

going unity is required in a community made up of highly differentiated peoples than in a more settled and stratified one, and it may be logical that we should find in this commingling of many people a certain valance and concord of opposing and contending forces, a gravitation toward the universal." It is easy to see how the development of this type of social conscience must react against militarism; and our author fervently believes that this process must ultimately put an end to war. But while modern industrialism is reorganizing the very tissues of our moral life, we are still holding on to the ideals and the machinery of government which were developed under and adapted to the militaristic conditions of life. The result is that the methods and procedures of government are not adapted to the actual conditions with which they ought to deal. "It may be found that certain survivals of militarism in municipal government are responsible for much of the failure in the working of democratic institutions." Out of this mal-adaption arises much of the political corruption, governmental friction and social unrest which characterize the age.

The book closes with a chapter in which the ideals and social order which are slowly developing from our industrialism are set forth in sharp contrast with the ideal and order which had their origin in the militarism of the past age.

C. S. GARDNER.

The Development of Western Civilization. A Study in Ethical, Economic and Political Evolution.

By J. Dorsey Forrest, Ph.D., Professor of Sociology and Economics in Butler College. The University of Chicago Press. 1907.

The author is conscious of the largeness of his task, which is to pass in scientific review the whole series of social developments that have resulted in our present Western civilization. There is, therefore, no space for details and minute analysis. He deals with everything in the large, and steps from mountain top to mountain top of wide generalization. One chapter of sixty-seven pages is devoted to the "Contribution of Antiquity to Modern Society". "When the Teutonic

peoples came in contact with civilization, they found, for the first time in the history of the race, that the ideas which underlay the structure of human society had been abstracted." The Greeks worked out the intellectual conception of the social end, Justice. The Romans worked out practically a rough realization of the Greek ideal. But neither grasped fully the principle of individuality. The Hebrews, whose historic mission culminated in the work of Jesus, contributed this principle and set forth the doctrine that "the individual needed an ideal society in which to function, a society in which the interests of the individual and the interests of the whole should be identical."

In succeeding chapters he points out how the vigorous Teutons received those ideals from the decaying ancient world and under their influences gradually developed out of chaos a new order of society. The Christian doctrine of the Kingdom could, in the middle ages, be realized only emotionally, and hence the Kingdom was conceived of as a social order to be actually attained in the future life and another world; but it hovered over the social chaos as an *ideal* and shed a second light upon the individual. This ideal was mediated in that chaotic medieval world by the Catholic Church, which by the assumption of magical powers gained an extensive authority over ignorant men who were swayed by violent, anti-social passions and thus proved a powerful socializing agency among them. Meantime economic causes were working out an actual social order in which the individual could with increasing effectiveness function as a conscious social unit. First came the organization of agriculture under the feudal system; then the development and extension of manufacture and commerce and the growth of cities, and last this movement has culminated in the industrial society of the present day. Paralell with this development or rather involved in it, has been the organization of society into a great democracy in which the individual is the conscious social unit and realizes at least proximately, the identity of his interests with the interests of society. Thus the ideal of the Kingdom of God is proximately realized in

modern democracy. The author, then, seems to drop the ideal of the Kingdom as no longer operative, as exhausted in modern democratic society, and looks to the science of sociology to develop a scientific ideal that shall guide the social development of the future. Of course, many of his readers will part company with him here, being fully convinced that the ideal of the Kingdom was never so dynamic a social force as it is today, that social progress must consist in its fuller realization, and that one of the most interesting phenomenon of our times is the gradual working out from the scientific point of view of a social ideal which is a reproduction in its main features of the ideal proclaimed by Jesus nineteen hundred years ago.

C. S. GARDNER.

IV. PRACTICAL.

Taking Men Alive.

By Charles Gallaudet Trumbull. Young Men's Christian Association Press New York. 1907. Pages 197. Cloth. 60 cents net.

This work by a worthy and loving son is a fine companion volume to go along with the well-known work of the illustrious father, H. Clay Trumbull, "Individual Work for Individuals". That is chiefly a record of actual experiences, grouped by chronological periods, without any effort to make a special study of the method back of the work, or to make a specific statement of the principles underlying the art. The ascertaining, formulating, and illustrating of these principles is the distinctive purpose of the studies in this volume. It is really based upon the experiences recorded in both of the elder Dr. Trumbull's books, "Individual Work for Individuals" and "How to Deal With Doubts and Doubters"; but it draws also on the classic little story entitled "Fishin' Jimmy", by a sister of Dr. Trumbull's, Mrs. Annie Trumbull Slossons. Yet it is truly an independent, up-to-date study of the great subject that today more than ever is commanding the thought and effort of Christian men the world over, "Taking Men Alive" for Christ and in Christ's unfailling and imperishable way.

GEO. B. EAGER.