

One day, when I was explaining these things to her politely,
 She retorted that it was I who am the pauper:
 And that her children must go ragged
 That mine must be smart;
 That hers must be hungry that mine may be pampered;
 That hers must die that mine must live.
 So I told her that she was talking politics, which is not woman's business,
 And that the Socialists had been perverting her.
 I shut the door in her face, and gave her no more work
 Till I could do without her no longer,
 And had to send for her to come back.
 She said that some of her children had died in the meantime,
 As she had had no money to buy food for them.
 So I said: "That will teach you to keep your place, and not to call me a pauper."
 Now she comes and cleans my nurseries,
 And feeds and tends my babies,
 And makes elaborately embroidered clothes for them;
 But she says nothing,
 And I wonder why she is silent.
 One night I dreamed that I asked her why,
 And she said:
 "My dead children are crying to me to kill you,
 And my living children are crying to me to forgive you,
 And I have not yet decided which to do."

BOOKS

JESUS AND SOCIALISM.

Socialism and the Ethics of Jesus. By Henry C. Vedder. The Macmillan Co. New York. Price, \$1.50 net.

As a matter of fact the connection between the ethics of Jesus and Socialism is tenuous enough because, in the first place, Jesus lived and taught in a time, and in reaction to an environment, in which neither the status of man nor the social consciousness necessary for the conception of Socialism, were existent; and secondly because Jesus' teachings had reference to the individual alone—his parables of the Kingdom of God within the human soul being the full content of his authentic teaching according to the most scholarly criticism—and therefore Jesus' teachings can only apply to our moral attitude toward our fellow men, and not to any administrative proposal for the expression of that attitude. Jesus could not say, without self-stultification, "Be a Socialist," or "Be a Singletaxer"—although if he ever had committed himself to an administrative creed it would probably have been, "Be an anarchist."

Jesus, consistently with his message, could only say, "Be a doer—but choose the party which you see to be right—not the party which you are told is right."

Such a distinction between the teachings of Jesus which are inspirational and the advocacy of any particular doctrine as being more "moral" than any other, is necessary, for it is a pity that Jesus should be used either to turn anyone into or away from Socialism. As he is generally used to turn people away from Socialism, Dr. Vedder's book will perform a useful function in tilting the balance in the other direction.

While his interpretation of the message of Jesus is too full of debatable points for discussion in a brief review, and while, in the opinion of the reviewer, the question as to what Jesus would have thought of Socialism, had he ever been called upon to pass judgment on it, is pragmatically of no importance for our day, there remains, aside from those points, a mine of valuable knowledge and suggestion between Dr. Vedder's covers. One regrets, however, that having set out to treat his subject historically, and given a chapter to the rather dead subject of political anarchism (whose death is perhaps a necessary prerequisite for the ultimate birth of a real anarchism of freely acting moral agents), he only devotes a paragraph of inept criticism and a few scattering remarks to the ever living subject of the single tax.

Full bibliographies add to the value of the work as a survey of the subject.

LLEWELLYN JONES.



THE FIRST SCIENTIFIC SOCIALISTS.

The Ricardian Socialists. By Esther Lowenthal, Ph. D., Assistant in Economics, Smith College, No. 114 of Studies in History, Economics and Public Law. New York: Longmans, Green & Co. London: P. S. King & Sons. 1911.

A unique essay among the many other valuable ones of this serial publication of Columbia University. It deals with the writings of certain socialists who preceded the communists and were not of the Marxian school, nor yet utopians. They were "scientific" socialists in the scholastic use of that accommodating adjective; and are called "Ricardian Socialists" because they advocated the abolition of private property in the means of production in harmony with Ricardo's theory, which was the "science" of that day. The leaders in this cult, whom Dr. Lowenthal's essay re-introduces, were William Thompson, John Gray, Thomas Hodgskin and John Francis Brey. They wrote between 1820 and 1840. It is interesting to note how the same analytical flaw runs throughout the writings of those early social thinkers, and of Dr. Lowenthal's essay as well. All disregard the truly scientific difference between capitalized labor

products and capitalized land. To label both of them "capital" and treat them as identical is to vitiate all argument which depends for its validity upon a correct observation of totally different things.



