

## MISCELLANEOUS.

### A TRIBUTE TO COUNT TOLSTOY.

BY THE EDITOR.

Our frontispiece is a very recent portrait of Count Tolstoy, of which the original photograph was sent to the Editor at Tolstoy's personal request by the friend who photographed the venerable philosopher. We hoped to receive it in time to join in the international celebration of the eightieth birthday of the grand old man, but it was unavoidably delayed in the mails, and we are glad to have the opportunity to offer it now to our readers. It has become a fact of general knowledge that Tolstoy's friends were disappointed in the failure of much of their plan to do honor to the octogenarian, both because State and Church discouraged it, and because Tolstoy himself expressed the wish that his privacy be not intruded upon on that day; it is also known that in spite of this fact the celebration was very general, and many institutions throughout Russia were dedicated to philanthropic or educational service as a permanent tribute to him.

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Tolstoy is a most remarkable man, a strong character who dares to be himself, who dares to have convictions of his own and to act accordingly, although the powers of this world, established institutions, traditions, social prejudices and conventionalities would brook nothing of a man like him, neither his thoughts nor the example he sets. His writings are interesting as literary classics, but most interesting of all is the personality of Tolstoy himself,—this rugged peasant nobleman, this devout heretic, this peaceloving revolutionist, this wonderful combination of contradictory tendencies!

It would be worth while for psychologists and historians to study him and understand his frame of mind, for he represents in an extraordinary purity a definite type of human aspirations which have been a most important factor in the social, moral and religious development of mankind. He who would understand the cast of mind of such leaders as Christ, Lao-tze and Buddha, will find in Tolstoy a contemporary still living in our midst who will serve as an instance of a kindred spirit, a spirit that represents an aspiration beyond the span of an individual life. In a weaker degree and in a subconscious manner this same spirit animates large masses of the people of all ages and of every nationality.

The spirit of Christ has found an echo in the sentiments of the multitudes because they are his kin; they possess, at least in germ, tendencies like those of the spirit of Christ and so they are predisposed to receive it. The same is true of the Tolstoy spirit which in an analogous way in spite of its

oddy is supported by large classes of people in Europe and America. Tolstoy touches something that is kin to himself in the hearts of his readers.

The Tolstoy spirit is not a clear doctrine or definite theory, it is a yearning for something that does not yet exist, and this yearning produces a state of fermentation in which everything is as yet unsettled. Tolstoy's ideas of religion, of the principles of morality, his preference for non-resistance to evil, his opinions on war, on the nature of the State, on the significance of money, etc., are subject to criticism, and among thinkers who are scientifically trained there will be few if any who would advocate any one of his bold propositions. But one need not agree with Tolstoy's propositions to admire the man, who is an extraordinarily typical actualization of the eternal problem of the soul which finds its highest expression in those nobler impulses that know nothing of self but are the expression of the social conscience, of the All-Spirit that has produced us, of God Himself, in whom we live and move and have our being.

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### BOOK REVIEWS AND NOTES.

THE NEGRO, A MENACE TO AMERICAN CIVILIZATION. By *R. W. Shufeldt, M. D.*  
Boston: Gorham Press, 1907. Pages 281.

Without doubt this is one of the most thorough discussions of the race question from the point of view of biological and ethnological science which has yet appeared. This aspect is emphasized by the fact that the book is dedicated to the memory of E. D. Cope, the renowned biologist. From the first Dr. Shufeldt lays stress upon the fact that taking Africans out of Africa and settling them in this country by no means makes Americans of them. "It would be quite as reasonable to expect zebras to turn into horses when similarly transported. . . . The unmixed African in this country is just as much of a negro to-day as his ancestors were before him in Africa." He therefore holds that any hope of changing the racial characteristics is (as some of the negroes' own educated representatives imply) by intermingling with the higher races. That this can only be a more than correspondingly great detriment to the higher race is of course clear. He has a contempt for those who pose as friends of the negro on purely sentimental grounds without having come in actual contact with the problems involved. He says: "There are plenty of people in this country of ours who would far rather see, were it possible for them to live long enough, the entire white race here rotted by heroic injections into their veins of all the savagery and criminality there is in the negro, than have any number of the latter, however great or small, in any way inconvenienced by their being returned to the country from which their ancestors came." The scope of the book is well indicated by the titles of the chapters: Man's Place in Nature from a Biological Standpoint; The Ethnological Status of the Negro; The Introduction of the Negro into the United States; The African Slave Trade; Biological Principles of Interbreeding in Man and other Animals; Half-breeds, Hybridization, Atavism, Heredity, Mental and Physical Characters of Race Hybrids; The Effects of Fraternalization Between the Ethiopian and Anglo-Saxon Races upon Morals, upon Ethics, and upon the Material Progress of Mankind; Passion and Criminality in the Negro; Lynch Law and other Questions; Discussion of Remedies.

The Appendix is given over to quotations from the press and the public