bearing sands and its curious topography, one element of the latter being the continuation of certain of its water-courses southward under the sea for a little distance from shore; and Russell has confirmed the suggestion that the streams cut their right banks more than the left, as if in obedience to von Baer's law. Merrill briefly refers to the archaean rocks at the western end of the island, and devotes more space to sections of the probably cretaceous and tertiary clays and sands of the northern shore, and to the drift. He emphasizes the thinness of the till at many points along the range of hills or 'backbone' of the island, and ascribes a good part of their height to the upheaval of the bedded deposits, which largely compose them, by the thrust of the ice. Thus marine fossils may be lifted to greater elevation above the sea than can be ascribed to continental emergence. All along the north shore of the island, the bedded gravels, sands, and clays are found upheaved, and thrown into a series of distinct folds at right angles to the line of glacial advance. On Gardiner's Island the folds are remarkably prominent in the form of numerous parallel ridges, trending east-north-east. This recalls Johnstrup's explanation of the distortion of cretaceous beds on the Danish islands of Möen and Rügen by the thrust of Scandinavian ice, and the observations of Credner and others on the distorted subglacial beds of northern Germany. The bays on the northern side of Long Island are thought to be excavations made by lobes of ice projecting for a time beyond the general line of glacial front. The highest hills of the 'backbone' are in line with these bays, as if gaining in height by the excess of pressure there; and channels, also in line with the bays, break through the hills, as if they had been kept open by the discharge of water from the ice.

ELY'S LABOR MOVEMENT IN AMERICA.

THAT curiously heterogeneous mass of circumstances and events which is included under the general designation 'labor movement' has given rise to a large literature, much of it polemic, some historical and critical, some constructive. It has engaged the attention and study of many scholars, and perhaps of all the more progressive students and teachers of economics and political science. Among the latter, none has been more painstaking in his research, nor more frequent in his writings, than Prof. Richard T. Ely of Johns Hopkins university. During the past few years, numerous articles and several books have issued from his pen; and the book before us is partly the outgrowth of its predecessors, and partly the forerunner, as the author tells us in his preface, of a larger work, to be entitled 'History of labor in the new world.'

The labor movement in America. By RICHARD T. ELY. New York, *Crowell*, 1886. 12°.

It immediately occurs to us to ask, What does Professor Ely mean exactly by the labor movement, what is his attitude toward it, and what does he tell us about it? Fortunately, the style and tone of the book, as well as its definite statements of opinion, permit us to answer all these questions clearly. Stripped of its accessories, the labor movement, in its broadest terms, is 'the effort of men to live the life of men' (p. 3). This sententious aphorism might mean a great many things, inasmuch as it affords great latitude of interpretation. But Professor Ely sharpens it to a point, and interprets it as having an economic significance truly, but, beyond and including that, an ethical import. "It is for self and others. It is the realization of the ethical aim expressed in that command which contains the secret of all true progress, 'Thou shalt love thy neighbor as thyself.' . . . It is an attempt to bring to pass the idea of human development which has animated sages, prophets, and poets of all ages, — the idea that a time must come when warfare of all kinds shall cease; and when a peaceful organization of society shall find a place within its framework for the best growth of each personality, and shall abolish all servitude, in which one 'but subserves another's gain'" (pp. 3, 4).

In contemplating this ideal state, a veritable heaven, Professor Ely grows very enthusiastic, and well he may. On studying the details of the movement which he says has this laudable end in view, however, we are forced to pause, and inquire whether the tendency is really what Professor Ely thinks it is. We are tempted to believe that he has committed the not uncommon scientific error of reading his theory into the facts, instead of deducing it from them. He tells us that the socialist and anarchist organizations have cast off Christianity, and indeed religion generally, yet he preaches Christian ethics as the remedy for the wrongs of which they complain. While not overclear on this point, yet he seems to uphold the extremists in their contention that all the evils of the present state of society are due to private property and the lack of proper co-operation in production and distribution. But Aristotle, somewhat unfashionable nowadays perhaps, saw deeper than that, and said plainly that the evils ascribed to the institution of private property really flowed from the wickedness of human nature (*Politics*, Jowett's translation, p. 35). And just here we would ask all these labor agitators, sincere and insincere, and their allies among professed economists, to consider whether their suggested remedies

for industrial evils really reach the root of the trouble. We strongly incline to the belief that they do not, and that the social, political, economic, and ethical elevation of men at large and the human nature that is in them is what is wanted, and not either the regeneration or the extinction of a class.

