

lic ownership of natural agents only;" socialism of "natural agents together with the other means of production and transportation." But "with both, the key to permanent social improvement is public ownership." This will be news to single taxers whose plan, as they are constantly telling us, is to abolish taxes on industry and to increase taxes on land value, but not to touch titles.

The book is a thoroughgoing indictment of existing industrial conditions, but some loose statements rather justify the first quotation from the introduction.

JOHN Z. WHITE.

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## TEUTON AND LATIN.

**Racial Contrasts. Distinguishing Traits of the Graeco-Latins and Teutons.** By Albert Gehring. Published by G. P. Putnam's Sons, New York and London.

As a climax to the subject which the title indicates, this book offers a most interesting contribution to the philosophical issue of the centuries, the issue that was known to the ancient Greeks as "being" versus "becoming." It will be recognized in our day as the issue of absolute principle or ceaseless change. The author alludes to it with the statement regarding truth, virtue and beauty, that while there is flux and variety, the human mind demands permanence. In other words, man is not satisfied with the doctrine that truth, for instance, varies with time, place and circumstance; he is more or less vaguely conscious of the absoluteness of truth.

Apparently the author has seized upon the unifying idea to which that old issue is giving way, the idea that stability of principle is not inconsistent with variety in apprehensions of it. Minds of some temperaments, or with different stores of experience, may very well perceive the true, the good or the beautiful differently from minds of other temperaments or different stores of experience. The author accounts, at any rate, for conflicting standards, not by the easy touch-and-go method of denying the possibility of absoluteness when standards are so various, but by the more convincing method of considering whether the conflicting standards may not be distorted apprehensions. His chapters on this point are extremely interesting. Nor need evolutionists fear to read them lest they undermine their faith, for on the subject of evolution the author proves himself to be thoroughly and intelligently orthodox.

These chapters grow logically out of the general inquiry, which is a study in race psychology. Elementary distinctions are sought in explanation of certain indicated racial differences between the Graeco-Latin and the Germanic life of the present time. In his search, the author begins by discovering fundamental differences in the arts, from

which he deduces an essential difference in mental nature between the two races.

The fundamental differences in their works of art, as he classifies them, are two fold. In the Graeco-Latin race he finds, first, a tendency toward clearness and simplicity; and, second, that the effectiveness of the work depends more on the material and object directly presented than on anything it suggests. The Germanic characteristics are the reverse in both respects. Their tendency is toward complexity, and the effectiveness of their work rests more largely on its suggested experiences, associations, comparisons, etc.

The idea is best illustrated perhaps by the author's illustrative comparison in sculpture. Whereas the art of sculpture has been highly characteristic of Graeco-Latin civilization, there has been no great Germanic movement in that department of art. The reason, according to the author's theory, is that the effectiveness of sculpture lies necessarily more in the statue itself and less in what it suggests.

In literature he contrasts the empiricism, the researches, the accumulation and classification of facts in Germanic scientific and philosophical writings, with the clear and simple views, and deductive reasoning—to the verge at times of superficiality,—in the Graeco-Latin; and the wealth of content in the poetry, drama and essay of the former, with perfection of form in the latter.

In the development of his theory, the author, with impressive scholarship and courage, puts the principles he adduces to the test of applications, first to the arts—music, literature, painting, architecture and sculpture,—then to intellectual and emotional characteristics, and then to customs and institutions. Finally, the broader and deeper explanations regarding man's apprehensions of the universe, are picturesquely elaborated in the chapters on conflicting standards of beauty and morality.

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## BOOKS RECEIVED

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—Cherry Feasts for Barbarous Fourth. By Ase-nath Carver Cooledge. Watertown, N. Y., 1909. Price, 25 cents.

—The Soul of the World. By Estella Bachman. Equitist Publishing House, Station A, Pasadena, Cal., 1909. Price, \$1.

—Independent Labour Party. Report of the Seventeenth Annual Conference, Synod Hall, Edinburgh, April 10, 12 and 13, 1909. Published by the Independent Labour Party, 23 Bride Lane, Fleet St., E. C., London, 1909.

—Evolutionary Socialism: A Criticism and Affirmation. By Edward Bernstein. Translated by Edith C. Harvey. Published by the Independent Labour Party, 23 Bride Lane, London, E. C., 1909. Price, 1s. and 1s. 6d.