

however, squarely and bravely and not without high hope of ultimate success in their solution. He is not blind to the characteristics of degeneration found in highly-civilized society, here as elsewhere, but he is persuaded that, properly trained, human nature in cities develops a wider social consciousness, a heartier spirit of coöperation, a more refined appreciation of the arts of life, a keener sense of responsibility to the future, and all those other characteristics of progress that are the hope of evolution and the justification of social effort. In two noble chapters on "Civic Education, or The Duty to the Future", and "A Program of Civic Effort", he presents an ideal of civic education and effort worthy of study and of the honest endeavor to realize it by American citizens in general and American Christians in particular.

GEO. B. EAGER.

Christianity and Social Questions. By Rev. W. Cunningham, D.D. New York. 1910. Scribner's Sons. 75 cents net.

This volume by the former arch-deacon of Ely, fellow of Trinity College and lecturer at Harvard University, comes as a rather startling exception to the common run of books of the day on this subject. He frankly avows that he does not think that preachers and church authorities ought to dabble in social and civil affairs. He makes a careful survey of contemporary society in its various aspects, dealing discriminatingly with its economic life, social ranks and distinctions, and its various and vexing problems between capital and labor and other contestants; but he declines to accept the theory that it is the church's business to take a hand directly in the solution of these problems. Her specific office is that of transforming and moulding personal character and influencing individual lives. But by doing this, he maintains, she will be applying the most effective remedy and bringing into play the most effective forces for removing social ills and bettering social conditions. This office or ministry of the church, he maintains, is eminently practical. The development of the Christian spirit and the influence of Christian character and ideals will inevitably react upon these

various problems and perplexities. And the elevation of human character through some spiritual agency, some agency specifically concerned with spiritual values, is of supreme importance for preventing the pressure of the material and external from overwhelming and degrading individual character. "We need some living guidance", he says, "to help us to thread our way among the respective claims of regularity and independence, of the present and of the future, of the individual and the mass; and Christianity so far takes account of each and holds the balance between them". In regard to all such questions there is, in his judgment, only one court of appeal for Christians—the mind of Christ, as set forth in His teaching and in His example—especially in the Sermon on the Mount. But he insists that the whole idea of Jewish morality, which had aimed at securing a divinely ordered society, was abandoned by Christ, and His appeal is immediately to the individual heart and conscience. He repudiates the contention that the church has not given sufficient attention to the secular life. From the days of ancient Judaism to the present he finds evidence of persistent effort to make the church, or Christian society, a divinely instituted mundane theocracy. But the higher office of Christianity has been menaced and must ever be menaced by such identification of it with civil institutions of any particular time and place. It is refreshing to find a high official of the Church of England so pronounced and clear on this point. He boldly hangs out the red light of warning lest personal initiative, intelligence and character be obscured and hindered by the trend of thinking in the direction of worshipping the State in some such manner as the Emperor was once worshipped.

The book, while disappointing in that it gives so little encouragement to Christian efforts, is sane and sagacious, judiciously assigning to Caesar the things which are Caesar's, but insisting on faithfully rendering unto God the things which are God's. Whether it compels our agreement with all its views or not, it will commend itself to the thoughtful student of social questions everywhere by its saneness and

sincerity, its philosophic grasp and practicality, and by its steady look at a side of the shield which modern thought and modern philanthropy have been too prone to neglect.

GEO. B. EAGER.

Twenty Years at Hull House. By Jane Addams. New York. 1910. The Macmillan Company. \$2.50 net.

This impressive autobiography is a great contribution to the sane literature of social reform and philanthropic altruism. "Do you know you have undertaken a century job?" the Commissioner of Labor asked the ardent woman who had laid the plan of the newly-formed Consumers' League before him. "We do," was the quick reply, "and we have no time to waste." So the consuming sense of responsibility for the world's affairs, the intelligent insight into the needs of the "other half", the sublime courage and superhuman patience required to undertake her part, make Jane Addams a wise guide along a better road than most reformers have yet found.

"On the theory that our genuine impulses may be connected with our childish experiences, that one's bent may be tracked back to that 'No Man's Land' where character is formless, but nevertheless settling into definite lines of future development", we are introduced in the early chapters of the book to the child who afterwards "launched deep into the stormy intercourse of human life".

"So distinctly was my father the dominant influence,—the cord which not only held fast my supreme affection, but drew me into the moral concerns of life, later affording a clew to which I wistfully clung in the intricacies of its mazes, that it seems simpler to string these first memories on that single cord". The story of her relationship to that grave father of whom she says:

"He wrapt me in his large

Man's doublet, careless did it fit or no",

reads like an epic poem. With exquisite simplicity she tells of the childish sins, perplexities, confessions, so wisely dealt with, of the girlhood steadied by his strong character, of the