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Of the light-bringing books, one reveals the hidden by cutting us a vista through some jungle of fact. Another bears us to some mount of vision and shows us a panorama. Of the latter sort is this book. The reader feels as if the author stood beside him on some lofty peak, overlooking all the kingdoms of the earth and all the centuries, and, with one hand on the reader's shoulder gently turning him now toward this quarter, now toward that, with the other he swiftly points out the great stirring features of the scene as with vivid kindling speech he interprets them. Many men have mapped and described segments of the panorama Earth and Man, but I know of no one who has been able in a brief space to draw out of it so much meaning for his readers as Mr. Quick.

So often men gifted with imagination are wanting in steady intellectual grasp that it is refreshing to meet with a seer who seizes upon a fundamental truth and consistently holds to it. Usually the great principle of population is recognized only by the conservative. Mr. Quick is unique in being a constructive reformer with faith in continuing social progress, who, nevertheless, perceives the fatal tendency of man to defeat his aspirations by his blind multiplication. I know of no contemporary writer who applies the law of population with equal courage and precision, and to the last implication and the last detail I am in agreement with him.

His eloquent demonstration of the folly of exporting "good government" to the backward peoples and the

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wisdom of evangelizing them by means of devoted missionaries and teachers is one of the golden passages of the book.

At a time when the problems of race mingling and race crossing are befogged by enthusiasts whose amiable sentiments blind them to essential truths, it is well to hearken to a man of broad sympathies, utterly free from the taint of race prejudice, who, nevertheless, presents with the force of a mathematical demonstration the ugly consequences of the untrammelled mixing of dissimilar races.

The author's speculation as to the key-reform that will put humanity in the path of progress is certain to provoke earnest dissent. One group of critics will say: "Your reform is not the pivotal one. To-day it is chiefly capital that captures the surplus, not land. Past aristocracies may have rested on landlordism, but private capitalism is the basis of plutocracy to-day. No taking of ground rents for community benefit can diffuse the ownership of the mines and the mills or end the capitalist's control over the life and well-being of the workers. The recovery of industrial freedom involves the community ownership of the means of production."

From another quarter will come the protest: "Your socializing of land values is merely an economic reform, and nothing very great can hinge on it. More fundamental than the democratizing of wealth, or even the democratizing of welfare, is the democratizing of

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knowledge and high ideals of life. Ignorance, superstition and vice are greater foes of human advancement than the exactions of landlord or capitalist. The universal diffusion of essential knowledge and of right ideals of life is certain to bring in time whatever economic reforms may be necessary. But *they* will not bring *it*. It is, above all, *public education* that sets off Occident from Orient and our time from other times. If only education can be broadened and deepened, the constant adjustments called for by the changing circumstances of society will be made promptly and well."

The socializing of land values, socialism and educationism—these are the most fundamental proposals for the promotion of social progress in the world today, and the discussion that rages about them is a veritable battle of the giants. Our author's powerful advocacy of land reform ought to bring into action the most redoubtable champions of the rival reforms.

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