SOCIALISTIC READING.

Business the Heart of the Nation. By Charles Edward Russell. New York. John Lane Company. 1911. Price, \$1.50.

A Contribution to the Critique of Political Economy. By Karl Marx. Translated from the second German edition by N. I. Stone. With an appendix containing Marx's Introduction to the Critique, recently published among His Posthumous Papers. Chicago. Charles H. Kerr & Company. 1911. Price, \$1.

Socialistic Fallacies. By Yves Guyot. New York. Macmillan Company. 1910. Price, \$1.50 net.

Socialism: A Critical Analysis. By O. D. Skelton, Ph. D., Sir John A. Macdonald Professor of Political Science, Queen's University, Kingston, Canada. Boston and New York. Houghton Mifflin Company. 1911. Price, \$1.50 net.

Charles Edward Russell has the training of a newspaper man, the experience of a magazine writer, and the heart of a democrat. In this book he writes accordingly.

No haphazard guess is Mr. Russell's assertion that "business has become the real ruler of our affairs." It is a conclusion from proof piled upon proof until the reader gasps at the climax. But every intelligent reader recognizes nevertheless the soundness of the proof and its menace to all that has long been held patriotically sacred as "American."

Mr. Russell, however, is unafraid, believing that he sees the way out. He calls the menacing condition "Capitalism"—the businessizing of Privilege,—and just "as serfdom ran its course and gave way to feudalism, and feudalism ran its course and gave way to capitalism," so he regards capitalism as having about run its course to a goal where it must "give way to a system under which the communal interests shall supplant the interests of personal greed and aggrandizement."

The system to which capitalism must in Mr. Russell's view give way is socialism, and for the political vitalizing of socialism he points to a party "already organized, equipped and actively engaged in educational work." In the earlier part of his volume, Mr. Russell suggests little to hope for from already organized and equipped political parties as political parties. He then observes that "parties are not made" but come into being of themselves, evolved from the stress of tremendous conditions, "born out of the people and always from the bottom of the pile," whence "they ascend toward the top and there they are corrupted and finally stifled by the force they

were born to fight." His earlier is probably the truer view of political progress, whether revolutionary or evolutionary.

But it is not to that point that we especially call attention here. Since it is to socialism and the Socialist Party that Mr. Russell's readers are directed for release from the reign of Privilege, there must be those among his readers who would learn somewhat of socialism. For this purpose there is an abundance of socialist literature available, some of it of the tract kind but much of it heady reading; and application to any active socialist will bring an abundant harvest of both—suggestions at any rate. Just at hand, however, we find upon our table the second book among those named above. This is by the father of modern socialism, Karl Marx. Although it preceded his great book "Capital," it sets out the substance of his thought in a little volume that may be of value as an introduction to the later and larger one, or as its substitute except for purposes of minute study.

On the other side, Guyot gives in his "Socialistic Fallacies" a distinctively French and somewhat antique interpretation of the subject. But a better adverse criticism than Guyot's, if one wishes to *know* the subject rather than to have his prejudices tickled, is Dr. Skelton's, the last of our list.

Dr. Skelton's and Mr. Russell's, the one for a vivid picture of the business conditions that make for socialism, the other for a serious and neither friendly nor unfriendly inquiry into the origin and qualities of socialism, go well together. Without regard to whether or not they would convert a reader to socialism, it may be safely said that they would at least make him competent to discuss it with a reasonable degree of intelligence.

PERIODICALS

Everybody's.

What the Singletax is, how and why men like U'Ren and Hill, Fels and Kiefer and White, are working for it through the Initiative and Referendum, is told with enthusiastic breeziness by Frank Parker Stockbridge in *Everybody's* for April. Most excellent photographs of some of the leaders in the Singletax movement illustrate the text. Any Singletaxer will fail a soul-warming glow of satisfaction who misses the article, and it seems very well fitted also to interest him to whom it is really addressed—the general reader.

A. L. G.



The Spanish Singletaxer.

The Spanish Singletaxer for March opens with an "Introduction to the Study of Political Economy," by Henry George. Next comes the concluding article on the "Fight Against Tuberculosis," by Dr. Felix