

would induce the seceding States, after they had tried it alone, to return "to the old Union, but with slavery peacefully abolished." This is a striking and novel opinion. The reasons for it are not given; nor are they to be found in the formation or action of the Confederate Government, slavery being the foundation upon which that structure was built. It is hardly conceivable that the Southern States could be so shortsighted as to leave the Union at the risk of war, and establish a new government based upon slavery, and then abandon the "institution" and return without it to the Union they had left to perpetuate it.

It sounds strangely in these times to hear that the regularly constituted authorities of Baltimore formally ordered the burning of railroad bridges to prevent the passage of troops to Washington in response to the call of the President; and that delegations—to one of which the author of this book belonged—visited President Lincoln and compelled, or at least induced, him to agree that the forces which he, the constitutional Commander-in-Chief, had ordered to the defence of the capital, should, in a time of public danger, depart from their direct route and pass around Baltimore, in deference to the wishes or the threats of people of that city.

Judge Brown well says that we are now "living in a different land and under a different Constitution," and that the results achieved by the war "are worth all they have cost." On the other hand, he believes the new state of affairs is not without its dangers, and says that "Communism, socialism, and labor strikes have taken the place of slavery agitation," and that "many people have come to believe that this is a paternal Government, from which they have a right to ask favors, and not a republic in which all are equal." He believes, also, that "there is a dangerous tendency towards the centralization of power in the national Government, with little opposition on the part of the people." But, notwithstanding these drawbacks, he says: "I rejoice to believe there is a reserve power in the American people which has never yet failed to redress great wrongs when they have come to be fully recognized and understood." In that belief we heartily concur.

*The Genealogical Dictionary of Rhode Island*; comprising three generations of settlers who came before 1690. (With many families carried to the fourth generation.) By John Osborne Austin. Albany: Joel Munsell's Sons 1887. Folio, pp. 443.

THIS work is dedicated to the memory of James Savage, and is virtually a reëditing of the Rhode Island names in Savage's 'Genealogical Dictionary of New England.' It is, if we mistake not, the first attempt to do for a single State what Savage did for the original four, and as such it marks an epoch in the establishment of American pedigrees. It will hereafter be the alpha of research on the part of those who claim a Rhode Island descent. Mr. Austin's preface is singularly modest. "The material gathered in these pages," he says, "was drawn from many sources. It is presented to the reader by a clear method, requiring but little explanation, though the plan is a comprehensive one, and the arrangement in some respects original." This plan is as follows: The page, of generous dimensions, is divided into three columns—the first about the width of one of our own, the second about twice as broad, the third narrowest of all. The first column is reserved for the founder, the second for his children, the third for his grandchildren, of whom merely the names are entered. All the information displayed is first-hand, from town and probate records, deeds, court reports, tax lists,

etc. Care is taken to give abstracts of wills and inventories. In a summary way we get a picture of early New England life, and Mr. Austin preserves what quaint or humorous touches fall in his way, like this coroner's verdict, "that the lad, the widow Ballou, her son, named Samuel Ballou, going into the river which runneth to the mill in Providence, to wash himself, was by a Providence of God drowned."

The critic feels like multiplying words in order to seem to do justice to so great and so successful a labor as this. Yet it is enough to say that Mr. Austin is a worthy disciple of Savage, bettering (with ampler resources) his example, and evincing his qualities of self-effacement and scrupulous accuracy—brushing aside foolish tradition in favor of evidence that cannot be gainsaid. We have tested this Dictionary in ways which satisfy us that it may be relied upon; its mere typographical punctiliousness is highly praiseworthy. The compiler has supplied two and a half pages of additions and corrections, and time will surely reveal others that must be made; but, owing to circumstances peculiar to Rhode Island, it is doubtful if further research will so greatly alter the record here made up that this Dictionary will ever be superseded. Mr. Austin has at least the satisfaction of knowing that no one could have performed his task better, and that he has not postponed or suppressed a more competent undertaking of the same kind. His Dictionary is printed from type, the edition is limited, and it must soon be considerably enhanced in value.

*Years of Experience: An Autobiographical Narrative.* By Georgiana Bruce Kirby. G. P. Putnam's Sons.

