

a large theoretical and practical comprehension of the social problem of our time.

C. S. GARDNER.

The Origins of Leadership. A Dissertation Submitted in Candidacy for the Degree of Doctor of Philosophy in the University of Chicago. By Eben Mumford. The University of Chicago Press. Chicago. 1909.

This is a valuable contribution to the science of institutional development. The social structure is the institutional adaptation to its environment effected by a group. But as conditions are continually changing it is necessary to make new adaptations. The adaptations effected are always adaptations to conditions passing or already past. Hence arise crises in the life of the group, social strain, the necessity for change. The continued efficiency, if not the very existence of the group, often depends upon proper adaptations to changed conditions or in resisting improper adaptations. But in such times ordinary people become confused. There is need for a man of larger intelligence and mightier personality to guide the group in making the new adaptation—a leader. The continual necessity for the function of leadership leads to the development of institutions. The function may take the form of maintaining and that of changing existing customs and institutions.” The dissertation consists in the elaboration of these principles. The method is inductive, and the result is a genuine contribution to sociology.

C. S. GARDNER.

Socialism Versus Christianity. By Edward R. Hartman, New York. 1909. Cochrane Publishing Co. Pages 263.

If we confine attention to their superficial but more obvious, aspects it is possible to establish a pretty complete antithesis between Socialism and Christianity. They differ in their doctrines of man's nature, sin, salvation, indeed at almost every point. Furthermore, in the deeper, underlying principles it is possible also to see certain fundamental antagonisms; the reason being that Socialism deals with the present, whereas Christianity

is essentially timeless, and Socialism is a theory of society on its material side, while Christianity is spiritual. But Christianity must, if it at all fills its true nature and fulfills its function, take for the sphere of its spiritual life the present material world.

Socialism poorly understands the sources of the ills of which it complains or the forces through which it may achieve its ends. Christianity has the true explanation of the sources and is itself the product and the exponent of the forces after which Socialism blindly seeks. But Christianity has too long been blind and unconscious alike of her mission and of her mighty means for discharging it. Speaking generally, then, there are two attitudes for Christianity toward Socialism; either to see the differences, antagonisms and oppositions and so to put the two in contrast and conflict, or to seek the meaning of the rise of Socialism, interpret Christianity's principles and task in the light of this great striving of humanity for the highest good and so become the prophet and deliverer of Socialism. Christianity can purify and realize the aims of Socialism, and unless it does this it cannot realize its own destiny.

Hartman's book takes the first attitude and does the work with faithful thoroughness. From that standpoint it is an excellent work. And it is important that Christians shall see wherein Socialism differs from our faith. But we cannot stop there. That is the fault of this work. W. O. CARVER.

VII. MISCELLANEOUS.

My Day. *Reminiscences of a Long Life.* By Mrs. Roger A. Pryor, New York. The Macmillan Co. 1909. Pages 454. Price \$2.25 net.

Mrs. Pryor has already produced a delightful volume of *Reminiscences of Peace and War*. But here she touches upon the lighter personal side of her life. There is less of the tragic and more of the sweeter fellowships of life. Mrs. Pryor is gifted with simplicity and charm of style and knows how to pick out of her vast store the things that delight the reader.