

skill. His elegy to the "Deer Departed" on the abolition of the royal tame-stag hunt is rich:

I could not love thee, Deer, so much,  
Loved I not Hunting more.

So is the "Epitaph on Laissez-Faire:"

Nor gold, nor pelf, nor tears, nor prayer  
Could save the loveless Laissez-Faire;  
But here (the text is all her own)  
She lies, severely let alone.

"A Supper-Room Reflection" is short and to the point:

Ah, gross is the casting of pearls before swine  
When the carnal in nature contemns the divine!  
But grosser the casting of swine before pearls,  
As in handing ham-sandwich to beautiful girls!

His poem on "Efficiency" ably turns the power of Kiplingian versification back upon itself, and its last line—as a picture of the beau-ideal of the worshipper at their shrine,—

A breed of efficient devils in an efficacious hell—  
takes hold of the memory with a firm grip. Mr. Salt ought to be much better known in America, for he is one of the most significant men in England today—and "efficient" in the best sense of the word. His office is a clearing-house for all the humane movements of London—of all, that is, that deserve the name; and his books—short, terse and brilliant—exhibit at once his enthusiasm and his scholarship. His little volumes on Shelley, on Jefferies, on Thoreau and on De Quincy are stimulating in the extreme, and of lasting value as criticism. I do not know why they are not published in America. Read one of them, and you will not rest content until you have read the rest.

ERNEST CROSBY.

\* \* \*

**THE PRINCIPLE OF TRUE DEMOCRACY.**

*The Genesis of the Social Conscience.* By H. S. Nash, Professor in the Episcopal Theological School of Cambridge. New York and London: Macmillan & Company.

If a classic, as Professor Norton defines it, "is contemporary with all time," then this not very recent, but exceedingly interesting and exhaustive study of the relations between the establishment of Christianity and the social question may be regarded by the student as a permanent addition to the volumes of research along kindred lines.

It is not on the external events of history that Professor Nash rests his argument. He affirms with Coulanges, "History does not study material facts and institutions alone; its true object of study is the human soul." With him the social problem, when run to the earth, reads: "Is it possible to individualize the downmost man, to make him really count as one?"

"The desire and need of our time," he says, "is not less individuality, but an individuality that is more vital and deep because more free from the tyranny of fate in the form of inherited standards."

\* \* \* \* \* If the democratic view of things is not lost in the woods, the individualization of the men who are the mudsills of society is a necessity. It is the goal of universal history, unless history is to end with a march into the desert."

But, as Professor Nash sees it, this necessity has sprung out of the establishment of Christianity with

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its clear definition of the "soul." And by "soul" he does not limit the view to the theological standpoint of a thing to be saved for some inconceivable state of future bliss; but the soul is the elemental man, the individual whose rights are to be asserted and recognized in the free social institutions of time that have their root in the deep, eternal verities of being. He traces the development of this idea through all the philosophies of which he has made an unprejudiced study until he comes to Kant, with whom he agrees "that no unitary view is possible, save on the basis of an ethic that levels all aristocratic differences, and makes the individualization of the common man the goal of history. There is no ultimate ethic, save the ethic of democracy: Kant and Rousseau, taken together, seen in their radical difference of personality and method, and at the same time in their unity of interest, conspire to show that the social question is henceforward a part of the very tissue of all idealistic thinking. The mind and the conscience, the whole treasure of modernity is at stake in it."

While it is impossible in a brief space to give more than a glimpse at the trend of argument which Professor Nash pursues through 300 odd pages, the transcription of a few of the striking aphorisms scattered through these pages will serve to indicate, in some measure, the spirit and purpose of a book which can not fail to interest all real lovers of genuine democracy.

As the root of the social problem is the right of the individual to a free and full unfoldment of his powers, Professor Nash, in the elucidation of his philosophy, makes frequent and reverent allusion to the individual as "historically inseparable from the conception of God." Thus he follows to its ultimate conclusion the idea that "the individual cannot live unto-himself; and that not the bare individual but the social individual is the necessary unit of feeling. It teaches him that he can only live by a deepening sense of the whole."

The end of the religious movement of humanity is to find a ground for the principle of individuality that shall be as deep as the bottom of all being. On the other hand, the end of the social movement of humanity is to extend the area of the common good—that is, individuality—until the right to be individual, and the opportunities for being individual shall lie at the door of the lowest human life.

Therefore, as Prof. Nash reasons, the tribal organization must be outgrown, and though he draws no analogy between the Tribe and our modern Capitalistic Rule the likeness is somewhat startling.

Neither was there any individual, as such, inside the Tribe. The old people, and the sickly had no rights. Infants brought into the world had no value of their own; they must be formally recognized by the head of the tribal family before they had a valid claim upon existence. The individual is merely part of a lump of humanity . . . The primitive man belonged to an undying corporation and did not breathe outside of it.

But, "the to-be must become at least as sacred as the has-been;" and as "the principle of individuality once established draws after it the principle of Progress," we have infinite hope of the future. The door indeed opens wide into Plato's saying, "God is the measure of all things."

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History cannot remain a moral process unless the downmost man become individual. But this result cannot be reached, cannot even be looked forward to unless there is a regnant trust in the superiority of the future over the present, a dominating conviction that the possible underlies and overlaps the actual.

Democracy and the social question must always go together.

The ground of Democracy is optimism touching the masses; and the things that are believed to be possible in the case of the average man must bulk very large if the democratic ideal is to get and keep a foothold in history.

What we call the historical spirit is simply the spirit of self-reliant and reverent individuality.

History is never written until the individual has found himself. In India it has not been written at all, because the individual as soon as he found himself forsook the earth; that is to say, gave up the one sure foothold for the principle of individuality and took wing into mysticism. History was written by the prophets of Israel because they believed that one man with God makes a majority.

The right and duty to be individual is the ideal element within our social unrest.

We might continue making extracts from the strong statements concerning the inherent rights of the individual in church and state; but this would not give a comprehensive idea of the author's fine course of reasoning, which draws on the rich resources of the past for promise and proof that "the modern free state exists in order that the area of highest privilege may be as broad as humanity, in order that all men may live nobly. Any other bottom for political theory is a false bottom."

The earth is to be the battle ground of the new ideal. . . . The social question could not be asked in the days of the Fathers for then every vital question was straightway appealed to the other world. But now it must be asked. There is to be a new crusade. The holy land to be redeemed is under the feet of the peasant and day laborer. Conscience must enter politics and conquer the earth. Optimism is in the air. The genius of the most dogmatic of all religions, the most hopeful of all religions speaks through the mouths of radicals and revolutionists.

Then who shall presume to hush them?

A. L. M.

\* \* \*

## A SPANISH "HISTORY OF MY DICTATORSHIP."

Historia de Mi Dictadura. Traducida del Inglés y Editada por el Doctor Bios. Montevideo: "Imp. Latina," calle Uruguay, numero 26. 1906.

It has been asserted that a man may get the single tax and be able to control it, but when the single tax gets the man the characteristic symptom is a constant desire to promote the cause. With this in mind, it is not difficult to diagnose the case of Dr. Felix Vitale, of Montevideo, Uruguay, as being a typical case of infection by the germ Singletaxibus, for the Doctor does things for the cause and does them well. His latest effort is a translation into Spanish of "My Dictatorship," a book familiar to most students of the Henry George philosophy. "Mi Dictadura" needs no further comment as to its Henry character than to say that it ranks in excel-

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