

employment. For the sake of the latter, if for no other reason, steps must next be taken to remove the chronic loafer from the competitive labor market.

In his report on *Civil Service Retirement in Great Britain and New Zealand* (Washington, Government Printing Office, 1910; 264 pp.), Mr. Herbert D. Brown points out that a gratuitous system of retirement allowances inevitably becomes in the course of time, as has that of Great Britain, virtually a contributory system. The retirement allowance comes to be taken into account as part of the salary offered and the salary is depressed accordingly. His conclusion, based upon an exhaustive study of the experience of these two countries, is that a contributory system of retiring allowances for public employees in the United States is to be preferred to the system of gratuitous old-age pensions.

Professor Robert Liefmann has brought out a second and enlarged edition of his useful little book on *Kartelle und Trusts* (Stuttgart, Ernst H. Moritz, 1910; 210 pp.), in which the latest phases of the combination movement, as it shows itself particularly in Germany and the United States, are described and criticized. To American readers the most interesting aspect of Dr. Liefmann's discussion is the contrast which he brings out between the German and the American attitudes as regards this problem. Prussia's early participation, as a great mine-owner, in some of the cartells and the more rigid German corporation laws have prevented the abuses which in this country gave rise to the widespread hostility to trusts. On the other hand, this very hostility gave a direction to the trust movement here from which Germany has been happily free. Notwithstanding these differences, the same remedies—changes in the tariff, control through a bureau of corporations and severe punishment for unfair and monopolistic practices—appear to be gaining favor in both countries.

Mr. John Spargo has added to his numerous works on socialism a book which will attract wide attention as being the first biography of the founder of scientific socialism. In his *Karl Marx: His Life and Work* (New York, B. W. Huebsch, 1910; 359 pp.), Mr. Spargo has given us a most readable combination of biography and comment. He tells us modestly that "this volume must not be regarded as being the final authorized biography of Marx"; his aim has been "to furnish a sympathetic and interpretative account" of the life of a man "who was not only a profound and brilliant thinker, but a lovable and interesting personality." The interpretation, of course, is always that of a pronounced socialist. The book will, however, be none the less inter-

esting to the student on that account. Although the author asserts that he has been at work thirteen years in collecting material for this volume, most of the facts on which the biography is based have already appeared in print. About the only real addition to our knowledge is the account of how Marx succeeded in helping on the movement which prevented the recognition of the Confederacy by England in 1861, and here it is doubtful whether the influence of Marx has not been exaggerated. A number of good portraits of prominent personalities with whom Marx came into more or less intimate contact are interspersed throughout the volume, of which the general make-up leaves nothing to be desired.

*Men versus the Man* is an entertaining collection of twelve letters purporting to have passed between Robert Rives La Monte, socialist, and H. L. Mencken, individualist (New York, Henry Holt and Company, 1910; 252 pp.). Mr. La Monte is a thorough-going Marxian socialist. He is "no statistician" and has "always found figures a burden," and yet his argument is embellished by constant references to statistics—socialist statistics. Mr. Mencken is a great admirer of Huxley. He prefers socialism to Christianity but has little use for either. His individualism is of the crass, uncompromising kind that, as voiced, for example, by W. H. Mallock, has done so much for the advancement of socialism in England. The world as it is appears to him is entirely satisfactory. "If I were told off to create a new universe," he declares, "I should adopt the whole plan." Between these extremes there is obviously room for a lively interchange of arguments. Each writer is at his best in refuting the other, at his worst in formulating his own social program. For summer reading the book is to be commended as superior to the ordinary best seller.

The *Communist Manifesto* has at last come into the purview of the metaphysician, and Dr. Henry Jones, in his *Working Faith of the Social Reformer* (London and New York, The Macmillan Company, 1910; xii, 305 pp.), endeavors to find what word "moral philosophy" has for the modern social problem and "the coming of socialism." Dr. Jones's principles are brief, clear and simple: the social reformer must have faith in the world as it is, if he is to make it better; human society is rationally constituted; idealism has successfully refuted materialism; and the social reformer will not resist or welcome an increase in social enterprises as such, but will "work for only one supreme innovation, namely, that of moralizing our social relations as they stand" (page 114). Those who come to the social problem from Kant, Hegel and the Greeks will see things that do not appear in the field of those who come by the way