THE old question, "Have we a Bourbon among us?" could have been answered by the late author of this autobiography in the affirmative, with reference to her own person. An irregular connection gave her Louis Joseph, Prince de Condé, for her great-grandfather, and her family history takes us through all phases of living, from the splendors of Chantilly to California "roughing it." Miss Bruce, however, came into the world a middle-class Englishwoman, with the very smallest trace of French descent. She was plain-featured, with little æsthetic sensibility, early in revolt against the suppression of her sex in the household, against convention generally, and against Calvinism. The account of her home life, though sufficiently dreary, is interesting for its distinctly British stamp, and forms an artistic contrast to the romance of her pedigree. The independence which led her to cross the ocean for a career of her own, shifts the scene to the backwoods of Canada, where spiritual freedom and the charm of the novel landscape put a new phase on existence; and of this the cheerful reminiscence evokes corresponding feelings on the part of the reader. A greater metamorphosis was in store for the young teacher when she took service in the family of the Rev. Dr. Gannett of Boston, and was presently encouraged by him to seek admission to Brook Farm.

The chapters relating to this social experiment are much the most valuable in the book, yet are disappointing as a description of the every-day working of the community. It is extraordinary that, with so many men and women of fine literary gifts among the founders and inmates of Brook Farm, not a single plain, unvarnished report has been written of what went on there, what tests of membership were applied, how labor and wages were apportioned, what the farm products were, the whole course of development into a Fourierite phalanx, and the final collapse. Not even a diary of this character has emerged,

and we doubt if any could have been kept except by some one with a sense of humor that would have prevented either his joining or his remaining with the association. We say this not unmindful of the author of 'The Potiphar Papers,' who is commemorated by Mrs. Kirby for his delightful singing and playful masquerading as Fanny Ellsler; or of our esteemed contemporary, the editor of the *Sun*, gratefully remembered as a stimulating teacher of German at Brook Farm, unconscious of his latent capacity for comic journalism. Mrs. Kirby's recollections are personal rather than systematic, and are vitiated by a feminine disregard of chronological particularity. She vindicates Margaret Fuller against Hawthorne in the best manner, by quoting letters from her which reveal her kind and generous nature. She touches off Lloyd Fuller, Margaret's youngest brother, "a large-headed, loose-jointed lad of sixteen, with some down on his upper lip," who did keep a diary, "principally, it would seem, for the purpose of letting others understand his opinion of them, for he tore pages out, occasionally, and dropped them where those he had criticised severely would be likely to pick them up." To the head of the community and "the master of moral philosophy," sitting in the hall library, Miss Bruce was once moved to confide her satisfaction in her environment:

"At first he did not hear me; then I spoke louder, leaning over the banisters:

"Mr. Ripley, Mr. Ripley, I am perfectly happy."

"It had seemed to me abundantly worth while that he, who had been prominently instrumental in bringing this happiness about, should be apprised of the fact. But he only glanced up with an absent expression, and said:

"Ah, indeed!"

"And my high spirits received a sensible check. I had not spoken at an opportune moment, nor could he immediately withdraw his attention from the book he was reading."

Many other amusing passages would invite quotation did space permit. Under the Fourierite régime, "the word went abroad that Brook Farm wanted skilled mechanics in place of transcendental enthusiasts, and they began to come. The women were, as a rule, inferior to the men, and with less executive ability than the late poetic dreamers. It was plain that there could be no congeniality between the new-comers and those who had been so united under the first dispensation. The charm was swiftly dispelled." By and by, "the mechanics who were to be the bone and sinew of the new order, had raised the cry of 'democracy,' 'aristocracy,' in their most senseless acceptance, and had especially assailed Messrs. Ripley and Dana." The end was close at hand.

No change could seem greater than from Brook Farm to Sing Sing prison, where Miss Bruce next sought occupation as an assistant matron with Mrs. Farnham and Mrs. Mary Ann Johnson. This chapter offers a high degree of painful interest, and is in every way profitable reading. Seminary teaching in Illinois followed, and then plantation (white) school-teaching in Missouri, furnishing inside views of slavery; whence, by an easy transition, returning to the East, Miss Bruce became governess in the house of Robert Purvis of Philadelphia. Her final chapter is a bundle of anti-slavery reminiscences, in which we notice some confusion of dates and some improbabilities, for which the lapse of time is responsible.

As this book doubtless went to press without Mrs. Kirby's revision, we will not insist on the typographical errors in which it abounds. None is more remarkable than "Jonesbery" (p. 135) for Jones Very; though "Francis Wright Darnsment" (p. 278) for Frances Wright Darusmont ranks not far behind.

