

blank form was provided the men for obtaining specifications with which a practical builder can rapidly and with surprising accuracy estimate the value of every ordinary building lot in a city. This work was entrusted to C. J. Buell, who is well known to REVIEW readers, and who is a builder of large experience.

During Tom L. Johnson's first term as Mayor of Cleveland Mr. Somers was called to assist in revising the assessment of that city. He found there a number of citizens who were co-operating with the Mayor in an effort to make a thorough and fair assessment of all the real estate in the city. His plans were adopted, and the work was done to the satisfaction of all the public spirited citizens who were interested in the work.

If Chicago adopts Mr. Somers's system and the work is done according to his directions, those who know of Mr. Somers' labors predict the new system will meet with unanimous approval in that city. Elsewhere will be found an article descriptive of the "Somers Method," as it has come to be known.

BOOK REVIEWS.

*TOLSTOY AS A SCHOOLMASTER.

Of course it is known that Tolstoy entertains certain views on education, that he has written upon them, and that they run counter to many if not most pedagogical practice. This work is a presentment by the leading Tolstoyan of Tolstoy's ideas on this all-important subject.

Shall we say that these theories are merely the endeavor to ascertain the workings of nature in the boy or girl, that the one word Freedom—this, and Love and the nature of the child—comprise the Alpha and Omega of the Tolstoyan pedagogy?

These theories are the result of experience, for Tolstoy has been a school teacher, and had to unlearn many of the conventional ideas on education. For example, he does not believe in punishment, and this conclusion he has arrived at by practical observation of its futility. A school in which the children were allowed to go home when they liked seems peculiar enough, yet in this school the question of truancy never seems to have arisen. Attendance at school, perhaps, under such arrangement comes to be considered not as a duty, but as a privilege.

And then we come to the question, to what extent can the idea of duty—or its inculcation by any sort of penalty incurred in its violation—be eliminated in any scheme of education? Certainly duty and obedi-

ence are factors in mental and spiritual development. But duty and obedience to what? To the will of the master—the schoolmaster? Will the ideas of duty and obedience develop out of Love? And we are thus brought again to the value of the natural, the unhindered growth of the nature of the child, out of which will spring the best that there is in him, all that is called forth by Love working under Freedom.

Mr. Crosby's exposition is sympathetic and lucid. He, too, loves children and knows their natures almost as well as does the great Russian. When he departs from exposition to treat of children, he does so in a vividly interesting way and with simple charm. He writes, too, with much keen wisdom and shrewdness upon college and university education, and upon penology as well—the latter a part of education in its way. These larger problems—if they are really larger—are treated in the concluding chapters.

Altogether this little book provides an introduction to the beautiful nature of the great Russian thinker, and we are conscious of a more intimate acquaintance with the serene philosopher whose high thought is like the balm-bearing winds from the delectable mountains.

J. D. M.

*THE COLOR LINE.

"This is the first time that the question of social, political and commercial equality for the Negro, with its inevitable sequence of intermarriage, has been treated from the scientific point of view in relation to the conditions that exist in America. The author, a professor at Tulane University, New Orleans, brings to bear upon this vital subject data from many widely separated branches of science."

This announcement on the cover of *The Color Line* by William Benjamin Smith, (McClure, Phillips & Co., \$1.50) gives promise of a valuable contribution to the important "race problem." But unfortunately the book is not scientific, or even judicial. It is a lawyer's brief. Special pleading is writ large.

Professor Smith is possessed by the fear of miscegenation and the consequent deterioration of the Caucasian (at least in the southern states) to the vanishing point. To prevent intermarriage, he argues, social equality must be denied. And to justify this denial he assiduously marshals a quantity of facts to prove the superiority of the white race to all others and the inferiority of the negro in particular.

His chief reliance is upon ethnology and anthropology. Cranial development and brain weights are tabulated, and we are

*Tolstoy as a Schoolmaster. By Ernest Howard Crosby. 12mo, 94 pp., 50 cents net. The Hammarmark Publishing Company, Chicago, Ill.

*The Color Line. By William Benjamin Smith, 12 mo. cloth, 261 pp. Price \$1.50. McClure, Phillips & Co. N. Y. City.

assured that these prove conclusively that the negro cannot progress apace with the white, but must always remain inferior.

