

of the type here and there already introduced in Europe—such as the famous Schwebebahn—but one placed on solid banks of masonry throughout the land, and elevated far above the houses in the cities, where the highest possible speed may be attained, and the largest number of people and districts served. There, with trains balanced automatically by appliances within the cars themselves, Scherl looks for a speed of quite 200 kilometres, or 140 miles an hour, and all compatible with absolute safety and the greatest comfort. He would have a central station in Berlin, and would lead the various lines of railway out like spokes radiating from a hub, extending the branches clear into Austria, Switzerland, and across the Rhine, so that Bremen, Cassel, Prague, Breslau might be reached in about two hours, Innsbruck in about four, Flushing in about six, and Geneva an hour later. Scherl believes in the importance in social life of quick intercommunication, and holds quick travelling to be, after all, the cheapest; and in his efforts to provide for all possible conditions and demands from a somewhat humored public, betrays his indebtedness for many ideas to American railways. Passing by the main feature of the new system—the single rail, which Scherl admits will require some new engineering—the points of superiority are the centralizing of the lines and stations, the facility of junction between one railway and another, and the removal of dust and noise, as disturbing factors, from the experience of the city resident. A good deal of cleverness is shown in the economic distribution of the space for passengers within the cars and the stations, the offices of administration, etc., and the volume contains numerous plates calculated to instruct the laity as well as assist the engineer. Now that Scherl, at one stroke, has thrown down the gauntlet to all the theorists of the old and “scientifically educated” school, a flood of heavy and threatening brochures from opposing Germans may be expected in return. The ultimate result will probably be some increase of speed in railway travel in Germany.

A noteworthy publication in numismatic literature is the recent work of Ferdinand Friedensburg, entitled “Die Münze in der Kulturgeschichte” (Berlin: Weidmann). This book does not offer any new coins or new interpretations of inscriptions; but takes the rich data already on hand and shows the importance of coins as expressions of culture and civilization, business and commerce, religion and thought.

The rapidly increasing number of students and investigators in the particular field of water transportation will welcome the second volume in a series of technical economic monographs, edited by Dr. Ludwig Sinzheimer, lecturer in political economy in the University of Munich. The author is Hermann Justus Haarmann, who, in “Die ökonomische Bedeutung der Technik in der Seeschifffahrt” (Leipzig: Werner Klinkhardt), discusses both the direct and indirect effects of the progress of technical knowledge upon the development of water transportation. After considering the recent history of the development of vessels with respect to such matters as the increase of their carrying capacity, safety, and speed, he gives particular attention to their equipment and to the changing function of

the officers and crew due to modern methods and conditions. The series will include studies in a variety of subjects, particularly of such industries as milling, sugar, glass, brick, chemical, and others of interest to students of economics and the general public as well.

★“Gli Italiani negli Stati Uniti del Nord” (Milan: Libreria Editrice Milanese), by Dr. Giovanni Preziosi, ought to be widely read wherever Americans are concerned in the question of immigration. For various reasons, the rapid influx of the Italians during the last decade has forced this question to the front. The Italians are not, by any means, the lowest or the most undesirable of the foreigners who have been coming in: they were simply the first who came in great numbers and showed slight or no capacity for citizenship. Their language, their illiteracy, their racial traditions have proved thus far too stubborn. Through them, we have had thrust upon us the problem: Shall the United States of the future harbor various foreign elements, which have not been and cannot be assimilated? If it shall, what hope is there for American patriotism, and the perpetuation of American principles? Now it is because Dr. Preziosi shows us clearly just what sort of material the Italian immigrants offer, that his book is so interesting. He has thoroughly studied the Italian colonies over here. He writes without prejudice. He puts his material clearly, and is familiar with the literature on the subject in both English and Italian. He deplores the evil reputation of his countrymen, and proves by statistics how little it is deserved. In New York city, for instance, in 1904, the Irish, with a smaller population than the Italian, had 1,564 of their number in the Blackwell's Island almshouse to only sixteen Italians. In 1902, 7,281 Irish were arrested in New York for drunkenness, and only 513 Italians; and so of other crimes. Dr. Preziosi admits frankly the too free use of the dagger by his countrymen among themselves, but he scouts the idea that there is a large criminal organization like the Black Hand. Its supposed intimidations and violence, he attributes to unorganized criminals, who have discovered the money value of pretending to belong to the mysterious society.