Professor Ely's facts are very full, and, to the best of our knowledge, generally accurate. After a hasty sketch of early American communistic societies, he takes up in detail the various labor organizations of any importance, and pictures their growth and present condition. Their growth he divides into two periods, — 1800–61 and 1861–86. During the first of these periods, "an increasing number of local unions is formed; at times unions of artisans of various trades in a certain section join hands for common action; gradually the skilled laborers, pursuing the same trade, form the idea of national unions, urged on, doubtless, by the increased facilities of transportation and communication," which caused competition to become national, and not merely local. Since 1861, of course the growth has been much greater: in fact, all the principal labor organizations have arisen since that time; the Grangers having been organized in 1866, the Knights of labor in 1869, and the Federation of organized trades and labor unions in 1881. Professor Ely admits (p. 89) the impossibility of even approximately estimating the number of organized laborers in the United States, at the present time, but considers one million a conservative estimate. Admitting the accuracy of this figure, he cannot fail to recognize the fact, so clearly and so frequently proven during the past year, that their demands are not for the laboring class at large, but for themselves, the small fraction of the whole that is banded together. Furthermore, they have not infrequently trampled under foot men quite as competent and quite as deserving as themselves, simply because they did not belong to the 'union.' It is this selfish feature in the labor organizations that has drawn down upon them opposition and contempt where often they would have had aid and sympathy. 'Individualism run mad' may be bad, but organization run mad is worse.

Professor Ely can hardly be willing to subscribe to all the political aims of the Knights of labor, and indeed expressly says (p. 159) that he is not. Yet he tells us (p. 76) that they are organized for 'the attainment of beneficent public and private reforms.' Their financial programme would only be a reform in the direction of disaster; their denunciation of convict labor is either pure ignorance or else an invitation to the tax-paying population to support criminals in idleness; and the expediency of their scheme for government control of railways and telegraphs is at least open to serious question, even if not to be absolutely condemned.

What Professor Ely means by his statement (p. 161) that it is not true that laborers work peacefully and contentedly until a mischievous agitator comes along and stirs them up, we do not understand. He certainly must know that numbers of just such cases happened during the spring of the present year. The case of the 'walking-delegate' from Troy stopping a silk-factory in Paterson, and that of the Broadway car-drivers in New York leaving work because an unknown individual snapped his fingers, are perhaps the best known.

We have taken pains to touch upon these seemingly minor points in Professor Ely's book, because it seems to us a book likely to be widely read, both by the laboring classes and by the reading public generally, and for that reason erroneous statements otherwise minor become important. We had marked several other statements for correction, but lack of space compels us to mention but one of them. On p. 286 we read that our "laboring population consists chiefly of men and women of foreign birth or foreign parentage." This is given as the reason why the socialistic societies are composed principally of foreigners, and is presumably intended as a reply to the statement often made, that socialism and communism have no place in the United States, and appeal to very few citizens who are not foreigners by birth. But, as a matter of fact, the census statistics do not uphold Professor Ely's assertion. In 1880 there were engaged in twenty selected occupations 17,392,099 persons. Of this number, 13,897,452 were of native birth, and 3,494,647 of foreign. Moreover, there were only 6,679,943 foreign-born men, women, and children in the country in 1880, and only 5,758,811 of those one or both of whose parents were foreigners.

While criticising these points in Professor Ely's book, we can commend it as a good, clear, and fairly accurate statement of what our labor organizations have done and are doing. Its account of their literature in this country is the best we have seen anywhere. But it must be read with caution; for the author is somewhat of an idealist and a *doctrinaire*, and often lets the demands of his theory blind him to the true nature and tendency of the facts of which he treats.

His insistence on the necessity for an ethical bond in society as well as an industrial one, and for an ethical end toward which all true progress must move, and his sharp condemnation of violence and force in effecting social and industrial changes, are two of the best features of the book.