Space prevents quotation from this chapter. The facts may be accepted as given. But they prove nothing. Anthropology is static, and its comparisons are worthless except as they relate either to the same race at a different time or different races at the same time. The universe is dynamic; this is a world of change, and what it tells but vaguely of what will be.

Naturally from reliance on anthropology Professor Smith lays great stress upon heredity—of the structural variety. One chapter details the failure of education (using the term in the popular sense) to improve the condition of the negro, and this failure is ascribed to inherited incapacity to acquire knowledge. It follows that Professor Smith minimizes environment, and it is this phase of his work that concerns social reformers.

"Environment is not all or nearly all—nay, not nearly half." This phrase epitomizes the argument; but it is only a half truth. Compared to eternity time is non-existent. But time is a formidable proposition to human beings. Compared to the slow development of organic life, from the sponge to the elephant (from amoeba to the human, if one accepts evolution,) from the cliff-dweller of Arizona to the cliff-dweller of the skyscraper, the modifications of environment on any one being are infinitesimal. But given human beings, whom heredity has made two-legged animals, the differences between them due to environment become more important, and given human beings in whom hereditary influences have come nearest to being similar, as two brothers, and environment may make the greatest difference of which we as thinking beings take cognizance, may make one a benefactor of his kind and a type of our highest culture, and the other a degraded and despised outcast.

Professor Smith quotes as particularly valuable (p. 50) the statement that "while at the start a negro child of ten often shows ability quite equal to that of a white child at the same age, yet if the two children, one white and one colored, each of average intelligence, are kept in the same class, in a short period the white child far outstrips the negro."

Here again environment is ignored—that environment in which parental qualities are transmitted by influence over the growing child so that frequently they are ascribed to heredity. The white child on returning home is surrounded by the "extra-organic" influence that include more or less those things—material and ideal—which have made our civilization what it is; the negro child goes home, perhaps to poverty, surely to surroundings that have been influenced by ancestral degradation. Even where the negro home and parents are above the average, there is always that indefinable difference of which the negro cannot but feel the

influence—the barrier that is continually between it and the associations, freely open to the white.

"It is a colossal error," says Professor Smith, "to suppose that race-improvement, in the strictest sense of the term, can be wrought by education." "There is no evidence of any organic improvement in man in thousands of years, since the working of natural selection ceased to be progressive. * * * The modern Greek may or may not have descended from Homer or Pericles; but, surely, he has not ascended very far."

Here again is a confusion of terms and thought. If "organic" is to be restricted in definition to "structural," and "education" to booklearning, then there is need of a term to cover the race-improvement that has come. The ancient Greek consciousness did not question the rightfulness of exposing children to wolves, and the Roman father was allowed to kill his family. The modern Greek and Roman have developed a consciousness which revolts at these as at some other everyday practice of their ancestral nations, and this has come about by education—by the teachings of men and of experience.

A consideration of these facts rather weakens the force of the professor's appeal to history. In an eloquent passage (p. 82) he sums up the achievements of the Caucasian and says "over against these what has the West African to set?" But these Caucasians are mostly dead—nationally; their empires and civilizations perished because they denied equality of opportunity, and that which survives to our profit is mostly the accumulated protests of those unappreciated and despised. In few periods was the condition of the mass of the people so far superior to that of the African as to furnish a theme for eloquent gratulation on race-supremacy. That the whole people are better off to-day than ever is due to the growth of social and political equality and the abolition of class distinctions.

The purpose of these various arguments advanced by Professor Smith is to excuse the denial of equal opportunities to the negro. He would absolve himself from this charge and says (p. 78) "We by no means excuse or extenuate any form of cruelty or injustice or oppression or inconsideration, political or other." But he says (p. 174) "drawing the color line, firm and fast, between the races, first of all in social relations, and then by degrees in occupations also, is a natural process and a rational procedure, which makes equally for the welfare of both."