But it is the normal life and labor of the Italian immigrants that Dr. Preziosi's report deals with most amply. Their industry, their sobriety, their thrift, their patience and long-suffering under cruel hardships, he paints without exaggeration. He describes the many ways by which they are exploited: the function of the *banchista* and *padrone*; the utterly inadequate efforts of the few humane persons in each centre to relieve or protect the victims. Massachusetts was the first State to pass a law, adequately regulating the exploiters, and it is evident that every State, in which great numbers of Italians congregate must, for self-interest, take steps in their behalf. We entirely concur in Dr. Preziosi's conclusions that the paramount remedy is education. If the immigrants had a proper public school training in Italy, they would either not leave home, or they would find it as easy as the Germans and Scandinavians have found it on coming here to make a comfortable living. Once in the United States, they should

fit themselves as rapidly as possible—by learning English and by adopting our ways and political ideals—for American citizenship; because until they can read and write, they must remain at an economic level hardly above serfdom. Dr. Preziosi's book ought to be translated.

From Turin comes the report of the death, in his eighty-ninth year, of Carutti di Cantogno, an historian and member of the Accademia dei Lincei.

Dr. Adolf Kamphausen, professor of Protestant theology at the University of Bonn, has died at the age of eighty. He was for a time secretary to Bunsen, at Heidelberg, and after Bunsen's death, completed his “Vollständiges Bibelwerk für die Gemeinden,” with the assistance of Holtzhausen. He has also to his own credit a considerable list of books on the Old Testament and other religious topics.

PRINCIPLES OF TAXATION.

The Methods of Taxation, Compared with the Established Principles of Justice. By David MacGregor Means. New York: Dodd, Mead & Co. \$2.50 net.

“No one is satisfied,” as Mr. Means remarks, “with the practical methods employed in assessing and collecting taxes”; but “there is little agreement concerning the reform of these practices,” and we seem to be about as far removed from such agreement as people were a generation ago, when serious discussion of the subject began in the United States. A necessary preliminary to comprehensive reform is, undoubtedly, agreement upon underlying principles, and the present volume should contribute not a little to this end. If open to criticism at certain points, it is fundamentally sound at others; and is written in a clear and cogent style that must command admiration even where it does not carry instant or even ultimate conviction.

By “methods” of taxation, our author means principles of procedure, and his purpose is to compare the principles underlying present practices with the principles of social justice, in order to determine what taxes are just and therefore fit to be employed in an enlightened state. Of methods of taxation, he finds, there are three: the proportionate, according to which taxes “should be contrived with the purpose of taking from every subject the same proportionate part of his wealth”; the progressive, or “socialistic,” by which “a part of the possessions of those who have greater wealth should be taken from them, and given to, or applied to the use of, those who have less”; and the economic, or fiscal, which aims “to procure the revenue of the Government with the least possible diminution of the revenue of its subjects.” Before considering these, Mr. Means formulates the principles of social justice by which they are to be tested. Since every tax involves

some interference with property rights, this part of the inquiry necessarily concerns the institution of private property.

The occupancy theory of property he finds obviously unsatisfactory, and the labor theory is valid only for such an amount of property as is necessary to support life. Rights in property obtained by transfer must be recognized because of the evils that would follow uncertainty about titles. The institution of property, as we find it, is generally approved since it has conduced to progress and secured sufficient diffusion of wealth and comfort to give the average man a stake in its preservation. Property rights, however, are not absolute; in a progressive society they are subject to modification; and discontent with extreme inequalities of wealth leads to approval of certain changes. In a progressive society, therefore, "conflict between vested rights and the requirements of changed conditions is inevitable," the outcome being a "series of compromises between the forces of conservatism and progress." In taxation, then, as in other branches of legislation, we must give due consideration to the "reasonable expectations" of property owners, but without recognizing absolute rights of ownership. So-called "unearned property," whether acquired by prescription, inheritance, gift, or otherwise, is the form most likely to undergo modification; and "it does not seem to admit of question that most men think that a more equal distribution than now prevails, would better accord with justice."

