

BOOK REVIEWS AND NOTES.

DEMOCRACY VERSUS SOCIALISM. A Critical Examination of Socialism as a Remedy for Social Injustice and an Exposition of the Single-Tax Doctrine. By Max Hirsch (Melbourne), New York: The Macmillan Company. 1901. Pages, xxxiv, 481. Price, \$3.25.

The scope of this work may best be set forth in the language of its author. The first part of the book, he says, "is devoted to an analysis of the teaching embodied in Socialism, exhibiting its leading principles and conceptions and the changes in social arrangements which must directly result from their application. The second and third part expose the erroneous nature of the economical and ethical conceptions of Socialism, and exhibit what I regard to be the true principles of social economy and ethics. The fourth part exhibits the conflict between the industrial and distributive proposals of Socialism and the principles thus established as well as the disastrous consequences which must arise from the acceptance of the former. In the fifth and concluding part I have endeavored to depict and vindicate the Social reforms necessary to bring our social system into harmony with these economic and ethical principles, as well as their sufficiency for the achievement of the ultimate object of Socialism and Individualism alike, the establishment of Social justice."

The author's idea of social justice is the same as that of Herbert Spencer, whose philosophy really furnishes the ground-principles of the author's treatment. Due acknowledgment is made to Spencer, to Böhm-Bawerk and to Henry George. Those familiar with these writers may almost predict the outcome of a book drawing its inspiration and material from these sources.

The demonstration of the inadequacy of Socialism as a scheme for the re-organisation of society is a task assumed by the author in order to clear the ground for the erection of his single-tax doctrine. The Socialists, of course, will not admit that his demonstration is conclusive, and indeed, those not in sympathy with the proposals of Karl Marx and his followers may conclude after reading the book that the author has made the mistake of identifying Socialism with one of its forms. "It would be a serious mistake," said Mr. Kirkup, "to identify Socialism with any of its forms, past or present. They are only passing phases in a movement which will endure." Socialism as criticised by this writer is a compulsory Socialism, and compulsion is one of the chief points of his attack. He fails to perceive that the development of a form of Socialism necessarily accompanies the movement in the direction of a higher social intelligence, which intelligence must manifest itself in the elimination of waste through the organisation of labor and a better utilisation of capital.

As an Individualist, the author, of course, rings the changes on the virtues of competition. And yet he is compelled to admit that competition as it may be observed in industrial life to-day does not produce a balance of benefits. "Abolish the dam of State interference with men's equal rights," he tells us, "the special privileges accorded to some, and competition, restored to its normal condition, will distribute the fruits of industry to the door of every one who takes part in it in proportion with the services which he renders, and will raise the reward of each to the highest point which the existing skill, knowledge, and industry of mankind can make possible" (p. 174). One might say, "Tone down competition through the development of human character to conform to what may be termed a rivalry in

social service, and the Individualism which the author favors would manifest itself as a matter of economy in some form of Socialism."

One feels that neither Socialism nor Individualism is the true expression of the ideal society. There must be a synthesis of the two.

Among the most interesting chapters of the book are those in which the author distinguishes between real capital and interest and spurious capital and interest. While the distinction is familiar, of course, to students of economics, it does not as a rule receive its due emphasis. Such analysis is the first step toward the solution of the great problem of a more equitable distribution of economic goods.

In the concluding part of the book, which the reader, no matter whether he agrees with him or not, will concede is a strong one, Mr. Hirsch expounds the single-tax doctrine and takes up seriatim the various objections that have been offered against it.

I. W. HOWERTH.

DIONYSOS AND IMMORTALITY. The Greek Faith in Immortality as Affected by the Rise of Individualism. By *Benjamin Ide Wheeler*, President of the University of California, and Ingersoll Lecturer for 1898-99. Boston and New York: Houghton, Mifflin & Co. 1899. Pages, 67. Price, \$1.00.

LIFE EVERLASTING. By *John Fiske*, Ingersoll Lecturer for 1900. Boston and New York: Houghton, Mifflin & Co. 1901. Pages, 87. Price, \$1.00.

The rise of Dionysos worship is the most important single phenomenon in the history of Greek religion, and the story of its growth is fraught with the greatest interest for the student of the development of religious beliefs. Nor was its import entirely ethical. "It laid hold upon all the thought of men," says Dr. Wheeler, "and gave shape even to the forming moulds of philosophic reflection. Without Dionysos and Orphism there could have been, for instance, no Plato. Plato's philosophy builds on a faith, and that faith is Dionysism. Everywhere in his thinking religion gleams through the thin gauze of philosophic form, and except his system be understood as a religion and as a part of the history of Greek religion, it yields no self-consistent interpretation, and is not intelligible either in its whence or whither. The things many and various he has to tell about the Ideas refuse to take orderly place and position in a doctrine of logical realism such as metaphysics teaches, but are satisfied all in a doctrine of spirituality and the higher life, such as poetry and religion can preach."