"Then in occupations"—and how soon in opportunities, if indeed the occupation line is not drawn already so as to restrict opportunities. And for the negro's welfare! One may be sure the old excuse for oppression will not be wanting. And herein lies the real danger of the book. One can smile at the professor's obvious *Outlook*—and *Inde-*

pendent—phobia, and refuse to be scared by the miscegenation bogey. But these arguments of innate and irremovable inferiority are only a rehash under the guise of science of the ancient statements that some men are better than others and therefore fitted to govern them—for their welfare, of course! The iron law of heredity is substituted for the iron law of wages which in turn supplanted the divine right argument. And such pseudo-science if unchallenged when aimed at the right of the black man to equal opportunities can easily be extended to cover the protesting white.

That the North is often hypocritical in its attitude towards the Negro question may freely be conceded; also the assertion that the Negro is losing ground industrially—just as the white workman is losing ground. But this is part of the Labor problem—which monopoly would like to obscure by intensifying the Race problem. And with decreasing opportunity for employment (or at least for self employment) the desire to limit competition for jobs finds expression in antipathy to the Negro and hostility to the Immigrant. Ignorant prejudices are aided by the ease of drawing a line according to visible color or obvious differences of nationality, and under the pressure of economic competition the pendulum swings back towards the time when little tribes of the same Aryan ancestry hated each other with perhaps greater intensity than now exists between races.

Give the Negro opportunity—give all men an opportunity—and these problems of race that now seem so perplexing will work out their own solution. If opening opportunity to the Negro enables him to achieve social equality that will only be because he deserves it. To deprive men of what they might obtain through their exertions, to shut the door of opportunity for fear that the lowly may exalt themselves, is to retard the progress not of one race, but of mankind.

A. C. PLEYDELL.

* MRS. MILNE'S LATEST VOLUME.

Mrs. Francis M. Milne has been justly considered the poet laureate of the Single Tax cause. Others have written occasional verses for the movement stronger perhaps than those which make up the contents of this volume—Bliss Carman and the late Richard Hovey have both paid fine poetical tributes to Henry George—but Mrs. Milne is the only one whose lyric genius has sought its chief inspiration in the movement for industrial freedom which has come to be known as the Single Tax. She has been identified with it from its begin-

ning, and she has sung its triumphs and its tribulations, picturing in melodious verse its glorious anticipations and sorrowing in tuneful threnodies for the deaths of the departed leaders.

Perhaps her range is not wide; perhaps, too, these occasional poems lack strength, there being few distinctly quotable lines when wrested from the context. But there is simple melody, heartfelt feeling and sweetness, which if never rising to the highest poetic utterance are never bald or commonplace. In a volume filled for the most part with verse in one common strain this is no mean achievement.

A number of these poems are tributes to our great leader. Perhaps the best of these is the *Welcome to Henry George* which was read by Hamlin Garland at the mass meeting in Cooper Union in this city, on the occasion of Mr. George's return from his trip round the world. It seems to us poetry that narrowly misses inspiration of a high order.

"Peter, thy dome attesting stands—
The glory and the shame of faith!
And Memory flits from shrine to shrine
A pallid, self-accusing wraith.
Italia—wake! the hour is here!
A greater than thy poets dreamed,
Thy land, expectant waits to be
From ashes of the grave redeemed.

"Hast thou not welcomed, sunny France?
The immortal past invokes thee now!
Imperishable glory gleams
To crown thy city's jewelled brow.
Thy history's page has record bright,
America can ne'er forget;
Her Prophet bears the gift divine—
A gift to cancel all the debt!

* * * * *

"A thousand, thousand welcomes home!
Our Prophet friend! from journeyings far,
From thy imperial city's gates
To San Francisco's harbor-bar,
The throbbing heart-tides swell and meet—
A tidal wave of joy and love.
Leader of souls! to thy high call
Not all unworthy would we prove."

As *Ye Walk and Are Sad* is another poem in a different vein. We quote the first two stanzas:

"I cannot image Him, as preachers tell us—
The tender Friend who wept with Mary's
tear—
Enthroned on height supernal, and behold-
ing,
Afar the issue of our conflict here.

Nay, rather, as the artist's dreaming fancy
Beheld him journeying with the throng of
men—

Unseen companion of our wayside faring—
I think he visits our sad earth again."

One poem, *The Awakening*, has a stanza that arrests the attention.

*For To-Day's Poems by Frances M. Milne 12 mo. 231 pp. Price \$1.50. The James H. Barry Co., 439 Montgomery Street, San Francisco, Cal.