When the displeasure of her women friends had vanished, Blanche, restored to self-respect and happiness, became able to do for her child a thousand times more than all the institutions of any civilized nation. To leave the mother and child to each other, should be our aim. Each needs the other, and their being together makes for the uplift of all society.

While these thoughts were passing through my mind, there was a knock at the door, and I opened it to stretch a hand of welcome to some dear English friends.

Blanche's song still floated over the wall, and one of the visitors remarked indignantly:

"Listen to that girl, and have you seen her baby? Well, for my part I think it is not right to do so much and to be so good to such girls. It just encourages them to go wrong, I think."

Upon which the other one, a suffragette fresh from Holloway prison, shivered a little in the May sunshine, and observed:

"How much better to do as we do in England—frown so darkly on the mother that she kills her child; and then we have to hang the mother."

We remembered that this very thing had been done in Holloway not long ago, and we closed the windows and put a match to the fire, for the room seemed suddenly cold to all of us.

IDA FURSMAN.

Etaples, Pas-de-Calais, France.

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FROM EXILE.

Call to me, call to me, fields of poppied wheat!
Purple thistles by the road call me to return!
Now a thousand shriller throats echo down the street,
And I can not hear the wind camping in the fern.

Little leaves beside the trail, dance your way to town,
Till you find your brother here who remembers yet;
For though a river runs between and the bridge is down,
I've a heart that's roaming and a soul that won't forget.

A sun squats on the house-tops, but his face is hard and dry;
A rain walks up and down the streets, but her voice is harsh—
Sunlight is a different thing where the swallows fly,
And rain-tongues sing with sweeter voice when they're on the marsh.

—Lloyd Roberts in The Craftsman.

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Labor not as one who is wretched, nor yet as one who would be pitied or admired: but direct thy will to one thing only, to put thyself in motion and to check thyself, as the social reason requires.—Marcus Aurelius Antoninus.

BOOKS

MIXED ECONOMICS.

Our Irrational Distribution of Wealth. By Byron C. Mathews, Ph. D., Department of Economics, Barringer High School, Newark, N. J. Published by G. P. Putnam's Sons, New York and London. The Knickerbocker Press. 1908.

The introduction says: "In the following pages no discussion of any theory of distribution will be found," but "an effort is made to show how men divide among themselves the valuable things they produce."

It is asserted primarily that, "Land, labor and capital are the essential factors, and the only ones, in all industrial operations which are conducted according to modern methods for producing or acquiring wealth." Capital is defined as "all those goods which have been produced by man's labor and are devoted to producing or acquiring wealth." The function of labor "is to change the form and place of material," and the real function of capital is to "assist labor." Capital "does not pay wages or pay for material or any of the running expenses. These are paid from the proceeds of the concern."

An illegitimate function of capital "is the control of the material out of which goods are made," for suppose a man "in control of all the copper mines [deposits?] of the world. He then is master of all manufacturing industries where copper is essential for their operation." "As in one industry, so in all, the master of the raw material is master of the industry. Hence the effort of the great business combinations commonly called trusts to get their feet on the ground."

To the three factors named, land, labor, capital, are distributed portions of total products, under the terms "rent," "wages," "interest." Rent is held to be a gratuity, in that land costs society nothing. Interest is held to be just if the capital was earned by its owner—not if the capital was inherited. The wage system is the first step from slavery toward economic freedom. As the last words indicate, socialistic thought is introduced and a fourth catagory of distribution is discussed, namely, "profits"—though it is suggested that profits "strictly must be considered rent," and it is asserted that profits would always go to those who do the work, "if it were not for the power over division of proceeds which is secured by control of the land and tools." From this it would appear that "profits" is a mixture of rent and interest, and its use as a term of distribution is suggestive of confused thought.

The single tax and socialism are referred to as the only proposed reforms worthy of serious consideration, and we are told that "both involve public ownership." The single tax "pub-

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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.

BOOKS RECEIVED

—Cherry Feasts for Barbarous Fourths. By Asenath 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 Indipendent 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.

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