

tribution. But let the reader be patient until he comes to the chapter entitled *Natural Society*.

But the general criticism that might be made is that the author has attempted too much. His own mind is so swift in generalizing that he imagines his conclusions can be embraced by the reader with the same rapidity of survey. Nor does the author seem to move among these philosophic speculations with the same surety of step. But it must be remembered that he has set for himself a tremendous task, which is no less than to afford a realization of man as a social, reasoning, worshipping being, with the laws of progress to which he is subject. It is, as we say, a tremendous task. Only two others have attempted it in the same spirit—Dove and George. The greatest praise that can be given Mr. Matthews is to say that he has swung the door a little wider through which we may catch a glimpse of the profoundest problems that can engage the intellect of mankind. And it is the same door that Dove and George unlocked for us. That he, any more than Dove or George, has wholly succeeded in the task he has set himself would be too much to say. But through an uneven performance he has made a great book.

J. D. M.

THE STATE.

This is a work by Franz Oppenheimer, of the University of Berlin, translated by John M. Gitterman, of the New York bar. It is a volume of 300 pages published by Bobbs-Merrill Company, of Indianapolis. It is a work of originality and scholarship, even though the writer permits himself to speak of the Japanese as "a mongol race," which there is every evidence to believe they are not, neither ethically, nor indeed intellectually by contact, as we sometimes assume.

The author's thesis is set forth on page 15: "What then is the State as a social concept? The State, completely in its genesis and almost completely during the first stages of its existence, is a social institution, forced by a victorious group of

men on a defeated group, with the sole purpose of regulating the dominion of the victorious group over the vanquished, and securing itself from revolt from within and attacks from without. Teleologically this had no other purpose than the exploitation of the vanquished by the victorious."

Following this explanation of the origin of the State, and rejecting the current theories which account for its origin, beginnings and development, the author traces the rise of the State from the pastoral, nomadic, feudal, maritime, to the perfected constitutional form in which we of today know it. And in the chapters treating of this development, while there are many conclusions at which we might stop to disagree, there are also many valuable reflections and citations of little known facts from the erudite fund of material at the author's command.

The State and Society represent to the writer's mind two very different organisms, the State standing for a higher species of union than that of the family group, but changing the golden age of the free community of blood relations to the iron rule of State dominion. "But the State by discovering labor in its proper sense starts in this world that force which alone can bring the golden age on a much higher plane of ethical relation and happiness for all." And he quotes Schiller's words: "The State destroys the untutored happiness of the people while they were children in order to bring them along a sad path of suffering to the conscious happiness of maturity." (Page 87).

He rejects with characteristic independence the explanation of every historic development from the qualities of "race," and shows the enormous ethnic amalgamations which have accompanied the progress of States, placing this indeed as the second distinctive mark in the rise of States, which leaves us in place of *race* differences *class* differences.

Perhaps the author over-emphasizes these class divisions. But he is a democrat, and believes the death of class distinctions will result from the process of development whose beginnings he has traced, and the law of which he believes he has discovered. This will take place when "the

content of States heretofore known will have changed its vital element by the disappearance of the economic exploitation of one class by another," which was the motive determining the birth of states. He is a splendid optimist as to the future. Heretofore State and Society were indissolubly intertwined; in the future there will be only "a freeman's citizenship."

As to the form of the future society he ventures no prediction. Nor should he be required to do so. He has performed his task; he has presented his thesis, and to many readers will have demonstrated his concept of the State as a means of securing the exploitation of the vanquished by the victors. Out of the State, and contained within it, economic society will emerge as a "Freeman's citizenship," retaining only so much of the State as may be necessary to secure stability. Surely this is to hint at the ideal of a competitive State, or if the author prefer, as he probably would, a competitive economic fraternity, a "Freeman's citizenship"—the ideal of the Single Taxer. Of this prognosis Prof. Oppenheimer says that it contains the "progress from warlike activity to peaceful labor" of St. Simon, as well as Hegel's "development from slavery to freedom," the "evolution of humanity" of Herder, as well as the "penetration of reason through nature" of Schleiermacher. (Page 276).

He speaks of Henry George but once, but then in a reassuring connection. Conceiving the evolution of a society without class dominion and class exploitation, he says: "That was the *credo* of the old-school liberalism of pre-Manchester days, enunciated by Quesnay, and especially by Adam Smith, and again taken up in modern times by Henry George and Theodore Hertzka." (Page 278).

The thought of this book has an important bearing on economic speculation—it ought to clear the mental pathway of many a thinker for the acceptance of the Single Tax as the first necessary step to a society composed of a citizenship of freemen.

But as we close the book with a grateful feeling toward the writer an ungracious thought occurs to us. This man is really professor of economic sciences in the University of Berlin! His work is assertive,

bold in its generalizations, and though dealing with a subject that makes no easy reading, simple and clear in thought. There would be no place for this courageous thinker in the political economy chair of any American university.

J. D. M.

A BOOK OF HELPFUL PHILOSOPHY*

This little work is the best of Mr. Hall's books, the one by which we imagine he will be longest remembered. There is many a helpful admonition carefully developed, and much consoling philosophy set forth in plain and simple language. We desire especially to commend the argument against earthly immortality, the contention that ignorance or neglect of natural laws causes all deaths save those due to extreme old age, and the chapter devoted to the Persistence of Life. There is some original thinking in that part where the author permits himself some guesses about conditions that must prevail in a continued existence. Some of this is *naïve* enough, especially when he says, assuming the absence of all physical experiences: "There is undoubtedly a chance—a better chance—if existence goes on."

Lowell has said:

"Not all the preaching since Adam
Has made death other than death."

But we cannot help thinking that even in the presence of sorrow caused by the death of those near and dear to us the words of the opening sentence of the preface of Mr. Hall's book embody a truer philosophy. "If there is order in the world, if malice does not rule the world, there must be such understanding as will minister to our needs in time of trouble."

There is much quotable material, especially in the admirable chapter entitled Science and Immortality. But this we must forego, and content ourselves merely with commending it as a sane and useful work, full of a calm, rational, loving phil-

*The Mastery of Grief. By Bolton Hall. 12mo., 243 pp. Price \$1. net, by mail \$1.10. Henry Holt and Co., N. Y. City.