

most conservative, and even obstructive, institution in society is the legal or judicial. Of course, there is a tendency for all institutional forms to persist in the midst of changed conditions to which they are no longer adapted, and thus to hinder progress. But that is a fault inherent in institutions *as such*, and is not peculiar to the church. Nor is it scientific to regard religious forms as simply and only resultants of other sociological forces. Like other institutions it conditions, and is conditioned by, the total complex of sociological forces.

One other defect should be pointed out. It is true that as society advances it becomes less prohibitive and more constructive in its policy in dealing with social evils. But the author maintains an extreme position with reference to this phase of progress, and entirely misapplies it to the movement to prohibit the saloon. The prohibition movement in principle is constructive—being a reasonable effort to so modify social environment as to afford better conditions for the development of the individual.

But notwithstanding these rather serious defects, the book is a good one, and will prove helpful to intelligent and discriminating readers.

C. S. GARDNER.

The Substance of Socialism. By John Spargo. B. W. Huebsch, New York. 1909.

Mr. Spargo is one of the most reasonable and one of the ablest of the advocates of Socialism. In this little book he undertakes to give us the "substance" of what the Socialists demand. According to him, it is not the abrogation of "nature's law of inequality". "The only equality which Socialists hope to see realized in the world is that divine equality which cannot be denied without denying liberty and brotherhood at the same time—equality of opportunity." It is not a violent overthrow of the present order. They believe that the great change will and should come about by a process of gradual economic and political development. Of course, there is a school of Socialists who believe that the action of contending forces now at work in the social order will inevitably result sooner or later in a

violent overthrow of the existing system; but Mr. Spargo does not take this view. It is not the destruction of the family, nor the extinction of religion. It is not the abolition of private property. It is the socialization, or collective ownership, of capital—that part of wealth that is used in further production. That form of property the Socialist claims it is necessary to socialize because the private ownership of it leads inevitably to the exploitation of one class by another class. While Socialism seeks to develop the class-consciousness of those who, they claim, constitute the exploited class, it is done only as a means to the end of abolishing the class distinctions which have their foundation in the private ownership of the means of production.

There is in this book no railing against capitalists. What the capitalists do other men would do in their place. The evil is in the system, and not in the depravity of capitalists. He holds that no more dangerous doctrine can be preached than that the evils of the present system are due to the wickedness of capitalists; for, if the exploited classes should have this conviction firmly planted in their hearts, it would lead inevitably to the most disastrous and bloody catastrophe. There is certainly much truth in this contention, which calls for the utmost discrimination on the part of those who, while opposing Socialism, are seeking to correct the manifest evils of the present order.

Everybody should read this book who wishes to hear a most sane presentation of the case for Socialism by one of their accredited representatives.

C. S. GARDNER.

The Christian State. By Samuel Zane Batten. The Griffith & Rowland Press, Philadelphia. 1909. Pages 458. Price \$1.50 net; postage 15 cents.

Writing of "the editor that is wanted", in words equally applicable to the author, Dr. O. P. Gifford says: "I want a man who shall show the bearing of the unfolding civic-and-world-life in its relation to the Kingdom of God—a man with a vision." It is not too much to say that the author of this book is that sort of a man. "Of one thing I am persuaded," he says, "and this persuasion is based upon years of earnest thought upon the questions of citizenship and of practical effort in behalf of re-