And again, remarking on the import of the Dionysos cult for the future development of the doctrine of immortality, Dr. Wheeler says: "If in the throb of Dionysos's passion men seem to gain an insight into the spiritual harmonies of nature, and intimations of their own potential kinship with the divine, which cold reason and dull sense had not availed to give, it was still grim, groping vision; but yet the face was set thither, where, in a later day,—a day for which Greece and Dionysos prepared,—men learned through the Convincing Love to know and live the eternity within them."

The worship of Dionysos is popularly much misunderstood, and Dr. Wheeler's brief and excellent account will serve to place it in the right light in the minds of many.

Mr. Fiske's lecture was delivered only a few months previous to his death. His conclusions regarding the immortality of the soul can hardly be said to be satisfactory. They are negative rather than positive, and according to his own admission merely remove the only serious objection that has ever been alleged against man's immortality, but are insufficient to support an argument in favor of

it. He says: "If consciousness is a product of molecular motion, it is a natural inference that it must lapse when the motion ceases. But if consciousness is a kind of existence which within our experience accompanies a certain phase of molecular motion, then the case is entirely altered, and the possibility or probability of the continuance of the one without the other becomes a subject for further inquiry. Materialists sometimes declare that the relation of conscious intelligence to the brain is like that of music to the harp, and when the harp is broken there can be no more music. An opposite view, long familiar to us, is that the conscious soul is an emanation from the Divine Intelligence that shapes and sustains the world, and during its temporary imprisonment in material forms the brain is its instrument of expression. Thus the soul is not the music, but the harper; and obviously this view is in harmony with the conclusions which I have deduced from the correlation of forces." Further, the sole guides upon which we can call for help in this arduous inquiry are, according to Mr. Fiske, general considerations of philosophic analogy and moral probability.

The little book is written in Mr. Fiske's usual clear and intelligible style.

GOVERNMENT OR HUMAN EVOLUTION. Individualism and Collectivism. By *Edmund Kelly, M. A., F. G. S.*, Late Lecturer on Municipal Government at Columbia University, New York City. New York: Longmans, Green & Co. 1901. Pages, xv, 608.

In the first volume of the present work, Prof. Kelly defines justice to be the "effort to eliminate from our social conditions the effects of the inequalities of nature upon the happiness and advancement of man," etc. In the present volume he endeavors to apply this definition of justice to the problem of government, and finds himself confronted in so doing by two theories, individualism and collectivism. These theories it is his endeavor to define, as well as to determine their respective use and consequence. Referring to the double meaning of the word collectivism, he says: "It is used to mean not only the method by which justice may be promoted, but also the condition of society in which justice might be ultimately attained. Now with collectivism in the latter of these two meanings this work has comparatively little to do; for we have no reason for believing that justice ever will be attained in the perfection proposed by the ideal collectivist State," etc. His book, to use his own words, is an effort to glean the truth from both the individualistic and collective tendencies in the development of human society, "to preserve the care for the individual which distinguishes human from pre-human evolution on the one hand, and to recover the care for the race—for the community—which man in departing from Nature seems unwisely to have neglected. The progress of man is not likely to lie in the direction of either one extreme or the other; by leaning over too much in the direction of Individualism we have moved in a circle rather than in advance; were we now to lean too much on the side of Collectivism we should make a similar mistake. What we need is equilibrium, and, as Aristotle told us many years ago, the essential of all virtue, moderation."

CREATION. RE-CREATION. By *Ernst Eduard Lemcke*. Orange, N. J.: Privately printed. 1901. Pages, 102.

Under the above title Mr. Ernst Eduard Lemcke has published for private circulation only a collection of poems in three languages: German, French and English. The author is one of the members of the well-known publishing house of Lemcke & Buechner, formerly Westermann, of New York. The poems begin with

his home, Stettin, in Germany, offering the thoughts and sentiments of his youth. Then they pass over to Brunswick, exhibiting the author's interest in the political storm and stress of the day. His French poems are in reply to a reverie by Monsieur François Coppée on Emperor Frederick III., written shortly before the death of the latter. From his English poems, we quote as an instance of the poet's versatility, the translation of Goethe's famous little poem, which has the run of the original :

Cowardly pondering,
Anxiously wondering,
Womanish failings,
Timorous wailings
Ward off no misery,
Make thee not free.

