Jesus Christ and the Social Question. By FRANCIS GREENWOOD PEABODY, Plummer Professor of Christian Morals in Harvard University. New York: The Macmillan Co., 1900. Pp. 374.

THE writer approaches the problems of modern society from the side of the ethical teaching of Jesus, who is treated here as a vast personal force. Without apology or controversy this social fact is recognized, and its value estimated in a careful and scientific spirit. The questions of technical program and outward organization are regarded as of temporary and secondary importance. Moral energy is treated as central and creative. In the teaching of Jesus this moral power finds three modes of expression: the view of life from above; the approach to life from within; and the direction of life to a spiritual ideal. The relation of Jesus himself to the social question is formulated in the sentence: his "teaching is, for those who can receive it, the chief source of this spiritual power, for whose transmission the social order is prepared."

The moral forces are found at work regulating and inspiring all social conduct, in the family, in the gaining and using of material wealth, in the care of the poor, in the treatment of wage-earners by employers and by the community, and in the coöperation of all united efforts to promote the welfare of humanity.

The author's wide study of the German Protestant social discussion has yielded rich returns, and many of the most important writers are introduced in a very helpful way. Anyone who wishes to travel over that road will find in this book an instructive and suggestive guide.

It is a pleasure to read the lucid, calm, and strong prose which the accomplished author makes the medium of his lofty message.

C. R. HENDERSON.

The Origins of Art: A Psychological and Social Inquiry. By YRJÖ HIRN. New York: The Macmillan Co., 1900. Pp. xi + 326. \$3.25.

MR. HIRN is a colleague of Westermarck, in the University of Finland, and his book, like Westermarck's *History of Human Marriage*, is a very fascinating inquiry into a sociological question from the genetic standpoint; and the polyglot powers of these two scholars lend themselves equally to the treatment of subjects demanding reference to writers in many tongues.

Mr. Hirn argues, in opposition to the *Spieltrieb* theories of art, that play never develops of itself into art, and that all immediate or secondary emotional manifestations give us no information on artistic manifestations. On the other hand, the instinctive tendency to express overmastering feeling, to enhance pleasure, to seek relief from pain, forms the most deep-seated motive of all human activity. And the fundamental hypothesis of the work is to show that the distinctive qualities of artistic production are derived from this impulse, by proving that art is better able than any other kind of mental function to serve and satisfy the requirements which arise from this impulse. Incidentally the writer does a very important piece of work in showing in some detail that interests which find their characteristic or most striking expression in art were not originally æsthetic but utility interests.

To the possible criticism that his book offers no guidance for the artist in producing works of art, nor for the student in appreciating them, the author claims that his book has simply aimed to give an answer to the question, How did art originate? and it is his opinion that the loss would be greater than the gain if theories of and judgments based on philosophical considerations were allowed to influence either the production or the enjoyment of art.

W. I. THOMAS.

An Essay on Western Civilization in its Economic Aspects. ("Mediæval and Modern Times".) By DR. W. CUNNINGHAM. Cambridge: The University Press; New York: The Macmillan Co., 1900. Pp. 300.

TO THE student of sociology Dr. Cunningham is a helpful and suggestive writer, and he works in the modern spirit. While his purpose is to make clear the causes which have coöperated to mold industry and commerce into their present forms, he does not go about his task in a narrow way, but sets before the reader the manifold concrete facts of the entire range of human motive.

The moral authority of the church in mediæval times is shown to have made an important contribution to the conditions of social peace and security which are essential for the establishment of economic progress.

The secularization of political and industrial control in the modern period, and the increase of moral regulation on a new basis, are adequately treated. There is compactness of style without sacrifice of