

a competitive fifty; and it will be a gospel of truth-thinking and right-living, a gospel of ethics, human and divine.

And as the money-madness of the people will have its healing, so the ideal of the nation will live on to its utmost triumph. The people are awake, to-day, as they never were before to the vital issues of their political and industrial life, and are casting their ballots with a mental and moral knowingness which seems to give notice to the bosses and the boodlers that their fattest harvests are in the past, not in the future. I am optimistic enough to believe that the people of this country are making ready to conclude that their representatives in public office shall represent them, and only them; are making ready to conclude that, if there is bossing to be done, they will do it, to the end that the government called theirs shall be theirs, not in theory only, but in fact, also.

And so, for us who celebrate what the fathers saw and did, there is warfare at hand and ahead, and grim enough, doubtless, it is and will be. But sturdy leaders are in the field, their bugle blast is heard, and strong men, and more of them every day, are enlisting under the banners of liberty and justice. There will be temporary defeats for the army of righteousness, but they will prove disastrous to the hosts of iniquity. The great purposes will be fulfilled: a government of, for, and by the people, will not perish from the earth; after generations will behold with vision clearer than for us, and declare with emphasis deeper than for us, a nation blessed whose God is the Lord!

BOOKS

AN ANGEL BY BREVET.

This is a local novel. It is New Orleans from first to last. We understand that certain readers of that city have denied its merits, but it is impossible that they should do so so entirely, for it is unquestionably a good piece of work, and the publishers (Lippincott, Philadelphia) are to be congratulated on bringing it out in attractive form. The book contains much good writing, and the descriptions of place and character are clear-cut and effective. Most readers will be inclined, in this twentieth century, to question the accuracy of the voodoo performance, but it is probably true to life. Superstition lingers everywhere on the skirts of science, and nowhere would one expect to find the lingering vestige more persistent than

in the lower quarters of old New Orleans, where the scene of this novel is laid. The book is worth reading for its folk-lore if for no other reason; and yet some of the "American" characters are well portrayed. The colonel is true to life, and we all know Mrs. Trezevant, the widow with money, who wants to do good, and may fall in love with the parson in the process.

The portrayal of creole character and conversation is very clever. The trouble about the creoles is that they do not know how delightful they are. In this materialistic age they stand out finely for sentiment and a certain naive pride, in which money cuts little figure; and yet when writers show these qualities they seem to resent the portrayal. There are parts of certain parishes in Louisiana where the purest life in America may be found. The people are simple and honest. They are uneducated, in the way of the schools, but they love home and homely ways, and they care no more for Rockefeller and his money than they do for the phases of Mars. Neither do they care much for the great American public school system; and in vacant moods one is tempted to wonder whether the great system is destined to do much for them.

Miss Pitkin's creoles of the city are very charming, and the reader of her book will be more interested in the personality and conversation of these than in her story. The bringing of these into contact with such typical Americans as Col. Dabney, Mrs. Trezevant, and Dr. Paradise adds much to the value of the book as a study of life.

Miss Pitkin writes so well when she apparently makes little effort, that it is a pity she sometimes spreads herself and uses a vocabulary that is to found only in large dictionaries. Here are some of her words: springshine, apriline, gallimaufry, ocherous, hebdomadally, nigrescent, chortled, subaudition, parquetry, omnism. She ought to change such as these in a new edition. They are unworthy of what she can do.

J. H. DILLARD.

HENRY GEORGE IN URUGUAY.

From distant Uruguay comes an 80-page book on Henry George's doctrines, which would stand the strictest tests of single tax criticism. Written in dialogue form, in excellent Spanish, it vividly portrays the injustice of land monopoly, with its concomitant poverty and crime, and clearly demonstrates the futility of remedies that deal with effects and ignore the underlying causes.

Sofos, the doubting Critic, advances the stock arguments against the land value tax; and Bios, the single tax advocate, in meeting these arguments proves his grasp of the fundamental principles of Henry George's philosophy.