Spite all defiance
With self-reliance,
Submitting never,
By sturdy endeavor
Call forth the gods' help
To rescue thee.

NEUROLOGICAL TECHNIQUE. By Irving Hardesty, Ph. D. Instructor in Anatomy in the University of California, formerly Fellow and Assistant in Neurology in the University of Chicago. Chicago: The University of Chicago Press. 1902. 180 pages, 8vo, illustrated; cloth, net, \$1.75; postpaid, \$1.85.

The book furnishes a collection of methods for histological investigations of the nervous system, with special attention to the details of procedure. A brief series of directions for the dissection of the mammalian brain is an important feature, together with a copy of the neurological terms adapted from the German Anatomical Society.

Few of the Annual Reports of the Smithsonian Institution can compare with that of 1900 for the variety and solidity of its contents. The opening 112 pages of this large volume are devoted to the official business of the Institution and the remaining 601 pages which constitute the "general appendix" consist of reprints of the most notable summaries of scientific research which the year has produced. For example, astronomy and the related sciences are represented by Sir Norman Lockyear, S. P. Langley, J. Jansen, and Sir Robert Ball; chemistry by Professors William Ramsay and James Dewar; and geology by the late Prof. James Le Conte and Prof. W. J. Sollas. Full accounts of the progress in aerial navigation are given; the progress of physics in the nineteenth century is narrated by Prof. T. Mendenhall; the photography of sound waves is treated by Prof. R. W. Wood; the geographic conquests of the nineteenth century are described by Gilbert H. Grosvenor; life in the ocean is portrayed by Karl Brandt; while the story of the growth of biology in the nineteenth century is told by Oscar Hertwig. The illustrations are also notable, especially the nature pictures by A. Radclyfe Dugmore. From Frederick Wells Williams, nephew of the famous lexicographer of the Chinese language, we have also in the same volume of the *Reports* an extremely fascinating study on Chinese folklore stories, referring to their Western analogies, and his readers will be astonished to find in Eastern Asia parallels which they would little expect in that remote part of the world. There are, for instance, Chinese versions of the tale of Solomon's judgment of the Bible, the story of a Chinese Berurya, "Rabbi Meir's Faithless Wife," retold in Goldsmith's "Citizen of the World," Voltaire's "Zadig" and one of Chamisso's ballads, etc.; further, of virgin sacrifices to a dragon, resembling the myths of Andromeda, down to St. George the dragon-killer. Chinese folklore as well as other matters Chinese deserve to be known better. Though we are naturally better pleased with our own language, civilisation, religion, ethics, poetry, and art, it is interesting as much as instructive to study

resemblances of our own modes of thought and life in a nation that appears to be radically different from our own. The foregoing form a part only of the many reprints in this volume, among which must not be forgotten the account of the discoveries in Mesopotamia by Dr. Friedrich Delitzsch. (Washington: Government Printing Office. 1901.)

A very timely and welcome study is presented to us by John A. Fairlie, Ph. D., Assistant Professor of Administrative Law in the University of Michigan, in his new work on *Municipal Administration*. Dr. Fairlie believes the time has come for a more comprehensive and more systematic treatise than has yet been written on municipal administration, the literature of which, hitherto, while extensive, has been quite fragmentary. The work begins with a historical survey of cities, and more at length of municipal development during the nineteenth century. It then considers the active functions of municipal administration, and in its concluding chapters deals with the problems of municipal finances and with the methods, mechanism, and questions of municipal organisation, with special reference to tendencies and proposed reforms in American cities. (New York: The Macmillan Co. 1901. Pages, xiii, 448.)

F. Marion Crawford has added another novel to his long list of romantic and semi-historical writings. The title is, *Marietta, a Maid of Venice*, and the scenes, incidents, and characters of the story are taken from the history of the Venetian glass blowers. The plot of the romance is based upon the story of Zorzi Ballarin and Marietta Beroviero, the common account being that Zorzi stole the famous secrets which Angelo Beroviero had received from Paolo Godi, and therefore forced Angelo to give him his daughter in marriage. It has been Mr. Crawford's purpose to rescue Zorzi's reputation for fair and honorable dealing with regard to the secrets, — a fact which we now know is based on historical evidence. Like all of Mr. Crawford's books, the novel is an interesting and readable one. (New York: The Macmillan Co.)

Something unique in the way of text-books is Mr. S. T. Wood's simple and practical *Primer of Political Economy*. The object of the book is "to afford a ground-work for economic study, to explain some of the actual economic phenomena passing through our hands from day to day, that their laws, principles, and relationships may be more intelligently studied and more clearly understood. Everything has been brought within the comprehension of pupils in the fourth forms of the public schools." Beginning with simple descriptions of the herdsmen of the plains, of how oil is obtained, of the manufacture of shoes, etc., he carries the reader along in the brief scope of some 140 pages to a consideration of the highest questions of political economy. (New York: The Macmillan Co.)

