

new needs of this new harvest time of history ought to be able to change the face of the earth! The book is a trumpet call to a forward movement for the Christianization of the existing social order.

GEO. B. EAGER.

Sin and Society.

By Edward Alsworth Ross. With a letter from President Roosevelt. Houghton, Mifflin and Company, Boston and New York. 1908. Pages 167. \$1.00 net. Postage 9 cents.

The author of this searching "analysis of latter-day iniquity" is the Professor of Sociology in the University of Wisconsin, already famous as the author of the epoch-marking books, "Social Control" and "The Foundations of Sociology." Of his work on "Social-Control" Justice Holmes remarked in commending it to the president that it was one of the strongest and most striking presentations of the subject he had ever seen. This led the president to read it and that reading called forth the letter of the president herein published. He quotes with approval the Professor's words: "If a ring is to be put in the snout of the greedy strong, only organized society can do it," and adds: "Your book is emphatically an appeal to the general sense of right as opposed to mere class interest." "It is wholesome and sane and I trust that its influence will be widespread." That is as true of this book, of which this is the fourth impression, as of anything the Professor has written. It deals with sin, but doesn't entreat. It's exhortation, as the author says, is not *Be good*, but *Be rational!* "To modify judgments on conduct one speaks to the intellect. That is the method of this book. Its aim is to enlighten rather than to move." It never occurs to the public that sin evolves along with society, and that the perspective in which it is necessary to view misconduct changes from age to age. "Hence," says the Professor, "in to-day's warfare on sin, the reactions of the public are about as serviceable as gongs and stink-pots in a modern battle." "Rationalize public opinion; modernize it and bring it abreast of latter-day sin; make the blame of the many into a flaming sword guarding the sacred interests of society"—that is the timely lesson this little book seeks to im-

press. And surely, if it is rightly *learned*, it may be trusted to move all right. The form of the message is almost too snappy and brilliant.

GEO. B. EAGER.

Newer Ideals of Peace.

By Jane Addams, Hull House, Chicago, Author of "Democracy and Social Ethics," etc. New York. The Macmillan Company. 1907.

Miss Addams' discussions of social problems are worthy of a reading by all thoughtful men. She brings to these discussions a mind trained in the theory of social science and trained also in the practical handling of concrete social conditions. This is a combination rarely found. Seeing the problems from both the theoretical and practical point of view, she is capable of contemplating the suffering and struggle of the common people with the detachment of the scientist and with the sympathy of a good woman who has devoted her life to the service of human need.

This little volume consists of eight chapters whose titles are suggestive of the stimulating and illuminating discussions. After the Introduction, which is a very appetizing preparation for what follows, we have chapters on "Survivals of Militarism in City Government", "Failure to Utilize Immigrants in City Government", "Militarism in Industrial Legislation", "Group Morality in the Labor Movement", "Protection of Children for Industrial Efficiency", "Utilization of Women in City Government", and "Passing of the War Virtues".

Only an indication of the general principles on which the writer insists can here be given; and it is done in the hope that the readers of this review will read for themselves the applications which Miss Addams makes of these principles to the phases of modern life indicated in the chapter titles. Modern city life is characterized by the aggregation of great masses of people representing many national and group types, and this is especially true in the poorer quarters of the cities. The result is inevitably a falling away of the national and group limitations and the emergence of a morality which is simply and universally human. "A deeper and more thorough-