transforming it, moulding it into acquiescence or conformity with all that exists." She maintains with warmth that there is such a "natural and intelligible revolution in the feelings, which follows upon the apprehension of a new truth of vital importance, or, more commonly, upon some moral crisis which causes an old belief suddenly to acquire fresh force and significance;" that it is akin, on the one hand, to the spiritual revolution which constitutes the "new birth" of the Calvinists, and, on the other hand, to the sudden illumination which mathematicians have experienced while groping amid the obscurities of the differential calculus. "The change of heart by which the saints felt themselves released at once from the bondage of natural iniquity and of the law of natural morality, may be described as the discovery by a soul that had been out of harmony with its carroundings, that harmony, though not happiness, is possible—at a price; that, though the self cannot remodel the universe in conformity to its own best impulses, all its own best impulses can find scope and satisfaction in conformity with true tendencies in the not-self." And thus she appropriates for her own naturalistic creed the whole of the emotional contents of every self-abnegating religion, and provides for a piety which needs no pantheon.

We shall not undertake to discuss these views, nor even to say how far, if they stood by themselves, they would seem to be satisfactory or unsatisfactory. But in their connection with the system of philosophy which the writer professes, our criticism upon them has been indicated already. Their consistency with the logic of positivism or naturalism is doubtful, — more than doubtful, — and another book will be needed to establish quite a number of the grounds on which the writer has built venturously in this.

J. N. L.

2.— The Conflict between Labor and Capital. By ALSERT S. BOLLES, author of "Chapters in Political Economy," and editor of the "Norwich Morning Bulletin." Philadelphia: J. B. Lippincott & Co. 1876. pp. 211.

The greater portion of this little book was written, as we are informed in the preface, while the author was traveling in Europe, where the wealth of facts bearing on the present relations of labor and capital with which his pages are crowded was gathered by personal inquiry

or collated from official reports. The work is a suggestive one in the present feverish state of the public pulse, and many of the facts stated will give rise to a train of thought more searching than our author has ventured to open. We are told that in the Netherlands, prior to 1872, there had been a continual rise of prices in the necessaries of life, but not in labor, and that the Dutch laborer only succeeds in fighting off starvation by an exclusively vegetable diet. "To the industrial classes of Holland, animal food, cheese, eggs, beer, currants, raisins, sugar. etc., are luxuries of which they partake only on Sundays, and then sparingly; ofttimes not at all." In Belgium we find that "the names of nine hundred thousand persons, or one-fifth of the population, are inscribed upon the list of poor-relief." "In Saxony, women chiefly live upon weak coffee, often made from roasted barley or from grounds hought in hotels and taverns." In France, statistical documents under the Empire bear testimony that "the examination of the increase of wages, proved by documents of charitable institutions running over thirty-two years, may be summed up in the remark that, while the price of living has increased forty-five per cent., wages have increased only seventeen per cent." In England, "the tendency of the hour is to reduce wages and increase the cost of living." The information compiled on the subject of Trade-Unions is very fair and instructive, as well as the chapters on industrial partnerships and cooperative undertakings in England, France, and Germany, though not as complete as could be desired.

But if the reader seeks for a deeper glance into the relations of labor and capital, he will look in vain. The book is readily seen to be the work of the journalist rather than the thinker; in fact, the chief object of the book is avowed to be the desire "of toning down the antagonism existing between the two classes." In furtherance of this undertaking we find on page 74 the labor problem disposed of by the following short and easy method:—

"The contest between capitalist and laborer is a contest between present and accumulated labor. Capital is labor usued, nothing more. The contest is between those who have saved their labor or inherited it, and those having less. It is a contest of the laborer with the laborer, after all. . . . Respecting the true relations between capitalist and laborer, there is no division of opinion. They are partners in the same enterprise; they are united by a common purpose; hence there is no reason whatever for jealousy on the part of workmen toward their employers. Such is the belief of all who have investigated the subject."