*Studies in Musical History.* By Louis S. Davis. G. P. Putnam's Sons. 1887. Pp. 164.

ALTHOUGH occasionally somewhat dry and didactic, this brief collection of essays is well worth the attention of music-lovers, few of whom can read it without learning something new and interesting, and without a freshened enthusiasm for what is test in their art. The author is evidently an organist. In the two chapters on his instrument, he points out many of the commonest faults of organists, one of which is the mania for improvising, notwithstanding that there is a vast amount of available music by the greatest masters. "Suppose that any person of ordinary musical talent should call together an audience and improvise for their delectation on the piano, violin, or any other instrument; how long would it be tolerated? Yet in the performance of the most sacred office of music, this impertinence goes unchallenged." In a paper on the Choral, Mr. Davis justly inveighs against the absurd titles, such as Uxbridge, Manchester, Birmingham, etc., given to church hymns, and pleads for the introduction, in place of these vapid productions, of the meaty German chorales. A very few of these "have found their way into our hymnody, and the fact of the popularity of such hymns as Dundee and Old Hundred shows that the introduction of the whole Luther choral would be by the mass of the people welcomed and adopted." "In Germany children are taught to sing the choral just as they are taught to read and write. These hymns are the heritage of the people, and the school-children know them, not by some irrelevant, meaningless title, but by that one text which they were intended to interpret." The "Use and Influence of Bells" is the title of a long chapter in which Mr. Davis, among other things, remarks on the influence bells have had on architecture. It is to them that churches owe their towers, which were originally built in order that the summoning tones might be heard at a greater distance, and less harshly near by. Many are the ecclesiastic and domestic associations connected with bells, and yet the bell has had its day, as Mr. Davis admits. The watch and the newspaper have taken its place as an enunciator of time and of events, and the complaints of invalids and others that bells are a nuisance have not remained unheeded.

Among the other essays in this volume those on "Color and Thought in Music," "Teachers and Taught," and "The Modern Song" are the most readable. The first named contains an excellent page on the influence which association has in determining our musical likings. "A Scotchman once said to me that he would rather hear the bagpipes than any other instrument. I thought it bad, not to say execrable, taste. On me it produced only the effect of sensation, but on him that of beloved association." The following is also worth quoting: "Men want exact thinkers nowadays in music as in philosophy. We don't want love-songs tacked on to psalm tunes, nor sacred texts found in the company of Moody and Sankey."

*Les Solutions Démocratiques de la Question des Impôts.* Par Léon Say. 2 vols. Paris. 1886.

M. SAY has, in his latest work, produced a study which ought to be in the hands of every thinking workingman. The demagogues (and they are not all politicians, for some who profess to teach political economy are strongly tinged with the true demagogic spirit) flatter the laborer that, by a sudden revolution, the social structure may be changed so as to obliterate the distinction between capital and labor, to make the laborer other than he is, and independent of his daily toil. We have been surfeited with treatises on

the labor question, ranging from those which tell the workingman to stay where he is and accept his destiny, to those which coddle him and flatter him with the hope that all may be his, did he only act. It is pleasant to light upon such a study as that of M. Say, for it holds out no ready-made scheme of universal happiness; it takes men as they are. Moreover, it carries the war into the camp of the discontents, and, taking up the claim of the enemy, subjects it to analysis and criticism, showing that both practice and theory prove that the means are inadequate to the proposed objects, and are even ruinous and destructive to those who resort to them. This is the true function of the economist; and for this task M. Say is peculiarly fitted, by an inherited aptitude, by careful study, and by a wide practical experience as a banker and a man of affairs. To these qualities he adds a clear and concise style, contrasting strongly with the involved paragraphs of the dreamer who seems hardly conscious himself of what he desires.

Taxation forms a convenient instrument for working injustice under the pretence of effecting a public benefit, and it is as weapons of offence that some of the earliest forms of taxation meet the student, and especially in the customs, where the idea of discriminating between native and foreigner has always availed. It is a like abuse of the tax function to levy taxes upon one class of the community for the benefit of another, or to tax one class and exempt arbitrarily another. Though the tariff may again be cited, that is not a democratic instrument, and it is not the tax which is urged by "democracy"—by which M. Say means the workingmen. Their end, they believe, can be better attained by a graduated income tax, and this is proposed in the platforms of the "labor party" in the United States as well as in France.

