

of its kind in that art, science, and the philosophical observation of the place of self and others in cultured human society are taken into account and given due emphasis.

A. M. W.

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*The History of Colonization.* By HENRY C. MORRIS. New York : The Macmillan Company, 1900. Two vols. 8vo, pp. xxiv + 459 and xiii + 383.

THE task of presenting a history of colonization, "from the earliest times to the present day," is of such magnitude as to require a full knowledge of universal history by the writer. It is like writing the history of the world of nations, for the state of civilization of each nation, its national impulses, and conditions, must be thoroughly understood before the facts and philosophy of its colonization can be clearly presented. As a rule, books that cover such a wide range of human activity are not highly appreciated in modern times among historical critics, although they are of great value to students for ready reference, and to those general readers who have not the time to enter more extensively into the details of history. Among scholars the reign of the monograph and special study has been supreme, and consequently the demand for general studies lessened. From the scholar's point of view a limited subject, more thoroughly elaborated, yields a better return, and is received with greater favor than the outline of a broad subject, made up of categorical statements of facts. Nevertheless, every one will be benefited, no matter how scholastic his pretensions, by a perusal of Mr. Morris's book, on account of the comparative study in national policies, if from no other cause. The author is to be congratulated in presenting, in an attractive and readable style, such a vast amount of material within the compass of two small volumes. However, had he confined himself strictly to the subject of colonization proper without doubt his space would have been better utilized, and his book been of greater scientific value. There is evidently a lack of discrimination in the treatment of such subjects as colonization, migration, conquest, territorial expansion, national development, and national domination. Much that is included under colonization could have been eliminated from the book. Thus the chapter on early colonization might all have been omitted or reduced to a bare statement, for it treats of historical or racial development rather than of colonization. For, in the modern

sense of the term, the Phœnicians are the first to practice colonization, and even this assertion admits of qualification and explanation. Genuine modern colonization began with the Greek, and there have been three principal types, the Greek, the Roman, and the Teutonic. The mediæval colonization is somewhat doubtful in its classification, while the French, Dutch, Spanish, and English represent the real types of modern colonization. The writer has given these careful attention, and properly so, for they represent true colonization, and this accounts in part for the fact that these represent by far the best part of the book.

The chapter on general principles may as well have been omitted, as all that was necessary on this subject could have been briefly stated in the admirable introduction. Besides, it is rather depressing to the reader to begin the opening chapter of a book with a long list of definitions from the dictionaries and encyclopædias which in themselves may not be considered authorities, as if the writer were in doubt as to the nature of the subject which he is treating, or had a wholesome fear that his readers would fail to understand.

The writer has given a complete list of references to authorities in the footnotes, showing an extended research on his part. There appears to be a lack of proper discrimination in these references, as if a careful estimate of historical values were wanting. The value of the book would have been enhanced by greater care in critical analysis of sources and authorities.

The subject of English colonization is presented with most thoroughness, and is most attractive to the reader. True, it is the largest and best subject, but one cannot help feeling that if the author had confined himself to this single nation he would have produced results more satisfactory to himself, and have made a more favorable impression in the historical school, professional and general.

The book as it stands is of especial value to those students of economics who fail to take systematic instruction in history, a blunder less noticeable now than a few years ago, but still to be frequently observed. Colonization treats to a large extent of national economic policy of the parent nation, and hence is of indispensable value to the economist. Every student of economics should read Mr. Morris's book as a preliminary study of colonization, and then pursue his studies further into the economic policies of nations respecting their colonies.

The book is timely, and will be of great service to those who are concerned with the national expansion of the United States, and desire to know as directly as possible the course of expansion of other nations.

FRANK W. BLACKMAR.

UNIVERSITY OF KANSAS.

*The Political Economy of Humanism.* By HENRY WOOD. Boston : Lee & Shephard, 1901. 12mo, pp. 318.

IT can never be quite the thing to quarrel with an author because he wishes to contribute to popular education by writing popular books. But to have a writer tell you in black and white for three hundred odd pages what everyone knows before, to have him give you nothing which is not so much a matter of course in the intellectual world that the reader feels faint with the reiteration of commonplace—this is a little too much to endure. It is simply impossible to treat such an opus seriously, it is either a joke or a mistake and to be passed over as lightly as possible. Mainly because the book is in itself so colorless, so indefinite and general, there is nothing strong or definite or special to be said about it. It is not astonishing, however, to find that notwithstanding this Mr. Wood's book has reached a number of editions before it appeared in its latest form. Books that attempt no solution of problems, but only sermonize in a gentle, vague way, encouraging by its very vagueness, are welcomed by the great number who will not be troubled with questions. Mr. Wood's book may be pleasant to read in the evening before going to bed, the comfortably rounded sentences strike gentle taps upon the ear without disturbing the brain. And the delightful, mysterious optimism, which is its keynote, assures us that the world is all right, going on sedately at a timely pace ; in the end all will be well, let us be pleased with the Established Order. The shibboleth of this comfortable existence is the word "Humanism," or rather Natural Law plus Humanism, which Mr. Woods points to as the underlying thought of his argument. What he means by "Humanism" he never states, but he implies that it is a future condition of unselfishness (p. 14), and that if Natural Law be observed Humanism will be inaugurated. Whether this means unselfishness on our part or on somebody's else he leaves unsaid, but to judge from the general tenor of the twenty-six chapters or articles enclosed under the title, he plainly advocates self-love and leaves altruism *in spe*. In