Nowhere is confusion of thought more apparent than in these words, wherein our author signally fails to discriminate between wealth and

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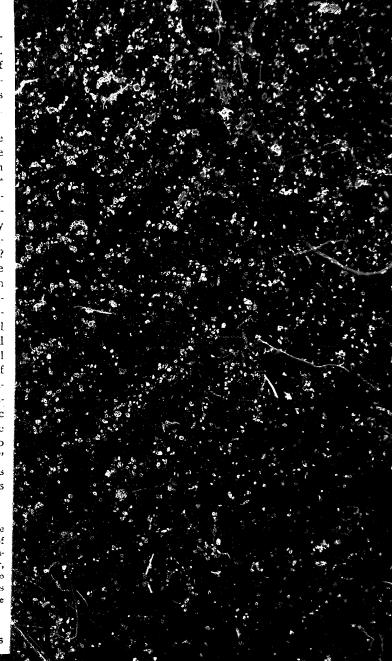
rds, and capital. Only what bears interest can be called capital; it is that portion of wealth which grows by absorbing a part of the fruit of labor. Labor saved is we, ith, but the fruit of the partially rewarded labor of others diverted from its equitable distribution constitutes rent or interest, which distinguishes capital from wealth. Amasa Walker terms the distinction an important one, epigrammatically remarking, "wealt', is as it is had; capital as it is need?"

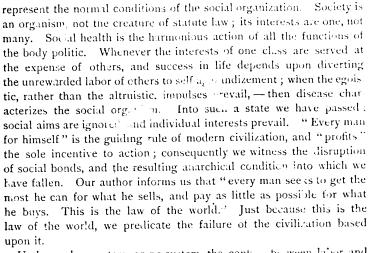
The question of the meaning of "property" is a fundamental one that requires at least statement in any work assuming to discuss the relations of labor to capital; yet our author dismisses the subject in a sentence. But the questions remain, and press for settlement. Mus+ conditions originating in violence, robbery, and oppression remain unquestioned? In equity can Nature, like the products of human exertions, become an inherited commodity, from a share in which humanity is to be excluded? Shall raw materials remain the sport of speculators whose action entirely suspends the law of supply and demand? The anti-slavery idea was that men had an inalicnable right to the fruit of their own labor, but this question received no settlement when President Lincoln affixed his signature to the emancipation proclamation. The contest was merely charged from the question of the ownership at labor to that of the ownership of the means of labor, and man's "inalicnable right" remains curtailed so long as he is denied econonic freedom. A work on the conflict between labor and capital should have entered, however briefle, into the history of the growth of private ownership of the means of I bor, and showed that it is an outgrowth of modern civilization, and eatirely unknown in the world's history until within recent centuries. A chapter on the rise of capitalistic production would seem to have been imperatively demanded, but the horizon of established custom seems to have limited any excursion into broader fields, and they are only hinted at as "funciful speculations."

J. S. Mil' clearly discerned the rocks upon which modern society is rapidly drifting, and by way of contrast we refresh ourselves with his estimate of the dangers involved in the conflict:—

"If the choice were to be made between Communism with all its chances, and the present state of society with all its sufferings and injustices; if the institution of private property necessarily carried with it, as a consequence, that the produce of labor should be apportioned as we now see it,—almost in an inverse ratio to the labor,—the largest portions to those who have never worked at all one next largest to those whose work is almost nominal, and se in a descending scale as the work grows harder and more disagreeable,—if this or Communism were the alternative, all the difficulties, great or small, of Communism would be but as dust in the binner."

But, fortunately for the interests of society, neither of these types





Under such a system, or no system, the contilibration and capital must increase; it becomes an irrepressible conflict between capitalistic production, on the one hand, and cooperative production and distribution, on the other; in a word, it is virtually was between the interests of society as a whole and the class interest of a few, and we might as well attempt to whistle down the wind as to tone down the antagonism inevitably arising from such relationships, or to mouth the well-meaning, but reactionary, phrases of our ignorant economists, who see not the impending revolution toward which we are swiftly drifting. Fortunately, humanity is immortal; its sickness is never unto death; and however convulsive may be the throes with which the organism is seized, of the ultimate result we need cherish no doubt.

The time is ripe for a work on this subject laying bare the positive principles upon which healthful social action is based, and which will rise above the limited horizon that restricts the view of our economists. But, while deficient in that enlarged view of social relations for which the world waits, we would still commend the work under notice as unusually fair and sympathetic, and deserving the careful consideration of our capitalist friends, whom a more thorough treatment would repulse.