

TOOLS AND THE MAN. Property and Industry under the Christian Law.
By WASHINGTON GLADDEN. Pp. vi, 308. Boston and New York : Houghton, Mifflin & Co. 1893.

These lectures, delivered before various colleges and seminaries, indicate the growing interest in economic subjects. The sympathies of the pulpit are broadening, coming in fact to include every problem of human life as never before. It is, however, to be kept in mind that economic and in a growing measure social problems are scientific problems. That is to say, their proper discussion presumes familiarity with the scientific method, an accurate knowledge of the progress and details of the science, and the scientific temper. Sentiment cannot take the place of rigid analysis, nor can sympathy eliminate facts. In paying a hearty tribute to Dr. Gladden's zealous philanthropy and evident kindness, one must add a warning against the danger of just such discussions. They abound in destructive criticism of the existing order of society, — criticisms particularly easy to the ethical temper — which serve to arouse discontent and the feeling of injustice. These critics fail, however, to perceive that an institution may be open to criticism, and yet be by far the best practicable. They fail to take account of the organic development of society, that is, they would reconstruct society as they would an old brick building, not perceiving that it has grown, and that its components are human beings and not bricks.

The book abounds in careless or injurious statements such as the following in the chapter upon "The Collapse of Competition : " "The second item in the same day's paper, of the murder of a boy by the Pinkerton men at Jersey City, adds another to the list of such homicides for which capital is responsible ; " or this : "Neither shall you, therefore, dictate to your men what wages they shall receive." At another point there is the insinuation that the idle rich are worse social parasites than the criminals, which is absolutely untrue.

Competition is the bugbear of writers of Dr. Gladden's school. One would imagine it to be the root of all evil. In fact, competition is responsible in a large degree for whatever good there is in man. He has reached civilization by means of it, and it is only by the keen and even bitter competition of men with each other and with nature that civili-

zation is maintained. There could be no greater misfortune than a state of no competition either in its broader or narrower sense.

Not that competition may not be regulated, either by the state or by coöperation or combination, — which is only the transfer of competition to a wider field; nor should the Christian church be denied the duty of moralizing competition. All this is probably what Dr. Gladden means, but something far more revolutionary than this is the tendency of such a book as this. The author is landed, or lands his readers, where they have no intention of going. To illustrate: In the chapter on "Property in Land," there is an admirable attempt to set forth the difficulties of communal ownership, coupled with such an exaggeration of the evils of the present system, that he ends in favor of collective ownership, in spite of himself, forgetting that it is a system utterly discredited by all experience. In the chapter upon "Property in General" there is a failure to perceive that it may be quite possible for great fortunes to benefit the public best by returning the largest dividends to their owners, and that educational and philanthropic institutions may employ in non-economic ways too much of the capital of the country.

Dr. Gladden is not consistent upon the all-important question, for him, as to whether the working-class is improving or not, neglecting the mass of proof brought forward by such authorities as David A. Wells and Edward Atkinson. Of course the wages system is denounced; but no other expedient for measuring the value of labor is suggested.

The chapter upon "Christian Socialism" contains much that is timely and true, along with such looseness of thought as that involved in failure to recognize the economic services rendered by "speculators."

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