which they used to illustrate and amplify their great argument, which in each case was a doctrine of freedom as a solution of social problems. Both believed that the most important quest was the well-being of society, and both sought it in first principles, appealing to the natural order, and not to artificial adjustments. Smith, it is true, stopped midway in his great inquiry. But it was an incomparable service to have indicated that much of the way.

One likeness is suggested in this little book between these two great minds in the domain of politico-oconomic science. We all remember how George, walking the deck of the steamer in mid-ocean, pondered on the misery of a great city, and how the thought would not let him rest. Compare that recorded experience with this paragraph from page 5 of Mr. Hirst's work, which tells of the arrival of Adam Smith in Glasgow: "In this rising mart Smith learned to value the English connection, and as he trod its busy streets and watched the merchandise of the West pouring into its warehouses, the boy saw that a new world had been called in to enrich the old. With the new sights and sounds came new ideas that had not yet penetrated the gloom of Holyrood or the rusty pride of the Canongate." How like seem the mental process of the two!

But their differences were greater than their point of resemblance. Smith was not devoid of moral enthusiasm, but it never rose to the dignity of a "grand passion." He had the reformer's intellect without the reformer's martyr spirit. His language, while occasionally eloquent, never quite reaches the soul of the reader, nor wakens his intenser sympathies. The analysis is not frigid, but it is not warm, either. Yet without it one cannot imagine the human sympathy and tremendous enthusiasms which under the leadership of Cobden and Bright translated the cold maxims of Adam Smith's economic reasoning into fiery and eloquent appeal which changed the laws of Great Britain.

This little work of Mr. Hirst's is not the least important of the "English Men of Letters" series. It is an interesting account of the life of the man, and a fairly intelligent appreciation of Smith's great services to political economy. The author is a free trader in the conventional sense of that term, but he does not perceive where the doctrines of Adam Smith lead if relentlessly applied. Though Smith pointed out the advantages of a "land tax" his biographer assures us that he was "far from being a single taxer." But he was not so far as those who have succeeded him, and who, in failing to follow the direction he indicated, have built for themselves fabrics which resemble the "mystic maze" at the seaside resorts, where the unwary having once entered find no rational mode of exit. J. D. M.

RUSKIN'S LETTERS.

In a recent volume published by the Harpers, The Letters of John Ruskin to M. G. and H. G. (Mary and Helen Gladstone) there are some most memorable bits of correspondence. In all epistolary writing there are few examples surpassing those contained in this little volume. They are the unconscious, purely spontaneous revelations of a most beautiful character.

Not in all respects can we accord with John Ruskin's political conceptions. Some of these principles he had derived from the Sage of Chelsea, whom he called "Master," with a modest failure to perceive in his own genius a much finer strain. He had therefore none of the optimism of a true democracy. But fundamentally he was sound; the democracy he revolted against and which he anathematized in much the same exaggerated fashion of epithet as the "Master," was the crude and ill developed institutions and policies which exist in democracies. It was not steam cars he hated, but the destruction of beauty everywhere wrought by this modern method of conveyance; not factories and factory smoke, but the hideous things, the stunting of human lives, the loss of so much that is precious in human sympathy, with which under modern methods of production, these things are associated. It was in this style of metonomy which, taken literally is so perplexing, that Ruskin elected to speak, for his mind was essentially that of a poet; but if we will ignore for a time the figures of his speech, we shall find him oftener sober and sane than those who defend—sans question—all existing institutions.

He saw how frightful were the effects of private property in land, and recoiled from its contemplation with almost a cry of horror, so exquisitely sensitive was his nature and his genius to such manifestation. Here on page 78 is a letter to M. G. in which he says:

"For these seven, nay these *ten years*, I have tried to get either Mr. Gladstone or any other conscientious Minister of the Crown to feel that the law of land possession was for all the world, and eternal as the mountains and the sea.

Those who possess the land must live *on* it not by taxing it.

Stars and seas and rocks must pass away before that word of God shall pass away, The Land is *Mine*."

In 1878 Ruskin visited Hawarden. Here he met the Duke of Argyll, and the Duke is said to have laughed almost contemptuously at some of Ruskin's opinions. On this occasion the former defended Landlordism and War, with vehemence, and summed up by saying, "You seem to want a different world to that we experience," to which the finer spirit replied, "Yea verily, a new heaven and a new earth and the former things passed away." Ruskin reverted to the lords of the soil and their

dependents, citing many instances from Italy and France, but being restrained from what he wanted to say, he afterwards confessed, by the presence of the great "landed proprietor." J. D. M.

Lord Acton's Letters to Mary Gladstone is a recent publication from the press of The Macmillan Company. Lord Acton was one of the most learned men of his time, an omniverous reader, and intellectually alive to every phase of thought and wind of doctrine. 'Tis therefore not a little surprising to find him in one of the two references to Henry George (page 282) in these letters to Mary Gladstone saying: "The better part of him, with more moderation and philosophy, and a wider induction may be found in the writings of the German Socialists, etc." Surely such impression must have been derived from a very careless reading. In the second reference (page 288) he repeats this criticism, but closes with this endorsement: "Nobody writes with that plain vigorous directness, and I do believe that he (George) has, in large measure, the ideas of the age that is to come." The remainder of this reference. "There are points in which I dare say I do not like him as much as you do," is evidence that Mary Gladstone had expressed a less qualified approval of the work. Where are the letters of M. G? Well worth publishing must be the letters that in the case of Ruskin and Lord Acton were the occasion of so much epistolary writing worthy of permanent preservation.

The Church Impeached is the title of a pamphlet of 88 pages from the pen of H. M. Brooks, of Paris, Ill. Rev. Mr. Brooks has been in the service of the ministry—so we are informed in the words of the introduction—for 23 years. The work is a stinging arraignment of the church for its sins of commission and omission, for its singular complacence toward social wrongs, for its rigid intollerance toward all those who question the letter of the law, though itself persistently refusing to recognize the spirit of that law.

We could wish that the author had chosen a more measured invective, and judged with a larger toleration. But it is significant that there should be found an evidently sincere and high minded man who after over a score of years as a clergyman confesses: "My life has been a sad disappointment as a minister." And if this impeachment is clearly that of a man too wroth to be merciful or even polite, no one can truthfully say that he has written in the least degree falsely.
