

been and will be a failure. It is to be regretted that he has apparently swallowed whole the theories set forth in trust prospectuses as to the "economies of combination." It is to be noted, too, that his conclusions with reference to the futility of state legislation against the trusts do not seem to take any account of the Missouri and Texas cases ousting Standard Oil or of the Missouri ouster of the Harvester trust. At all events, he does not mention them in his discussion of state laws and decisions. The book is well organized and readable, and is to be commended to the general reader.

For some years projects for the complete rehabilitation of our internal waterways have been the subject of much discussion. Their precise function and their relation to newer agencies of communication are comprehensively considered in a book by Harold G. Moulton, recently published in the Hart, Schaffner and Marx prize-essay series, entitled *Waterways versus Railways* (Boston and New York, Houghton Mifflin Company, 1912; xvii, 468 pp.). The comparative advantages of waterways and railways in the light of modern needs are set forth most fully, and the experience of Europe is appealed to as a guide in the solution of the problem in the United States. Maps and charts are supplied in effective abundance. In general Mr. Moulton's study tends to damp enthusiasm for waterways as competitors of or substitutes for railways, but it strengthens the conviction that waterways are necessary as supplements to the railways.

A very satisfactory elementary study, but one which adds little to accepted theory, is W. A. Layton's *An Introduction to the Study of Prices* (London, Macmillan and Company, 1912). The treatment is largely historical, showing the intimate relation between the price level and the output of the precious metals. The book contains some useful statistical tables and diagrams.

A comparison between the working and living conditions of the workmen of Europe and those of America from the viewpoint of the American laborer naturally arouses more than a passing interest. Samuel Gompers, president of the American Federation of Labor, makes such a comparison in his *Labor in Europe and America* (New York, Harper and Brothers, 1910; xi, 286 pp.). It is pleasant to learn that, after careful personal observation, Mr. Gompers finds the advantage, on the whole, overwhelmingly on the side of America.

A number of lectures delivered in the Page series at Yale by Mr. Norman Hapgood have now appeared in printed form, under the title: *Industry and Progress* (New Haven, Yale University Press, 1911; 123 pp.). No one acquainted with *Collier's Weekly* would have any

doubt as to the nature of the message contained in a series of essays by its editor, dealing with such topics as employment, labor, production, distribution and progress. Social justice is the keynote of the message; but it is social justice that includes old and new attainment, and not something that has been lost and must now be regained. There is much in the modern social life to criticize; but criticism, according to Mr. Hapgood, is justified now by the possibilities of the future rather than by the derelictions of the past.

Although statesmen in every western country are perplexed by social unrest, it has apparently reached the highest degree of acuteness in England. A scholarly interpretation of this unrest is given by Professor D. H. Macgregor in *The Evolution of Industry* (New York, Henry Holt and Company, 1912; vii, 254 pp.). The author gives little in the way of historical narrative or descriptive detail. He is interested rather in underlying forces and the directions in which they are carrying us. The situation thus far he seems to regard as hopeful, but the question of immediate importance is under what leadership the new democracy is to go forward. The author, it hardly needs to be said, is in sympathy with the forward, democratic movement.

Starting from a basis of religious dogma, Mr. W. Cunningham attempts, in his *Christianity and Social Questions* (New York, Charles Scribner's Sons, 1910; xv, 232 pp.), to "reconcile" the problems of modern society with theological Christianity. "Christianity," he writes, "can claim to set forth a philosophy of life which helps to solve the apparent contradictions that seem so puzzling." "It is less misleading than any external standard," because it aims to secure "ideals of good order on the one hand, and of independence on the other." In similar terms, the author continues his demonstration of the superior efficacy of the Christian religion to solve modern problems, by describing in a mass of ill-assorted chapters—"World Wide Influences," "National Economic Life," "Personal Duty" and so forth—the theoretical effects of applied Christianity. Those ideas which do not have a direct bearing upon religion he describes as "half truths." His concluding chapters deal with "Secularized Christianity" and the "Christianity of Christ." The attitude of the book is well summed up in the following sentences, which occur in a discussion of "Mundane Theocracies":

There has always been a temptation to look too much at the constitution of society and the possibility of modifying it in a Christian sense, and to neglect the primary claims of the spiritual life. . . a temptation for Christianity to adapt itself to the spirit of the age and conform to the conditions of