

the trouble and thought, but it will be worth while. It is not necessary to go back to the Victorian age and read Dickens or Thackeray. Probably most people could pick out three or four books published within the last three years which they know to be worth while but haven't happened to see. Or take the last year alone; here is an off-hand list of a dozen or more books which have made a distinct success. Perhaps you have read them all; if not, now is your chance; they are not out of print:

John Burroughs's "Boyhood," Depew's "Memories of Eighty Years," Van Loon's "Story of Mankind," "The Mirrors of Downing Street," Raymond's "Life of Balfour," Strachey's "Queen Victoria;" and in fiction Tarkington's "Alice Adams," Sabatini's "Scaramouche," Hutchinson's "If Winter Comes," Galsworthy's "To Let," Louis Hémon's "Maria Chapdelaine," Kaye-Smith's "Joanna Godden," Caine's "Mendoza and a Little Lady," Quick's "Vandemark's Folly."

Every one of these books has entertainment in it. The point is for each vacationist to think out for himself or herself something that will increase the pleasure of vacation time and not grab the first thing that offers because it is said to be "light" (meaning feathery) or because it was published day before yesterday.

And, by the way, how about re-reading an old book that you rejoiced in greatly when you first read it? There are those who in the realm of adventure would a hundred times sooner re-read "Kim" or "The Cloister and the Hearth" than all the Zane Grey or E. P. Oppenheim literature that may flow fresh from the press for the next twenty years.

THE TRUE REACTIONARIES

AMERICA has inherited its principles and institutions of liberty from two sources. One of these sources is English; the other, French. And for the preservation and increase of that inheritance America is under obligation to her own sons from the days of the wilderness, through the days of the Revolution and the Civil War, to the present.

Many Americans, some of them professing to be intellectual guides and some of them in position of political leadership, seem to have forgotten this.

It is as a reminder to such as these that a letter recently published in the newspapers from Charles W. Eliot, President Emeritus of Harvard, deserves the widest circulation. We print it herewith in full.

A people whose rights, won slowly

PRESIDENT ELIOT ON BOLSHEVIST RUSSIA

OUR National Administration is apparently acting on the belief that the American people wishes to avoid entering into European politics, though willing to join in economic measures for the restoration of European industries and European national budgets and credits. I submit that this separation of politics and economics is not expedient, or even possible, in the case of Russia.

The fundamental proposition on which the Bolshevik Government was based is, to be sure, an economic one, namely, no private property, no family property, and no transmission of property in a family; but on that foundation a political Government was suddenly created by savage violence on the part of a small minority of the population, and that Government proceeded to rob and kill a considerable proportion of the property-holders of the country, large and small, and finally to rob and enslave the labor employed in the manufacturing industries of the country. This same Government undertook to win the support of the agricultural peasantry by giving them elusive deeds of the lands they had been accustomed to cultivate as tenants; but the great agricultural class, while they accepted these deeds, refused to accept or support the Bolshevik Government. That Government has also crushed completely, both physically and morally, the educated middle class in Russia, which has not only been deprived of its property but of all intercourse with thinking people in neighboring nations, and in America also.

This Bolshevik Government now finds itself in dire straits without credit, and without power to reconstruct Russian factories or Russian transportation; and yet it still insists at Genoa and elsewhere on all its monstrous social and economic fallacies, and proposes that other governments or peoples shall lend it billions of dollars without any security whatever for the repayment of the loans.

I submit that the United States should neither forget nor forgive the monstrous crimes, cruelties, and follies of this Bolshevik Government, and should wait to give aid to Russia, except food for the starving, until that Government is dead and buried. In this sense, and in regard to this nation, it seems to me impossible to separate in American National action European politics from European economics. The American democracy should not only take to heart the lessons of the Bolshevik horror for the present generation, but should do its full part in making and recording the history of the Bolshevik crime to the end of the chapter.

In that course of conduct the present Administration can rely on the well-nigh unanimous support of the American people, who heartily detest the political as well as the economic theories of Bolshevism.

CHARLES W. ELIOT.

Cambridge, Massachusetts, May 17, 1922.

and painfully through the centuries, are recorded in such historic documents as the Coronation Oath and Charter of Henry I, the Magna Charta of 1215, the Petition of Rights of 1628, the Habeas Corpus Act, the Bill of Rights of 1689, the Virginia Bill of Rights of 1776, the Declaration of Independence of the same year, the Articles of Confederation, and the Constitution of the United States, and are embedded in the common law, should be unable to witness the violation of those rights anywhere in the world without repugnance and a sense of outrage. Certainly no American ought willingly to lend himself to any scheme or plan or proposal that tends to lend the countenance of his country to men anywhere in the world who, having seized power by the violation of such human rights, seek to maintain their power by gaining the recognition of the Government of this free country.

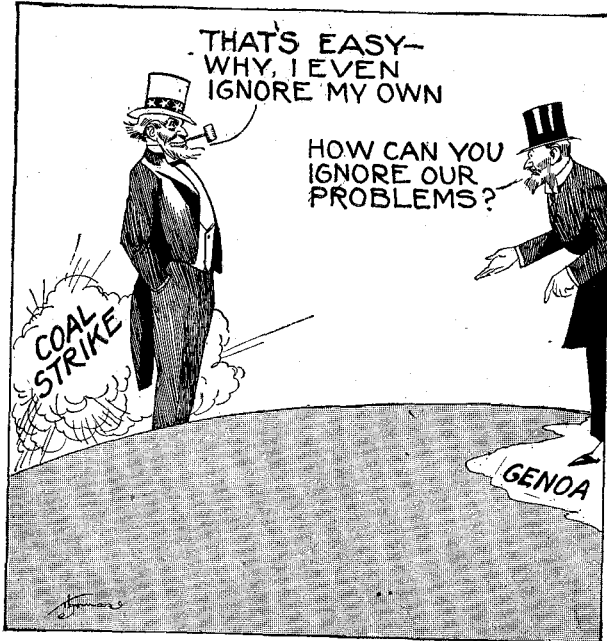
Besides this love of liberty as a right, which Americans have inherited with

free institutions from England, they have also inherited from France a love for liberty as an ideal. If the spirit of freedom which has come from the British Isles is the more sturdy, the spirit of freedom which has come from France is the finer and more generous. This is the spirit that raises freedom from the plane of privilege to the plane of duty. Liberty is something more than a definite prerogative that the citizen has obtained and will not let go; it is also a goal toward which he knows the nation of which he is a part is moving. As liberty has come to America from France, it is not merely an individual possession which each citizen prizes; it is a common possession demanding reciprocal service. Liberty thus conceived is incomplete without equality, and equality is incomplete without fraternity. It is this ideal, derived from France in the early days of the two republics, that has made of America a nation of idealists. For this reason Americans who have received their full

THE INDIFFERENT CHILDREN OF THE EARTH

(Hamlet, Act II, Scene 2)

Thomas in the Detroit News



INDIFFERENCE AS A FINE ART

Ireland in the Columbus Dispatch



UNCLE SAMUEL GRASSHOPPER

From Paul H. Ramsey, Columbus, Ohio

Louis Raemaekers in Le Soir, of Brussels



AT GENOA

Belgium: "I want the purse that he stole from me."
Lloyd George: "Not so loud! He has nationalized it."

From Stephen Child, Boston, Mass.

From the Buffalo Commercial



"WHOA, BILL!"

From Julius J. H. Hayn, Buffalo, N. Y.