Admitting, however, that the present distribution of wealth is not ideal, it is not to be assumed forthwith that a better distribution can be produced by means of taxes. The proportionate method, even if capable of strict enforcement, would leave men relatively where they are to-day; and it is clear that if a redistribution is to be effected, resort must be had to the progressive method. To apply either the proportionate or the progressive methods requires "that the government should ascertain the amount of the wealth, or of the revenue, of every subject." The practicability of such a procedure is not to be assumed, but must be determined from experience.

Disclosure by property owners and inquisition by public officers are the two methods by which the amount of each citizen's wealth must be ascertained, and in taxing property or incomes, governments have applied both methods and in as many forms as human ingenuity can suggest. From the history of the general property tax in the United States and the income tax in Great Britain, Mr. Means draws ample evidence of the difficulties attending either method; but the story is so familiar to American readers that it need not be considered here. The abuses arising

under the general property tax have long been notorious, and the British income tax has always had its critics. Our author's conclusion is that, human nature to levy either a proportionate or a progressive tax upon all property or income will always fail to attain justice between citizens, however the requirements of justice may be defined. He calls attention, also, to the further fact that so long as part of the public revenue is derived from taxes on consumption, the total contribution of each citizen can have no assignable relation to the amount of his property or income.

Taxes on consumption have sometimes been defended as just, on the ground that outgo is proportionate to income, and that by taxing the one, governments may tax proportionately the other, particularly, if care is taken to exempt absolutely necessary articles of consumption. But the arguments by which such views are supported are easily shown to be fallacious, and Mr. Means concludes that, while indirect taxes may be indispensable, "they can never be maintained to be just." Habitation taxes, which are merely taxes on one form of expenditure, receive a more favorable judgment; and our author concludes that, "with proper graduation and exemptions," a habitation tax "would seem more than any other to afford that equality of opportunity which justice is thought to demand." It "furnishes revenue to the government, it obtains much of it from the profusion of the extravagant, and at the same time enables the parsimony of the frugal to accumulate the wealth on which the prosperity of the society depends." Inheritance taxes are somewhat severely criticised by Mr. Means, who, in addition to the usual criticisms, suggests that the high rates now in favor may lead to evasion. He concedes, however, that "the death tax does not occasion the outrageous injustice of the general property tax," and that, "if it could be substituted for the latter, and graduated as the theory on which it rests requires, justice would be more nearly attained than at present."

Even if it were possible to ascertain the aggregate possessions or incomes of all citizens and then tax them at either proportional or progressive rates, the intention of the lawmakers would be frustrated by the process of tax shifting. Mr. Means holds in general to the diffusion theory of incidence. Taxes on property or income differ from taxes on production or transfers chiefly in that they are collected at regular times and at determinate rates. He recognizes, however, that this theory assumes "not only freedom of competition, but also an unlimited supply of materials at a constant price." This leads him to recognize important exceptions to his general principle that taxes tend to be diffused

throughout the community. The first exception is a tax on ground rent, which falls upon the landlord; and another is a tax on the net receipts of a monopoly. In his opinion, the ultimate outcome is that "nearly all the charges levied on personal property and on trade fall eventually on land, and with enormously increased weight." Even the progressive inheritance and income taxes of recent times probably tend to check accumulation, raise the rate of interest, and so defeat the avowed object with which they are levied—the equalization of fortunes.

