possessions are of a different race and language warrant a change in our long-established colonial policy?

No one, of course, should urge the admittance of these colonies as States until they shall have become fitted for self-government, and probably one of the qualifications should be the use of the English language as the predominant language, for undoubtedly a difference in language is one of the chief causes of misunderstanding. Already the vigorous educational system which has been inaugurated in these lands has done much to firmly establish the use of the English lan-

guage, and without a doubt by the time the islands are otherwise qualified for self-government its use will have become general.

But even though the English language does not entirely displace the Spanish or native tongue, it seems to the writer that the policy of *The Outlook*, that we should hold the island possessions as England holds Canada, is entirely wrong. Having in mind at all times that the Philippines, Porto Rico, and Hawaii should not be admitted as States until fitted for self-government, then why should not they be represented in Congress, and why should they not control their local affairs as States? Would not the inhabitants of these lands, enjoying the advantages of Statehood, be as patriotic as any of the present States? With the record which Congress has for the number of members born in foreign lands, who will assert with any degree of effectiveness that the presence of representatives from these countries would be revolutionary or affect in any other than a salutary manner the welfare of the country?

The colonial problems of the Nation are by no means minor ones, and they should be solved in a manner that will remove all ill feeling and promote the prosperity of the whole Nation. This the writer firmly believes can only be accomplished by conforming to the policy of preparing all territory which may come into our possession for ultimate Statehood—a policy that has been so successful for the past century and a quarter.

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TEACHING FARMING IN HIGH SCHOOLS

Many of the popular articles on farmers and farming conditions prepared for the magazines are, to say the least, amusing to those who are on the farms or who are in touch with rural life. Perhaps they have their use and are an agency in promoting better conditions, however far their authors may be from a real appreciation of their subjects. One wonders how many of these writers would consent to live permanently even in the ideal life so graphically described. From earliest times agriculture has been lauded to the skies, but the actual labor, since classes began to be the order, has been all too often an object of derision. Nevertheless, there are many significant movements for rural betterment, and among these may I briefly describe one that is really showing results?

Three years ago three different high schools in Minnesota, one in the northern part of the State, one in the southern portion, and one near the western border, simultaneously and unknown to each other introduced agricultural courses. Each also rented a small piece of land near by for school gardens and experimentations. The following winter the Legislature met and made agricultural education one of the chief topics for