

salvation of representative government and hence of popular government.

BOOKS

MALTHUS REVIVED.

The Distribution of Livelihood. By Rossington Stanton. Published by C. O. Farwell, New York and London.

Production forces are divided into three groups: First, those working on the land directly; second, those engaged in "making tools, refining raw materials, or making exchanges," i. e., "the artisan, commercial and professional occupations"; third, those "neither connected with land direct, nor even with its materials"—meaning hired labor. "These may be designated as Land, Landless, and Simple Value, respectively."

Rent represents the difference between Land and Landless value; interest the difference between Landless and Simple value, comparatively considered.

By sufficiently limiting the hours of labor of the third group the livelihood (or wages) of this group would advance till it equaled that of the second group—and interest disappear! Equity, says the author, demands that this be done. Rent remains to be disposed of. As "this exists at all times in the varying fertility of the soil," and "since there are no means by which the soil can be equalized, it must be effected through taxation." "In practical application, the workday of labor should be gradually restricted, and land at the same time taxed until no rent is offered for it! If conditions of livelihood are still distressful, population must be restricted. Two possible methods are given: First, holding the number of births at a given point; second, reducing the number of infants as they are born! (Swift's irony, as to the disposal of Irish infants, is lost.) Individual effort in the first failing, the State's duty "seems very clear." The book is interesting, like backgammon, and as valuable.

JOHN Z. WHITE.

PERIODICALS

Fruit as a food should interest us all. It is the subject of an illustrated article in *Physical Culture* (New York) for August.

The story of the sugar trust is the subject for July of John Moody's series in *Moody's Magazine* (New York) on "The Great American Industrials."

"The Wisdom of Yesterday," by Grace MacGowan Cooke and Alice McGowan, in *Everybody's* (New York) for August, blends with much charm the chief

characteristics of present-day life in progressive localities of the South—the left-over ante-bellum white and black aristocracy, with the incoming white and black business elements. O. Henry, always funny and always sane, is up to the mark in his "Poor Rule" in this issue of *Everybody's*.

"Some Fallacies of the Peacemakers," the leading editorial of *The Open Court* (Chicago) for May, furnishes Paul Carus with an opportunity to say the best things that can be said in justification of war, as that "there are goods in this world which are higher than human lives," and that "there are super-individual interests, there are ideals dearer than our own persons, for which it is worth while struggling, suffering, fighting and dying"; that "life is not the highest boon of existence, and no sentimental reason, based on the notion of the sacredness of life, will abolish struggle in the world or make war impossible." All of which is very true. War is indeed an alternative to which any people may be driven in defense of something dearer than life. But isn't this academic? The practical question which the peace movement raises today, is not whether a nation shall through war resist invasion by other peoples, but whether it shall cultivate a war spirit which leads irresistibly on to the invasion of other peoples.

Judge Lindsey's fight for Denver's juvenile court, and how it was saved, is graphically told in the *Arena* (Trenton and Boston) for July, by William MacLeod Raine. The suffrage question in the *Far West*, by Elsie Wallace Moore, is another contribution of unusual importance. Carl S. Vrooman tells interestingly of what but little is known in this country, the recent extraordinary changes in the French educational system which have culminated in the displacement of the priest by the schoolmaster as the communal representative of the nation, giving to his story a personal flavor by making Charles Seignobos, "an apostle of light," its hero. Another article especially enlightening is William Kittle's exposure of the plutocratic methods of manufacturing public opinion in the United States; and Charles E. Russell contributes a pointed satire on Roosevelt's notions of socialism. "The Master Note in the Message of Christian Science"—its spiritual vitality at a time of ecclesiastical and business materialism—is Mr. Flower's own special contribution to this number.

"Initiative, Referendum, and Recall; but the greatest of these is Recall." "Under the Initiative and Referendum alone it would not be possible to refer to the people more than one-twentieth, or even a smaller per cent, of the important measures; in the rest the legislators could have their way, regardless of popular opinion. . . . Under the Recall the people could force the legislators to make all the laws as the people saw fit." So writes Roger Sherman Hoar, President of the National Democratic League of College Clubs, in *Equity* for July. And this statement of opinion is emphasized by a subsequent article describing how the politicians of St.