As to the probability of the introduction of George's reform in his coun-

try the author makes no prediction; but he describes conditions that ought to facilitate the work of the single tax propagandists in Uruguay. The simple methods of production in that country bring the people close to the soil, thus enabling them to better appreciate the true relation of man to the earth; and the principal beneficiaries of all special privileges being large land owners and the church, monopolies of all kinds are identified with land monopolists. The fact that the two political parties are not dominated by great commercial and industrial combines still further simplifies matters.

This book announces that there are now in preparation translations into Spanish of "My Dictatorship," "Poverty and Discontent," by Zoyses; and Henry George's open letter to Pope Leo XIII. Dr. Bios is the translator. ["El Problem Nacional," by Dr. Felix Vitale. Montevideo: La Tribuna Popular.]

C. L. LOGAN.

TWO SOCIALIST BOOKS.

The influence of socialist thought in the world, and the spread of socialist agitation, have been such of recent years that no person with any pretensions to intelligence regarding common affairs can afford to be ignorant of the essential character of this movement. To make a straw man of socialism and send it up into the clouds in smoke is easy enough, almost as easy as to hurl verbal brickbats at its agitators; but there is too much reason for socialism, and too much in it that is true, for this kind of treatment. Not only can socialism not be put down in that way, but it ought not to be put down in any way in the interest of the prevailing social order. Compared with a regime of privilege and plutocracy, socialism is infinitely to be preferred; for though it culminated in an intolerable bureaucracy and bossism, its ideals at any rate would oppose that tendency. Yet we do not believe that socialism can survive intense general discussion, such for illustration as met the silver coinage question in the United States a decade ago and the greenback question two decades earlier. For, with all that is true in its philosophy and all that is desirable in its ideals, both its philosophy and its ideals possess elements of weakness that need only clear recognition to prove fatal to socialism itself.

No socialist literature could make this more evident to reflecting readers of a logical mind than the two books that lie before us. Labriola's essays on history and Mills's work on the struggle for existence. Nor is this the fault of the books. Both are able, and Mills's is exceptionally lucid. The fault lies with their subject, which as it would appear, can-

not at the most vital points be logically supported.

These two books go well together, the one as a philosophical exposition of the essence, and the other as a popular elucidation and comprehensive application of the principles, of scientific socialism. Labriola's, the translation of which seems to be beyond criticism, discusses the materialistic conception of history—a conception that is at the very foundation of scientific socialism—in two parts. The first part is a tribute to the "Communist Manifesto" of 1848, the original landmark of scientific socialism as a cult; the second deals directly with historical materialism, which is described as "nothing else than an attempt to reconstruct, by thought with method, the genesis and the complexity of the social life which develops through the ages."

In this attempt, Labriola discovers the generation in society of hostile social classes, which he ascribes to specialization of labor—as if direct and indirect forms of slavery, originating in selfishness allied with power and existing regardless of specialization of labor, were not elements in the analysis,—and then, by the conflicts between these classes, and on a necessitarian hypothesis, he explains the progress of society in the past, and predicts for the future a society that will end in the ideal of socialism, "an association without class antagonisms."

This book renews in less familiar phrase the old and unending controversy over the question of human selfishness. Whereas the idealist sees the operation of natural moral law, as immutable as the law of gravitation, against which the struggles of selfishness are in vain, Labriola finds in the conflict of selfishness not merely a key to historical interpretation, but the cause of history and the creator of morality. He regards selfishness not as succumbing to moral law but as creating it, and on this basis he rests scientific socialism.

The book by Mills is much better calculated than Labriola's for American readers; and while it unqualifiedly adopts the evolutionary hypothesis, with all its crudities and absurdities, even those which Labriola's rejects, it nevertheless allows, as Labriola's does not, for the idealistic concept of an intelligent and beneficent force from which evolution may derive its impulse and by which it may be guided. After contrasting capitalism with socialism, Mills accounts for the existence of capitalism and the approach of socialism by describing in a simple and interesting manner the theory of development through struggles for existence, from the struggles of the lowest individual forms to those of hostile classes in human society. Though voluminous,

the book is not padded. It is a compact, straightforward, frank, sincere, simple and easily understood presentation of the subject, and an excellent work for a primary study of socialism, as well as a convenient handbook for reference. Indeed, it appears to have been intended especially for primary study, for not only is it lucid in composition and comprehensive in scope, but its typographical arrangement and the addition to each chapter of questions for review, make it inviting to readers disposed to acquaint themselves with an unfamiliar subject.

