

But there are still others who contend that the race problem should not be interfered with ; that things will come right of themselves without our trying to force matters ; that the force of social evolution will eventually right the wrongs ; that the *vis medicatrix nature* will cure the lesion. Yet the science of surgery and therapeutics disproves such a contention. A man may die for lack of proper aid, and a man may recover from a malady rapidly if his treatment is scientifically correct, or slowly or not at all if the treatment is antagonistic to the operation of the *vis medicatrix nature*. We may coöperate with the trend of the evolutionary forces, or we may oppose them. It should not be forgotten that evolution may proceed in spite of us and in virtue of us. In the main, humanity has bleedingly struggled up to its present status through the conflict of its passions, and appetites, and desires. Humanity as an evolving unit may truly sing :

"By the light of burning martyr fires  
Christ's bleeding feet I track,  
Toiling up new Calvaries ever  
With the cross that turns not back."

It is for us of the present age of knowledge wittingly to harmonise our lives and the lives of our children with the mighty forces which are compelling us onward. The white man and the black man must learn respectively that one cannot hurt or neglect the other with impunity. This higher consciousness brings a knowledge of more relations and consequently of more responsibilities. We cannot escape if we neglect to ennoble ourselves by ennobling our neighbors. In the light of our higher consciousness and wider vision may the guilt of strangling a soul because of difference in color, birth, or sex, be the least of our sins!

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### BOOK REVIEWS.

An instructive work on the industrial and commercial changes which have distinguished the last ten years of the world's progress is Brooks Adams's book *The New Empire*. Mr. Adams's point of view is economic. His subject is "markets"; the territory tributary to a market, when considerable, being called a State, and when vast, an Empire. The market is an outgrowth of trade and spreads along the lines of converging trade routes. He has presented us, therefore, with a history of the changing fortunes of the trade routes of the world, from the earliest times to the fall of Pekin. The goal of history, in Mr. Adams's view, is the economic supremacy of the United States. The book is pleasantly and vigorously written, and contains several maps illustrating commercial development, which will be welcome to the student. (New York: The Macmillan Company. London: Macmillan & Co., Ltd. 1902. Pages, xxxvii, 243. Price, \$1.50 net.)

The most important phases of the social workings of our large cities has been treated in Charles Zueblin's book *American Municipal Progress*. The sub-title describes the work as "Chapters in Municipal Sociology," which is defined as the investigation of "the means of satisfying communal wants through public activities." Purely administrative progress has been excluded, viz., the police and judicial departments, as well also as charities, churches, and institutions of vice. The subjects considered are: Transportation; Public Works; Sanitation; Public Schools; Public Libraries; Public Buildings; Parks and Boulevards; Public

Recreation; and Public Control, Ownership, and Operation. (New York: The Macmillan Company. London: Macmillan & Co., Ltd. 1902. Pages, v, 380. Price, \$1.25 net.)

The Fall of Nineveh has found its historical novelist in Josiah M. Ward. *Come with Me to Babylon* is the entreating title of the work, the illustrations of which aim boldly at Ninevitical grandeur but fall sadly short of it. The text is exuberant, almost tropical in character, and on the score of richness of portrayal the reader will have no cause to complain. (New York: Frederick A. Stokes & Co.)

"Historical materialism" and "the materialistic interpretation of history" are terms which have often, but wrongly, been applied to the doctrine that the existence of man depends upon his ability to sustain himself, that consequently the economic life is the fundamental condition of all life, and that therefore to economic causes "must be traced in last instance those transformations in the structure of society which themselves condition the relations of social classes and the various manifestations of social life." In a new book entitled *The Economic Interpretation of History*, Dr. Edwin R. A. Seligman, Professor in Columbia University, New York, has attempted to explain the genesis and development of this doctrine, to study some of the applications of it made by recent thinkers, to examine the objections advanced against it, and to estimate its true import and value for modern science. The essay is brief and gives a clear survey of the development of economic studies and their bearing on political history, its appreciation of Karl Marx's work being especially prominent. (New York: The Columbia University Press. The Macmillan Company, Agents. 1902. Pages, ix, 166. Price, \$1.50.)

The Rev. Joseph H. Crooker of Ann Arbor is now publishing in the *Springfield Republican* a series of essays on the place of Jesus in history. He is stirred by the following considerations: "It is clear enough, as all freely admit, that the name, 'Jesus,' has played a mighty part in the world's history for nearly two thousand years, but many fear that, in spite of all this, the discoveries of recent years have cast so many doubts upon the accuracy of the Gospels that we cannot longer be sure that any such person ever lived. Or if he lived, his career is too shadowy to be helpful, and his teaching too uncertain to be authoritative. There is a terrible dread gripping at the hearts of Christians. It is the fear that we may soon have to give up our loved Master, and put him among the fair but unsubstantial creations of human fancy. At least, it is feared that the character of the man who lived under that name is so far removed into the realm of poetry and so completely surrounded with uncertainty, that he can no longer be to us a real historical person to love as a friend and revere as a teacher."

We can anticipate the answer to this state of uncertainty by the following sentences which conclude the first installment: "The Gospels, when allowed to shine in their own light, which is the light of love, lend themselves to a new and higher ministry. We ought to handle them rationally, but reverently, for increase of inner life. These pages fire our hearts with ennobling motives, the less we go to them for dogma and the more we use them for communion with one who went about doing good, and who, in so doing, showed us the true way of life."