

ments are regarded as councils of desperation in districts where repressive measures have been in force and where organized labour has not reached a high state of development.

Prof. MacIver criticizes the Rockefeller plan for cutting across trade unionism, which he believes as well as the wider co-operation between employers as essential to that final co-operation between both. He believes that the wage system must ultimately be replaced by co-operation in management, ownership and control, so that "labour ceases to be merely labour and capital merely capital" both contributing to the common welfare of the community in which both realize themselves not as antagonists but fellow citizens. Meanwhile every plan which secures consultation between the various factors in production brings nearer that ideal.

Prof. MacIver is as frank in his statement of the difficulties in plans to allay the unrest as in his survey of conflicting interests; in this relation mention may be made on his chapter dealing with women's invasion of industry. But he does not regard economic misery as inevitable. Vital statistics and the enormous increase of production consequent on the application of modern science to agriculture have discounted the doctrines of the melancholy Malthus.

Society may choose not to progress, says Prof. MacIver, but he reiterates the doctrine of his earlier book the only rule of economic, as of social, progress is the golden rule.

The writer had the somewhat unique experience of sitting beside the most representative, as he is also the most conservative, of Canadian labour leaders when the only other comprehensive plan evolved by any Canadian publicist was outlined and getting his direct criticism. This was more frank than commendatory.

When the majority of the people in a country is discontented—and surely the farmers and industrial workers together form the majority, *are* the "public" more than any other classes

—then change is inevitable and the plans for change must be those in which the majority have some confidence. Some plan is better than no plan. To quarrel with majority rule is to quarrel with democracy which has chosen to learn by mistakes if you will, but by the mistakes of a ruling *people*, not a ruling class. Thus Prof. MacIver's book performs a timely service, whatever we may think of its social doctrines. It also gives the scientists negation to any further necessity on the part of the Christian church of harmonizing economic pessimism with its religious gospel by his quiet acceptance of the stern doctrine of human brotherhood, as essential to the realization of earthly as well as spiritual riches.

"Labour in the Changing World" will be certainly an alarming book to those whose faith is built almost as much on the national policy as the scriptures. It will be decidedly disconcerting to the Christian sentimentalists, while to the materialists with whom class privilege and prejudice are foundations of the only tolerable world it will be a book to fight with methods more or less crude or subtle. But to those who have tramped for years the mean streets of our great industrial centres trying in some small way to realize there the teaching of Him who was both King and carpenter, it is a book of cheer. It opens at last within the "dismal science" a door of hope upon a sunny road down which the children of to-morrow may go singing to their play.

ISA M. BYERS.

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THE VITAL MESSAGE

BY ARTHUR CONAN DOYLE. Toronto: Hodden and Stoughton.

IT is a well-known fact that many persons who are adjudged insane appear to be sane and logical on all but one subject. In other words, many insane persons talk along and almost convince of their sanity until quite unexpectedly they make some absurd