We may notice among the recent publications of Watts & Co., of London: (1) *The New Story of the Bible*, by William A. Leonard, which is a summary from a Rationalist point of view of some recent thoughts about the Bible (price, 1s.); and (2) three lectures by Mr. F. J. Gould, entitled: *Will Women Help? An Appeal to Women to Assist in Liberating Modern Thought from Theological Bonds*. The most lengthy of the last-mentioned three lectures is devoted to an examination of the attitude which the Bible takes towards woman,—an attitude which in Mr. Gould's opinion is not one that will recommend itself as an ideal of womanhood.

The World Almanac and Encyclopædia for the year 1902, which has recently been issued by the Press Publishing Co., Pulitzer Bldg., New York City, contains an incredible amount of statistical information. It is almost impossible to hit upon a subject of which the revised current data are not furnished here. Besides astronomical, chronological, and meteorological data it contains the gist of such standard works as the *Statesman's Year Book*, Muhlhall, and of other similar geographical and economic publications. It is an abstract of the political, religious, financial, industrial, educational and even sporting news' records of the year, constituting in short a *vademecum* which, considering its low price of 25 cents, no person should be without. If it would not make the book too bulky, it might be improved by the incorporation of some of the more domestic and cultural features of the French *Almanach Hachette*.

The December number of *The Light of Dharma* is quite characteristic of the Buddhist mission that is maintained by some Japanese priests at 807 Polk St., San Francisco, California. They have come for the purpose of ministering to the spiritual wants of their countrymen, and publish a little magazine to put Buddha's "message of strength and love to all mankind" broadly before the people. The present number contains a picture of the building called "Buddhist Church" at Sacramento, Cal., where Buddhist religious services are held. It also contains the addresses of the Rev. T. Mizuki, a poem entitled "The Path," by A. E. Albers, a lecture of Sister Sanghamitta on "Nirvâna," and similar contributions. (Bi-monthly, per year, 50 cents; per copy, 10 cents.)

Mr. John Bates Clark, Professor in Columbia University, in a booklet entitled *The Control of Trusts* has advanced an argument in favor of the curbing of the power of monopolies by a natural method. The little volume is not a history of trusts, nor a description of the forms they are now taking, but merely advocates a certain definite policy in dealing with them. This policy is that which relies wholly on competition as the regulator of prices and wages, and as the general protector of the interests of the public. "It welcomes centralisation but aims to destroy monopoly, and to do this by keeping the field open to all independent producers who may choose to enter it." (New York: The Macmillan Company. 1901. Pages, x, 88.)

We are glad to see the fugitive poems of Mr. Edwin Emerson published in book form. Mr. Emerson is a graduate of Princeton University, of the class of 1845, and has passed the later years of his life at the University of Munich, Germany. His poems, some of which are in German, are replete with delicate sentiment, and will, we hope, find many readers. Some of them have appeared in *The Open Court*, others in *The Christian Register* and *Public Opinion*. The frontispiece to the volume is a fine portrait of Mr. Emerson by the well-known artist, Franz von Lenbach. (Denver, Colo.: The Carson-Harper Company. 1901. Pages 228.)

The October, November, and December issues of *The Bibelot* for 1901 are: *Æs Triplex*, by Robert Louis Stevenson; *Celtic: A Study in Spiritual History*, by Fiona Macleod; and three fugitive essays by different authors *In Praise of Thackeray*. *The Bibelot* is a serial publication consisting of reprints of "poetry and prose for book lovers, chosen in part from scarce editions and sources not generally known." Each number costs but five cents.

The interesting story of the struggle between the Roman papacy and the Roman republic which took place between the years 1846 and 1849 has been well told by Mr. R. M. Johnston in *The Roman Theocracy and the Republic*. It is the epoch of Pius IX., of Mazzini and Garibaldi, and of the rise of the national sentiment in Italy. The events leading up to the historical drama enacted during these years are described in sufficient detail to enable the reader to understand the situation perfectly, though it must be admitted that the conclusion to the work has not been so skilfully handled. (New York: The Macmillan Co. 1901. Pages, xi, 375.)

God Wills it is an interesting tale of the First Crusade by William Stearns Davis. The story revolves around the adventures of Richard Longsword, a redoubtable young Norman cavalier, settled in Sicily: how he won the hand of the Byzantine Princess, Mary Kurkuas; how in expiation of a crime committed under extreme provocation, he took the vows of the Crusaders; how in Syria his rival in love, the Egyptian Emir, Iftikhar-Eddanleh, stole from him his bride; and how he regained her under romantic circumstances at the storming of Jerusalem by the French. (New York: The Macmillan Co. 1901. Pages, ix, 552. Price, \$1.50.)

