

up to that entrance and the adjoining structures. We refer to his introduction to the Infinitesimal Calculus. The ascent is short but steep. The feeble-kneed will sometimes desiderate the zigzag windings of a more gradual approach. For instance, beginners will probably find a difficulty in surmounting the passage on the fourth page—where a distinction is drawn between the “limit of the ratio of vanishing quantities (e.g.,  $\lim. \frac{\Delta s}{\Delta t}$ ),

and the ratio of their limits (e.g.,  $\frac{\lim. \Delta s}{\lim. \Delta t}$ ).” But doubtless the conceptions of the calculus—like the principles of virtue—are not to be acquired by explanation only; practice also is required. Professor Fisher has provided adequate exercises; and he cheers the labours of the student by indicating from time to time their economic significance. Probably it would not be possible to obtain what may be called a saving knowledge of the subject at the cost of less trouble than that which is required to master these 85 pages. They contain what is necessary and sufficient to fulfil the purpose proposed by the author, namely to “enable a person without special mathematical training or aptitude to understand the works of Jevons, Walras, Marshall, or Pareto, or the mathematical articles constantly appearing in the *ECONOMIC JOURNAL*, the *Journal of the Royal Statistical Society*, the *Giornale degli Economisti*, and elsewhere.”

*La Co-opération (Conférences de propagande).* By CHARLES GIDE.  
(Paris: Larose. 1900. Pp. 311.)

THE appearance in English of Professor Gide's *Introduction* to selections from Fourier reminds us of his collected discourses on co-operation, one of which is the lecture given at Nîmes on the prophecies of Fourier. With characteristic sprightliness, Professor Gide begins by telling his audience that he is about to speak about a perfect madman (*du fou le plus complet qui se puisse imaginer*). This power of fixing attention by lively sallies is effective in a preacher. To take another example, speaking of the advantages of co-operation our lecturer says:—“Perhaps you have sometimes been so imprudent as to enter one of those chambers of dentistry, outside which one reads the enticing inscription, ‘Teeth extracted here without pain.’ Well, outside all co-operative shops there ought to be put up the much truer inscription, ‘Saving effected here without pain.’” The encouragement to saving is by no means the principal advantage attributed by Professor Gide to co-operation. Among the “twelve virtues”

of that institution which form the subject of one of the pieces in the collection before us may be distinguished better fare, opposition to the sale of drink, interesting the women in social questions, establishment of a just price—for conscience tells us that there exists a just price of things, “a price which sufficiently remunerates the work devoted to their production, which allows the worker to live by his work”—in fine, the abolition of disputes between employer and employed. Co-operation, indeed, is for Professor Gide not only a business, but a faith. The zeal of an earlier generation glows in his pages. But he is not blinded by his ardour to the difficulties that have to be contended with. He more than once pauses to enumerate the hostile forces. First, the ladies in general are opposed to co-operative methods of shopping. The cooks in particular resent the loss of commissions [“le sou par franc”]. The French people are not good at combining. Revolutionary methods are preferred by many to the peaceful ways of co-operation. Two influential classes, the orthodox Catholics and the orthodox political economists, are silently hostile or contemptuously indifferent to the movement. It is significant that neither in the Pope’s *Encyclical* nor in M. Milman’s *Évolution Économique* is there even an allusion to co-operative societies. Such are the formidable obstacles against which the champion of a good cause puts forth powers rare in their combination, enthusiasm and wit.

*Anticipations of the Reaction of Mechanical and Scientific Progress upon Human Life and Thought.* By H. G. WELLS. (London: Chapman & Hall. 1902. Pp. 318.)

“A RARE prediction, of which the style is unambiguous and the date unquestionable”—these words, applied by Gibbon to a celebrated prophecy, are equally applicable to Mr. Wells’ *Anticipations*. The social conditions which will prevail about the end of the twentieth century are set forth by Mr. Wells at the beginning of the century without oracular mystification, in plain though racy English. The veil of fictitious narrative in which his visions of the future have hitherto been wrapped is now discarded. Inductive reason is now substituted for creative fancy. In the place of the refined, but feeble people who, in our author’s wonderful tale of the *Time Machine*, occupied the earth’s surface, the “Eloi,” if we remember rightly, we are now presented with the more realistic picture of the modern