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esteem and affection, — she is plump." Moreover, she has eyes "moderate in size, narrow in shape, but brimful of a cold, quick devilry; a merry, bold red mouth; a face which through sheer gaudiness of hue and splendor of animal life drives you into hotter commendation than you often give to more real loveliness." The novelist never tires of depicting the unspiritual nature of Miss Lalage's attractions, and presently returns to the theme after this fashion: "She is the only *décolleté* woman in the room, but then probably no other woman in the room has such a bust to exhibit. What a neck it is! What a great deal of it! What a smooth sea of pearl! What shoulders! What arms, — absolutely unclothed but for the two tiny shoulder-straps which alone hinder her garment from entirely taking French leave." It is obvious that this is not the way in which a writer would depict mere animal comeliness, unless he meant the reader to rate it very highly, and unless he meant to give it a potent rôle in his story. The truth is, that physical attractiveness of a somewhat coarse sort is an almost inseparable adjunct of those heroines who in Miss Broughton's books achieve the chief end of woman, a desirable marriage. The lesson is not only left for inference, but is now and then explicitly inculcated, that the secret of feminine charm is a more or less adroit appeal to the least lofty and wholesome passions of human nature. In a word, the characteristic flavor of this author's work would vanish if her view of the normal relation existing between the sexes in society should on a sudden become somewhat etherealized. We need not say that it is quite possible to depict discreditable facts in very different colors without warping or soiling the moral purity of the most sensitive reader. The *Madame Bovary*, for instance, of Gustave Flaubert is more effective than most sermons which avowedly rebuke a violation of the Seventh Commandment, and it is plain enough that the career of Becky Sharp throws no glamour over vice. It was probably his wary, discreet portrayal of Mrs. Rawdon Crawley's experiences which Thackeray had in mind when he dwelt with satisfaction on the thought that he had never written a line or a word which his young daughters might not read.

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3. — *First Principles of Political Economy, with reference to Statesmanship and the Progress of Civilization.* By Professor W. D. WILSON, of the Cornell University. Philadelphia: Henry Carey Baird & Co. Ithaca: Finch and Hagar. 1877.

IF every professor of Political Economy in every educational institution in the country is to write a book, the subject bids fair to be thor-

VOL. CXXIV. — NO. 256. 32

oughly discussed ; and it is to be wished that some part of the effort could be directed to procuring some application on the part of Congress even of principles upon which all the writers agree. Still it is of interest to know what principles are to be impressed upon some hundreds if not thousands of young men in such an institution as Cornell. English Political Economy is apt to be pretty hard in its contemplation of human fortunes, and to regard human beings as so much organic matter. If there is a distinction in the American branch, it is perhaps in considering that the human entity has a soul which cannot be left out of the account. With this tendency we have entire sympathy, only in a process of severe reasoning it needs to be closely watched. In all similar treatises great importance is attached to primary definitions, and as with the extended sides of an angle, a divergence apparently small in the beginning leads to conclusions extremely wide apart. Thus a supposed difference between intrinsic and exchangeable value is made by Professor Wilson on the basis of an apotheosis of labor. We have always supposed that in the struggle between labor and capital the former was at a disadvantage because capital could wait while it could not ; but under the new theory the capitalist is to be coerced by fear of loss, while the laborer is to have the option of severely letting alone. It needs only the name of the publishing-house to indicate what view Professor Wilson takes of free-trade and protection ; but his defence of the latter is very moderate, and involves positions which we think none but extreme doctrinaires need hesitate to accept. The accounts of money and banking cover those subjects fairly well in their ordinary operations, but do not enter upon the more subtle workings of credit-paper issues which make those instruments among the most dangerous elements of modern society. There is no edge-tool which is handled more recklessly than what is called free banking. A great deal is said about the reserve of cash which ought to be kept in banking, but few persons reflect upon the cost to the community which is involved in maintaining this unstable equilibrium, in keeping the reserve from becoming too large for profit or too small for safety. As to the law of population, Professor Wilson, after making every allowance, feels obliged to admit that its increase may overtake the possible increase of wealth. His idea of remedy appears somewhat original. He makes it an "inevitable law" that rent and interest decrease with the increase of distributive wealth, that is, wealth per head of the population. It might be doubted whether such increase would be precisely the effect of population overtaking the means of subsistence. But, assuming it to be so, he thinks the rent or interest of capital would fall very low, "most likely to nothing." As the rich would have nothing to live upon, they

must go to work, while as capital would have no value, the poor could command it. As one of the first consequences, "all mere waste will be stopped; we must give up tobacco and whiskey; and the luxuries, as they are called, will be dispensed with." Lifting the eyes to the actual world, one wonders what period, at the present rate of progress, might be assigned for attaining this desirable consummation. "But I expect nothing from Political Economy without Christianity." We should say that, as far as the evidence in hand goes, the latter was decidedly the best reliance.

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4. — *La Légende des Siècles.* Par VICTOR HUGO. Nouvelle Série. Paris : Calmann Lévy, Editeur. 1877. 2 vols. 8vo.

THE literature of our century presents one name which pales, no doubt, before the universal lustre of Goethe's, but whose many-sided brightness seems to eclipse its contemporaries. Victor Hugo has done many things, and he cannot be said to have done anything ill. His novels, for instance, have followed the stories of Dumas into every nook and corner of the civilized world, although they obviously appeal to a distinct order of minds, and challenge a far more serious attention. In the teeth of violent opposition his dramas conquered a foothold on the stage of the Comédie Française, and have since been reproduced in translation, paraphrase, or libretto by most of the great theatres in Europe and America. Until lately the success of the novelist and the notoriety of the dramatist had in some degree obscured his lyric triumphs, although he early vindicated his claim to leadership in a choir which has included the voices of Lamartine, De Musset, Gauthier, and De la Vigne. In the "Legend of the Ages," of which a new series has just appeared, we have a composite, incoherent creation which has been absurdly called an epic, but which is really strong and admirable only where the author works familiar veins, namely, in the lyric, idyllic, and narrative parts.

It would be more reasonable to treat "Les Misérables" as a novel than the "Legend of the Ages" as an epic, and this of course is tantamount to saying that the latter is in no sense an organic work, cast in a determinate artistic form, and evolving a central thought, but a mere fasciculus of poems presenting an endless diversity of structure and tone. In the compass of a brief notice we cannot be expected to glance in detail at any of these, but we may state in passing that an episode entitled "Paternity," in the Pyrenean Cycle, is a characteristic example of the writer's narrative style, and that the "Song of Sophocles at