The idea of a graduated tax, based upon a division of the population into classes, is an old one, and the crude attempts to frame a capitation tax graduated according to the rank of the taxable, show how naturally the conception of such a tax arises. It is hardly necessary to say that such a tax, no matter how minutely apportioned, is one of the most arbitrary and unequal that can be laid, and it was not long before it was discarded. While this idea of graduating taxes is of ancient date, it was intended to work justice by equalizing burdens; to make it an instrument of injustice is a refinement of modern times which has arisen in a not unnatural manner, and nowhere more logically than in France. For centuries there was a struggle against personal taxes and in favor of taxes on real property. The system of personal taxes lent itself with peculiar readiness to inequality, and, when subject to the capricious rapacity of a king, the greed and interest of a farmer of taxes, or even the general laws of the land controlled by certain classes of the community, the inequality became still greater. So that, at the time of the French Revolution, it would be scarcely an exaggeration to assert that in no two provinces of the kingdom were taxes assessed and collected in the same manner, hardly two persons in the land paid taxes according to the same rule. Property counted for nothing as a basis of assessment—the individual was all; and a glance at Taine's 'Ancien Régime' will show to what an extent personal taxes were engines of oppression. The very name *taille* or *corvée* awakens no thoughts unattended by conceptions of dire tyranny.

To abolish this inequality and substitute for it equality was the aim of the democracy which grew out of the Revolution; and in furthering their views they had the support of the economists of that day, to whom the system of personal taxation was no less obnoxious, both in theory and in practice, than it was to the people. The

details of what was accomplished need not be recounted; in the end a double tax on income resulted. The capitation tax, by being divided and subdivided according to rank or profession, becomes in reality a tax on income, like the class-tax of Germany, while the principles of a land tax are extended to personal property; and, from taxing the property or capital, it is but one step to taxing the income derived from that property or capital.

Later it is seen that the progress of reform divorces it from justice. Instead of continuing to seek to equalize burdens and sacrifices by applying the principles laid down by political economy, the new democracy turned against their former oppressors—the rich and privileged—and, by the very instrument which, if properly controlled, would produce a new and just tax system, they sought and still seek to pull down capital, which they still regard as their oppressor. Whether persons or property are to be taxed, income or capital, the idea is the same—to impose a heavier burden upon the rich, or rather upon the capitalist, than a true adjustment of sacrifices would demand. In other words, taxation is to become an instrument for effecting a new distribution of wealth, for transferring wealth from those who have to those who have not.

It is through the machinery of a graduated income tax that this new system is to be made effective. But how is the tax to be assessed? To judge by outward appearances is most unsatisfactory, though the French adopted at one time the rents of buildings as a gauge of the occupants' income. Proportionality would seem to be the only safe rule: double or treble the income, double or treble the tax. This is not the rule that has been adopted, for, after a few stages, it becomes unendurable, practically amounting to confiscation. To obviate this difficulty, the supporters of the system frame a scale, say one per cent. on incomes less than \$2,000, two per cent. on incomes from \$2,000 to \$5,000—a scale which is not only purely arbitrary, but results in restoring that personal taxation which prevailed in the last century. Where the scale is high, it is destructive to capital, and where it is low it is unproductive of revenue. In any case there is danger of tapping the stream which supplies trade and industry with the aliment they require, and on which national progress depends. Wherever it has been tried (and M. Say examines in detail the systems of taxing income in England, Germany, France, Switzerland, and Italy), it has failed of its purpose, and has introduced an element of uncertainty, and almost of oppression, which has proved noxious to the best interests of the community. Nor should the efforts to tax incomes made in the United States during the last war be omitted, though M. Say takes no notice of them. The short experience at that time proved how impossible it was to assess and collect an income tax under the Federal Government, even when the idea of graduation had been applied; and certainly no State could attempt a like measure without doing violence to its economic welfare.

The zeal of Proudhon in behalf of the workingman can hardly be questioned, yet no one could be more intensely prejudiced against the graduated income tax. At the other extreme stands Mill, who denounced such a tax as graduated robbery. In the light of such severe condemnation by labor reformers and orthodox economists, and in the face of a full experience which has not shown brilliant results when confined within safe bounds, it were madness to advocate so dangerous a remedy, and one so capable of being abused. Dangerous it would be, for what situation could be more replete with danger than one in which taxes are collected from one part of the community to be expended by another?