

oddy is supported by large classes of people in Europe and America. Tolstoy touches something that is kin to himself in the hearts of his readers.

The Tolstoy spirit is not a clear doctrine or definite theory, it is a yearning for something that does not yet exist, and this yearning produces a state of fermentation in which everything is as yet unsettled. Tolstoy's ideas of religion, of the principles of morality, his preference for non-resistance to evil, his opinions on war, on the nature of the State, on the significance of money, etc., are subject to criticism, and among thinkers who are scientifically trained there will be few if any who would advocate any one of his bold propositions. But one need not agree with Tolstoy's propositions to admire the man, who is an extraordinarily typical actualization of the eternal problem of the soul which finds its highest expression in those nobler impulses that know nothing of self but are the expression of the social conscience, of the All-Spirit that has produced us, of God Himself, in whom we live and move and have our being.

BOOK REVIEWS AND NOTES.

THE NEGRO, A MENACE TO AMERICAN CIVILIZATION. By *R. W. Shufeldt, M. D.*
 Boston: Gorham Press, 1907. Pages 281.

Without doubt this is one of the most thorough discussions of the race question from the point of view of biological and ethnological science which has yet appeared. This aspect is emphasized by the fact that the book is dedicated to the memory of E. D. Cope, the renowned biologist. From the first Dr. Shufeldt lays stress upon the fact that taking Africans out of Africa and settling them in this country by no means makes Americans of them. "It would be quite as reasonable to expect zebras to turn into horses when similarly transported. . . . The unmixed African in this country is just as much of a negro to-day as his ancestors were before him in Africa." He therefore holds that any hope of changing the racial characteristics is (as some of the negroes' own educated representatives imply) by intermingling with the higher races. That this can only be a more than correspondingly great detriment to the higher race is of course clear. He has a contempt for those who pose as friends of the negro on purely sentimental grounds without having come in actual contact with the problems involved. He says: "There are plenty of people in this country of ours who would far rather see, were it possible for them to live long enough, the entire white race here rotted by heroic injections into their veins of all the savagery and criminality there is in the negro, than have any number of the latter, however great or small, in any way inconvenienced by their being returned to the country from which their ancestors came." The scope of the book is well indicated by the titles of the chapters: Man's Place in Nature from a Biological Standpoint; The Ethnological Status of the Negro; The Introduction of the Negro into the United States; The African Slave Trade; Biological Principles of Interbreeding in Man and other Animals; Half-breeds, Hybridization, Atavism, Heredity, Mental and Physical Characters of Race Hybrids; The Effects of Fraternalization Between the Ethiopian and Anglo-Saxon Races upon Morals, upon Ethics, and upon the Material Progress of Mankind; Passion and Criminality in the Negro; Lynch Law and other Questions; Discussion of Remedies.

The Appendix is given over to quotations from the press and the public

with regard to the various schemes that have been made for allaying the evil. The author maintains that the time is probably past when a plan for peaceable deportation and colonization could avail. The book is not optimistic but thoroughly in earnest.

LIFE AND LETTERS OF GEORGE JACOB HOLYOAKE. By *Joseph McCabe*. London: Watts, 1908.

George Jacob Holyoake is probably best known in this country as the exponent of English secularism, but in England his latest service was in the ranks of the cooperative movement. The story of his life should prove interesting to all students of social, political and industrial history in England, as Holyoake represents the link between the early Utopian schemes and the practical reform movements of to-day in which they have culminated: between Robert Owen and the Co-operativists, between Place and modern labor agitation, between the Chartists and modern liberalism. In his long life of prominence before the public in the interests of reform, he gained hosts of friends among the best-known names of the nineteenth century in England. His relation and correspondence with these people is an attractive feature of this biography whose author has approached the subject from a sympathetic standpoint and thoroughly understands the reform movements and currents of thought with which Mr. Holyoake's career was so largely identified. He has had every opportunity of consultation with people who were close to the life of Holyoake, and has had access to all documents which were valuable for his purpose. The volumes are issued in an appropriate and dignified form, the frontispiece to the first being an excellent photogravure portrait made from a photograph taken by a grandson of the aged man three years before his death.

