

The book tells in admirable fashion for the young the story of Washington's youth and early manhood. It is a noble narrative of simple duty done as it is met and will help any boy who reads it.

**The Burthen of the Weeks.** By the Rev. James Black, M. A., of Edinburgh. Hodder & Stoughton. [George H. Doran Company.] New York. \$1.25 net.

We have come to look for good sermons from the print of Hodder and Stoughton; and in this volume our expectation is realized. Clear and beautiful in style; thoughtful; thoroughly spiritual in tone—these sermons will profit all who read them. The author has remarkable freshness and grace in presentation combined with deep spirituality and moral earnestness.

### III. ETHICS AND SOCIOLOGY.

**The Will in Ethics.** By Theophilus B. Stork. Boston: Sherman, French & Company, 1915. \$1.25 net.

The author tackles the fundamental problem of the relation of the particular will to the universal will. The good will is the particular will in harmonious relations with the universal. Happiness he identifies with the good will. The will is not an hypo-stated faculty, but is the whole man, the real man, the character, the personality as organized. Is this will free? If so, in what sense? Here the author flounders. He ascribes freedom to it; but just what he means by freedom is far from clear. About the clearest statement he makes of it is in this language: "All that a proper conception of freedom of will can mean (sic.) is that the will, internally existing, has freedom of external expression; that is, whenever that inward state of feeling, habits, etc. (which might be called the passive will), when called upon to act, has freedom of expression for itself, nothing stops it from expressing itself in act"—which is just about as clear as mud. It seems to mean that freedom is simply the unhindered passing into motor expression of the impulse or tendency to action—or as he elsewhere calls it, the "acting idea."

But this is not the only instance of floundering. In his attempt to state the relation of the particular to the universal will, he is even more confused and confusing. Sometimes particular wills are "parts" of the universal, sometimes "expressions" of it. Sometimes the universal will is represented as the totality of forces and conditions, natural and human, which limit the particular will—as material objects, laws of nature, other human wills, institutions, etc. Sometimes it is represented as those elements which are common to all particular wills, as the instincts and the laws of thought, etc.

The whole discussion leaves upon the reader's mind the impression that the author is in water too deep for him. And yet there are passages that are helpful and illuminating. When, for instance, he insists that the will acts only in response to stimuli, and not in a vacuum, so to speak, he is on safe ground; when he says that the "realization of the will and the satisfaction derived from it is a great compelling motive for the translating of the idea into deed," he states a great truth; when he says that "character is nothing more than the habit of acting in a particular way in response to a demand of some particular situation, circumstance or thing," he gives us an inadequate but, as far as it goes, true statement of a great fact. One who goes through the book will find many good things; but nothing can relieve it of the serious fault of cloudy and self-contradictory statements concerning the central theme it discusses.

C. S. GARDNER.

**Labor in Politics.** By Robert Hunter, Author of "Poverty," "Socialists at Work," "Violence and the Labor Movement," etc. Published by the Socialist Party. Chicago, 1915. 25 cents.

Mr. Hunter, who is one of the leading American Socialists and an eminent writer, here undertakes to show that the backwardness of this country in labor legislation is due to the persistent refusal of organized labor to constitute itself a political party, with a political organization and program of its own. He contends that the method of trying to influence the old parties through a labor vote divided among them has proved futile, and