Somebody — whether author, publisher, or both,

we do not know — is to be severely censured for allowing a book so full of facts and statistics to appear without any index whatsoever. It lessens its value one-half. N. M. B.

FORNANDER'S POLYNESIAN RACE.

THE third volume, recently published, completes this remarkable work, which has a decided and peculiar value, in a scientific sense. This value, however, is not that for which the author himself is most disposed to claim credit. The ethnological and linguistic speculations which occupy his third volume, and on which he has evidently bestowed much labor, will not commend themselves to the judgment of students familiar with such inquiries. But the portions of his work devoted to the history, traditions, and ancient usages of the Hawaiian people, have great interest. The many legendary chants which the author has preserved possess no mean poetical merits. But their chief value is historical; and the conclusions to which they lead have an importance extending far beyond the limits of the field to which the legends relate. One of the most notable results of Mr. Fornander's work, and the one for which it will be perhaps most cited hereafter, is the clear proof which it affords that traditions going back for several centuries may, under certain conditions, be accepted as authentic history. No one who reads these volumes can have any doubt that the Hawaiian annalists are able to give an account of events which have occurred in their islands during a period of at least nine hundred years, and to relate these events with sufficient fulness and accuracy to enable the compiler to make out of them a fair chronological narrative. The genealogies go back some centuries further, but with fewer details and greater uncertainty. The authentic history must be restricted to less than a thousand years; but even within this limit it upsets completely some assumptions which have been confidently maintained by writers of considerable eminence. The notion that no unwritten tradition which goes back more than a century can be trusted is shown to be wholly unwarranted. Those who have maintained it have failed to discern the distinctions which make such traditions trustworthy or the reverse. Much, as we now see, depends upon race. There are races and tribes in whom the historical instinct is strong, as we find it in the Chinese and the Arabians. There are others, like the Hindoos, in whom it seems almost entirely lacking. The test of its presence appears to be the disposition to preserve genealogies. As among the Arabian tribes, so in all the Polynesian groups, the pedigrees of noted chiefs and of reigning lines are preserved with great care. They are usually thrown into the form of metrical chants, which are easily retained in the memory. The three names of each generation — father, mother, and child — make a verse of the chant. The child whose name concludes one verse is the father (or mother) in the next. In this manner a series of catch-words is maintained throughout, making it impossible to derange the order of the pedigree, and easy to keep the chant in memory. Thus, for example, the later descents of the British royal family, recorded in the Hawaiian fashion, would run as follows: —

George the Third the father, Charlotte the mother, Edward of Kent the child;
Edward of Kent the father, Victoria the mother, Victoria the child;
Victoria the mother, Albert the father, Albert Edward the child;

and so on. It is evident that any one who could learn by heart a hundred lines of verse would easily learn and remember a hundred generations in this singsong. Compared with the Homeric catalogue of ships, it would be a trivial effort of memory; and, where such a chant was known to many persons, any mistake of one reciter would be promptly corrected by others.

Every island and every large district of the Hawaiian group had the pedigree of its ruling family carefully retained and often repeated by the priests and other dependents of the family, as well as by the chiefs themselves. As intermarriages were frequent, these genealogies confirm one another, in a manner which leaves no doubt of their correctness. The more important chiefs of each line have special traditions attached to their names, and recorded frequently, though not invariably, in metrical form. Sir George Grey and other inquirers in New Zealand, and the missionaries in almost every important island of Polynesia, have found similar customs prevailing, and have been able to trace back the histories of the various islands with unquestionable exactness for periods varying from two hundred to a thousand years. The data supplied by Mr. Fornander far exceed in number and value those collected by any other investigator. Their abundance, and the exactness insured by the compiler's habit of judicial scrutiny, make his work the highest authority on this subject, and indispensable to any historical writer who desires to satisfy himself or his readers in regard to the credibility of unwritten traditions, when preserved under certain favorable circumstances.

An account of the Polynesian race: its origin and migrations; and the ancient history of the Hawaiian people to the times of Kamehameha I. 3 vols. By ABRAHAM FORNANDER. London, *Trübner*, 1878-86. 8°.