Readers of the early volumes of *The Open Court* will remember the earnest and even-tempered correspondence on religious questions furnished by Mr. David Newport, a member of the Society of Friends, of Abington, Penn. Mr. Newport has now published a volume entitled *Eudemon*, which is a species of spiritual autobiography, or diary of his religious metamorphosis. Much of the author's correspondence in the liberal journals, on ethical and theological questions has been reprinted in the volume, to which a portrait of the author is added as a frontispiece. (Philadelphia: J. B. Lippincott Company. 1901. Pages, 527.)

Our friend and contributor, William Herbert Carruth, Professor of German language and literature in the University of Kansas, has again published a book in the line of his profession, namely the German text of Schiller's *Bride of Messina*. It is accompanied with a commentary and notes sufficiently exhaustive for the needs of the student, and yet sufficiently concise. Schiller's picture as a frontispiece, a general view of the city of Messina, and the picture of the cathedral, form an appropriate adornment for the book. (New York, Boston and Chicago: Silver, Burdett & Co. Pages, 185.)

Mr. Robert Herrick, author of "The Gospel of Freedom," "The Web of Life," etc., has published a new novel bearing the title: *The Real World*. The chief woman in this novel is the daughter of an Ohio manufacturer, and the plot is developed through the story of a young man's life. The underlying idea is: that the world does not exist until created afresh for each person. The way the hero makes his own world forms the pith of the story, the scene of which moves back and forth between the East and the West. (New York: The Macmillan Co. 1901. Pages, 358. Price, \$1.50.)

Mr. Peter Eckler, of New York, has published a reprint of Erasmus's *Praise of Folly*. Erasmus was a contemporary of Luther, and the most scholarly critic of his age. His *Praise of Folly*, which is in part a criticism of the priesthood of his day, is justly famed for its wit. The volume is rendered still more attractive by the reproduction of the famous engravings of Hans Holbein.

In an elegant volume adorned by several handsome pictures, Mr. Norman Hapgood has given us a new *Life and Appreciation of George Washington*. The subject is one in which interest can never wane, and Mr. Hapgood's portraiture of the most commanding figure in American history has been executed with great skill and loyalty; it has also the rare advantage of brevity. The book contains an interesting facsimile of Washington's opinion of the field officers alive in 1791. (New York: The Macmillan Co. 1901. Pages, 419. Price, \$1.75.)

The third and concluding volume of Dr. J. Shield Nicholson's *Principles of Political Economy* has appeared. Its purpose is to give us a survey of economic principles in the light of the great advancement made by historical, comparative, and mathematical methods since the publication of J. S. Mills's *Principles*, and to provide an introduction to the more special treatment of pure theory, economic history, and the economic side of social questions. (New York: The Macmillan Co. 1901. Pages, xi, 460.)

Mr. Peter Roberts, Ph. D., has in a recent volume made a very exhaustive study of the economic history and condition of the anthracite coal industry of Pennsylvania. While rather perfunctory in its treatment, and far from concise, his work contains many data and statistics (graphically illustrated with great clearness) that will be of value to economic students. (*The Anthracite Coal Industry*. New York: The Macmillan Co. 1901. Pages, xiii, 261. Price, \$3.50.)

Good Will is the title of a little periodical published by the Church of Good Will, of Streator, Ill. It is an independent church organisation in which freedom of thought prevails, and yet is pervaded by an earnestness of endeavor which can scarcely be eclipsed by the churches of other denominations. The minister of the church and editor of *Good Will* is the Rev. D M. Kirkpatrick.

The reports and proceedings of the International Congress of Electricity, held in Paris during the international exposition of 1900, have been published. They constitute an exhaustive *résumé* of the present state of electrical research and of the broad field of the practical applications of electricity. (Paris: Gauthier-Villars, Imprimeur-Libraire. 1901. Pages, 526.)

The second part of the well-known treatise on *The Ethics of Judaism* by Dr. M. Lazarus has appeared. The work is translated from the German by Henrietta Szold, and will consist of four parts. (Philadelphia: The Jewish Publication Society of America. 1901. Pages, 301.)

Miss Mary Morgan (Gowan Lea), whose sonnets in the early numbers of *The Open Court* will be remembered by our older readers, has recently issued a dainty volume of verse, and poetical thoughts in prose, under the title: *Echoes from the Solitudes*. (London: George Allen.)