THE PHILOSOPHICAL BASIS OF RELIGION. A Series of Lectures by *John Watson, M. A., LL. D.* New York: Macmillan, 1907. Pp. 485. Price, \$3.00 net.

Professor Watson of Queen's University, Kingston, Canada, is convinced that nothing short of a complete revision of current theological ideas can bring satisfaction to the present highly reflective age. Even to those who make an appeal to it in any form, external authority, he says, does not carry conviction to-day. These lectures in the reconstruction and history of religious belief are therefore presented as an attempt to respond to the pressing need of a solution of this important problem. The book is provided with an excellent index and a helpfully analytical table of contents. The lectures are on the following topics: Religion and Authority; The Development of Dogma; Science, Morality and Religion; Personal Idealism and the New Realism; Idealism as a Philosophy of Religion; The Interpretation of Religious Experience; Christianity and History; Philo and the New Testament; Gnostic Theology; Augustine's Phases of Faith; Augustine's Theology; Medieval Theology; Leibnitz and Protestant Theology; God and the World; God and Man.

THE KINGDOM OF LOVE. By *Henry Frank*. New York: R. F. Fenno. Pp. 245.

This book has the benevolent purpose of bringing joy and inspiration to the sad and oppressed, and to kindle sympathy for the wretched in the hearts

of the gay and prosperous, and it may be well to impress occasionally upon the world its first contention that love should be recognized as a potent force among men indicative of strength and manliness. However, the present volume carries to sentimental excess the application of the analogy of love in the realms of natural science, as for instance to the author it is love which prompts the protecting instinct which preserves the race for purposes of evolution instead of the reverse. It is doubtful whether the extreme use of this figure really tends towards the accomplishment of the ideal which the author desires. The millennium and apotheosis of aspiring humanity, he says, will come "when the social love shall crown the mother love—or, shall we say, when in that far-off paradise the mother love shall be dissolved in the universal and all-absorbing social love." An unfortunate number of typographical errors are apparent to the cursory glance of the reviewer, two conspicuous ones appearing in successive lines on page 187.

NEW THEOLOGY SERMONS. By *R. J. Campbell, M. A.* New York: Macmillan, 1907. Pp. 294.

These City Temple sermons are not of a controversial nature although some of them bear directly upon the New Theology discussion. Still they will be of interest to the general reader as a practical demonstration of the homiletic application of the principles of the New Theology as presented by the originator of the term. Mr. Campbell has the courage of his convictions and feels sure his is the correct interpretation of the essence of the ideal Christianity. "It is sometimes contended by its critics that the New Theology is not a gospel. There is no other gospel: the New Theology is Christianity stripped of its mischievous dogmatic accretions. That it is able to make its appeal to conscience and heart as well as to the intellect is surely demonstrable from the fact that it can be preached, and that people are moved to purer and nobler living by means of it. Wherever and whenever the preaching of any other kind of theology succeeds in doing this it is because it applies the principles of the New Theology without knowing it. The name matters little, and perhaps it is to be regretted that it was ever used; the thing itself is as old as Christianity."

Vandenhoek & Ruprecht, the publishers of a new critical translation of the New Testament, which was reviewed in the September *Open Court*, p. 576, have called our attention to an error in the review. They take exception to the term "orthodox" which we used in characterizing the contributors to this excellent work. As evidence that the statement is erroneous the publishers say that within the past year not less than five orthodox works have appeared with the expressed purpose of competing with this liberal production. It is possible that the wrong impression was gained by confusing the name of the editor, Johann Weiss, with Professor Bernhard Weiss who has written copiously on New Testament exegesis from a different viewpoint. The collaborators in this work are Otto Baumgarten, Wilhelm Bousset, Hermann Gunkel, Wilhelm Heitmüller, Georg Hollmann, Adolf Jülicher, Rudolf Knopf, Franz Koehler, Wilhelm Lueken, and Johann Weiss.