The proportionate and progressive methods of taxation being seen to be impracticable and utterly illusory, there remains only the economic method. Since it is useless to attempt to distribute the charges of government "with any approximation to justice," as defined by advocates of the proportional or progressive methods, the only thing that can be done is to "procure the revenue of the Government with the least possible diminution of the revenue of its subjects." From this point of view, general property and income taxes are to be rejected; and most indirect taxes are highly obnoxious on account of their tendency to hamper industry or commerce and because their cost of collection is excessive. Inheritance taxes are better than taxes on property or income, but hardly meet the requirements of an economic system. Taxes on real property, proportional to the rental value, "comply very perfectly" with these requirements; a habitation tax, if properly graduated, is also satisfactory. Further than this "the deponent saith not," and we are left with the conclusion that, while it may be necessary to make many compromises with popular ignorance or prejudice, only taxes on real estate and the so-called habitation tax square with the economic method of raising public revenue.

It would be interesting to follow Mr. Means into the detailed discussion of different forms of taxation from the standpoint of the economic method, but that must be left to the reader. His analyses and classifications are often out of the ordinary run, and are interesting even when they do not seem to improve on the usual methods of attacking the problems. The chapter on the "Cost of Collecting Taxes" is particularly valuable, and perhaps the best in the book. He should not have condemned income taxes so absolutely without making a careful study of the tax systems of the German States, and his proposal for a single direct Federal tax apportioned among the States of our Union in proportion to the aggregate local revenues or expenditures is highly fanciful. His discussion of discriminating taxes on corporations is valuable, but he is certainly mistaken when he

says that railways in opposing rate laws have always opposed particular rates and not the principle of regulation (p. 300). Study of the license taxes of various States would have led to a modification of the statement that the attempt to graduate liquor licenses has not been made in this country (p. 255). In his criticism of particular taxes, he has sometimes forgotten his own principle that "some inequality is inseparable from human life and from all taxation," upon which he has finally to fall back in his defence of the habitation tax (p. 271). But when these and other criticisms have been made, it must be recognized that Mr. Means has produced a stimulating, incisive, and valuable book.

CURRENT FICTION.

Anthony Cuthbert. By Richard Bagot. New York: Brentano's.

The matter of "Frank Danby" and the manner of the late Marion Crawford—so may be suggested roughly the quality of "Anthony Cuthbert." That is to say, it is a modern story of sex, told in a way at once simple and prolix. It makes no appeal to prurience, but it prides itself upon calling a spade a spade. Unfortunately, it is disagreeable without being impressive. Its chief episode, or situation, is by no means impossible, and the episodes which lead up to it are arranged with a good deal of ingenuity. But the whole thing strikes us rather as a clever study in an unpleasant type of fiction than as a wholesome and complete piece of art. It is a penalty of our story-madness that few novelists can afford to wait for a right inspiration; clever workmanship is all we demand of them. "Anthony Cuthbert" is distinctly below Mr. Bagot's previous performances. He has conceived an appalling thing; but his conception has appealed to him as striking possibility rather than overwhelming fact. He has fancied in it material for a narrative of the generous proportions still favored in England, and he has written such a novel, or what looks on the surface like such a novel. In reality, as he actually feels it, the theme is material for a *conte*: a Frenchman would have got the effect of pathetic irony with a tenth or a twentieth as many words. Tragic irony, an effect so sombre and profound as to justify his scale, Mr. Bagot certainly does not achieve.

The plot has the international (or, as it is usually called, cosmopolitan) element, which is just now, whether or not as a sign of our advance in civilization, so highly approved. England and Italy—Northumberland and Florence—supply the chief scenes with a sufficiently abrupt contrast. Anthony Cuthbert is a widower beyond middle age, rich,

well-born, and childless. He has lived much abroad, and some years before the action of the present story begins, has wished to marry a Roman girl of noble family. A disgraceful intrigue prevents his success, and involves the girl in a shameful marriage, from which she virtually, though not legally, withdraws. Cuthbert has given up hope of winning her, and proposes to make a nephew his heir. Fate throws the nephew and the woman together in a brief moment of love-madness, neither being aware of the other's relation to Cuthbert. You see the rest: the brutal husband dies, the lady marries Cuthbert; the horror of the situation is brought home too late to "the guilty pair," who have not hitherto regarded themselves as guilty. The deaths of the nephew and the wife make easier Cuthbert's subsequent magnanimity, which remains, after all, a trifle unreal, a little too much like complaisance.