The author will doubtless be criticised for his references to the single tax, and truly his book would have been less open to criticism had it been silent on that subject. In discussing the single tax it is not enough to deal with the direct economic effects of taking annual land values for common use. The effect upon the production and distribution of wealth indirectly, through the consequent freeing of all unused land and the abolition of all taxes on production and distribution, must also be considered, and Mr. Mills says enough of the single tax to disclose his present incompetency for such discussion. But his frank recognition of Henry George's service should shield his book from any harsher criticism from single taxers than that his understanding of the subject is slight.

In both these books logical flaws in scientific socialism are unconsciously exposed. To one of them we may direct attention, though without enlarging upon it at this time. It is the same error of analysis into which Karl Marx himself fell, of including in a single term or generalization two things so radically different in all economic essentials as natural objects and artificial objects. They consider land (the natural element), and artificial implements of industry, as identical in economic character, under such common terms as "commodity" or "capital," and draw inferences regarding both which are true only of the one or the other. By thus including landlordism in their generalization of "capitalism," all socialist writers make it appear that property in land and property in artificial implements of industry, considered together as one in kind, produce social evils which are in reality caused alone by property in land. A cautious reading of Labriola will disclose the confusion into which he falls in consequence of this analytical sin; to discover it in Mills, the reading need not be so cautious. His lucidity throws his fallacies to the surface, while Labriola's are hidden in the depths of heavy writing.—[Essays on the Materialistic Conception of History. By Antonio Labriola, professor

in the University of Rome. Translated by Charles H. Kerr. Chicago: Charles H. Kerr & Company.—The Struggle for Existence. By Walter Thomas Mills, A. M., Chicago: International School of Social Economy.]

BOOKS RECEIVED.

—Thirty-seventh annual Insurance Report of Illinois. Part 1.—Fire, Marine and Inland Insurance. 1906. Insurance Superintendent, William R. Vrendenburgh.

—The Book of Chicagoans. A Biographical Dictionary of Leading Living Men of the City of Chicago. Edited by John W. Leonard, editor of Who's Who in America. Price, \$8.50. Chicago: A. N. Marquis & Company. Price, \$8.50. To be reviewed.

PAMPHLETS

In "The Logical Foundation of Simple Life," Dr. A. Siebert, of St. Louis offers an inductive explanation of human life, the generalizations of which coincide with the larger principles of rational deduction. In distinguishing man as "the perceiver, the thinker, the actor," who, "when he uses these three functions naturally," commands "success and happiness," Dr. Siebert reaches a conclusion which, though others might state it in different terms, is calculated to command very general assent and to afford a broad and substantial basis for a philosophy of life. This is the first of a series of pamphlets to be issued under the general title of "Simple Life Topic," of which Dr. Siebert of St. Louis and Anita Trueman of New Haven are the editors.

PERIODICALS

Clothes express personality. Changing modes—new fashions as they are called—offer new possibilities of expression, and, indeed, in the last analysis are caused by our absolute craving for new opportunities for self-expression. Periodicals relating to modes and fashions of dress should therefore have artistic and psychologic value if their editors properly appreciate the importance and dignity of their function. It is pleasant to notice increasing signs of advance toward high ideals on the part of magazines of fashion; and none reaches a higher level than the *Delin-eator*, published monthly by The Butterick Company of New York.—A. T. P

By long odds the best work ever done by Mrs. Mary Mapes Dodge, whose death took place on August 21, was the writing of "Hans Brinker, or the Silver Skates." She was perhaps most widely known as the editor of *St. Nicholas*, but Hans Brinker will be enjoyed and praised long after her editorial work is forgotten. This charming story of Holland life is one of the best stories for children ever written. It is not a book of genius like Lewis Carroll's "Alice," but it is