The Woman and the Sword. By Rupert Lorraine. Chicago. A. C. McClurg & Co.

This typical example of the swash-buckling school might have passed unnoticed a few years ago, but looms with some distinctness during the present vogue of introspective modernity. "Have at thee, caitiff!" will always touch a responsive chord in the more youthful register of one's emotional instrument, unless the chord be worn out by incessant thrumming. Mr. Lorraine has chosen his time well, but has somewhat rashly endeavoured to compress into one volume the bloody and violent deeds of a shelf-full; the pages reek crimson from the heroine's initial meeting with the hero, when she begins the bloodshed by biting him. After this, abduction, hair-breadth escape, and general carnage are the order of the day; subsidiary villains and such impedimenta are slaughtered right and left, and the book ends in a ruined tower, with a spectacular set-piece of gore, furnished mainly by the arch-villain, and a wedding at which the bride is most appropriately crowned with bandages, instead of the more conventional veil. The story as a whole, like so many of its school, is read with interest, and—perhaps ungratefully—ridiculed in the cold light of later judgment.

The Runaway Place. By Walter P. Eaton and Elsie M. Underhill. New York: Henry Holt & Co.

The authors call this farrago of sentiment, nonsense, and city-weariness a "May Idyl of Manhattan." The runaway place is Central Park, New York city. The runaways are a young man with literary longings, out of work, and an ambiguous young woman on her vacation, who responds from a summer-house to his whistled air from Mozart.

Feeling out of tune with the elevated, troubled by certain nostalgic reminiscences of fields of daisies, and believing that only children can be romantic in the metropolis, they contract to be ten years old for the time being. Though they indulge deeply enough in peanuts, donkeys, and swan-boats, it cannot be said that they sustain their parts with a very childlike grace or spontaneity. What is meant for fun verges on silliness; what is meant for romance verges on "softness." There is a manifest attempt in various passages to suggest the whimsical melancholy of Heine; but his fine-edged wit is wholly wanting, and the suggestion is rather of the melancholy whimsicality of the humorous weekly, not to say the Sunday supplement. Perhaps the most amusing thing in the book is an interpolated story based on a difference of opinion between New Englanders and Manhattanese on the subject of doughnuts and crullers. The most serious thing is something called a *causerie* on "How to Be Happy 'though in New York." Neither of the authors apparently has solved the problem. For beneath this self-conscious, over-literary, and curiously inartistic medley there is a genuine note of discord and the half-articulate pathos of uprooted things.

The Full Glory of Diantha. By Mrs. Philip Verrill Mighels. Chicago: Forbes & Co.

Diantha was fond of poetry, and a line came to her mind from the book she had been reading:

'Tis great—'tis great to be alone.

The title of the masterpiece to which Diantha is able to turn with such enviable readiness is not given, and one's fancy is teased as to the mate of the vouchsafed line. Perhaps

'Tis dandy without any one

is as reasonable a surmise as may be. However, the poem evidently expresses only a mood of Diantha's, for the chief and avowed object of her life is to find, not solitude, but "the man of her heart." She is not, be it understood, a simple village maiden, but a very good business woman, a bookkeeper, in fact, in the considerable city of New York. She is half-inclined to see the man of her heart in the junior member of the firm which employs her, and he is willing to be that. But she is not quite sure that he will do; she inclines to some one a little taller, stronger, more "elemental," and with eyes of a deeper blue. She puts it frankly to the junior member. There are a good many men whom she has had no chance to consider, and she has the suspicion that the man of her heart may be among them. The junior member is a good fellow, and promptly assigns her to a position in the office of a logging camp in the far West. He gives her six months to find her "knight