tradition and convention, eternal and unchangeable."

"But think," Susan responded, "how much has already fallen into the valley and the river;—and it is no longer a living castle full of noisy freebooters."

"That is true," replied Anita. "It is only a fossilized Nimravus after all, and the growing children of the human race at play in the ruined arch,—they are really growing up, and finding their way to a fuller freedom."

"Yes, you have it, I think. It is merely the right translation of our college social science into everyday terms and living issues."

Anita, the social worker, now aroused, went on with simple earnestness: "The Hegan picture, the Hegan family have taught me in a living way that human happiness and freedom require the control—by the people, not by individuals or groups—of all the natural resources, air, water, mines, forests. Besides these things, there are many values which are produced by the general activities of the community as a whole which we call Public Utilities. By equitable taxation, the results of all human labor can be justly distributed."

"All true," said Susan, "but somewhat like a social reform lecture."

Anita hardly paused; she drove ahead with her idea:

"That's only part of it, Susan. It came home to me as a social worker. It hit me pretty hard. If we are to have a new social order, its responsibilities are to rest in the end upon all the individual members of the body politic. We must at last reach a perfected democracy, in which ideal I do believe."

"What you mean, Anita," said Susan, "is that we must transform the social order of classes and special privileges into one which depends upon the fully spiritualized responsibility of each individual for the public welfare."

"Yes," was the answer, "for the ghastly alternative is a subdivided and mechanical bureaucracy that would create only a greater death's-head on the ruins of mediaevalism."

"Good for you, Anita!" cried Susan. "You know that I have always told you to avoid the sleep-thorn poison of the idea that we can forever patch, repair and tack together the old social order. Save the babies' lives, of course, but give them something more to live for. Help the toilers, but put them on the fighting line of a noble evolution."

"Do you remember, Susan," said Anita, "how Draper's 'Religion and Science,' once a famous book, tells how all Europe before the days of bathrooms depended on perfumes to sweeten the human atmosphere? Last summer up in the Cisco region I heard of a young man who bought a regular pig-stye of an old house, and proudly told the postmaster how he had poured six bottles of Florida water down the decayed wooden drains 'to kill the bad smell.' The somewhat wiser postmaster advised chloride of lime, but a John-Muir sort of a fellow who happened along, said: 'Burn it up; build a new cabin on fresh ground; get you vitrified clay drains.' That is like our social order It is beyond perfumed waters or even disinfectants. They are useful while we are laying the foundations for a new house, but that's all. That's what Mrs. Hegan's colored print has taught me."

"Truly," said her friend, "I do believe your death's-head creation was meant for a Nimravus. That frightful sabre-toothed beast was a ravenous creature with very small brain, and in its time it dominated the American continent with its ferocious special-privilege doctrine. But better and higher forms of life developed; all of the Nimravi perished."

"And so shall this one, Susan," Anita replied, as they turned to their letter-writing and study.

CHARLES HOWARD SHINN.

BOOKS

A Correction.

In the review of "The Four Evangelists in Classic Art," edited by Rachel A. La Fontaine (Thomas Whittaker, New York; price, $2.00), which appeared in the Public of October 18th, page 1002, through an oversight the work was described as having been "written from the Roman Catholic point of view," when the point of view should have been announced as Anglican Catholic. We regret the error and gladly make correction.—Editors of The Public.

NEGATION OR AFFIRMATION?

Primitive Christianity and Early Criticisms. A Work of Negation. By A. S. Gerretson. Boston. Sherman, French & Company. Cloth, $1.50.

In his prologue Mr. Gerretson says:

Christianity embraces the best ethical thought and precepts of any system of religion that has thus far been conceived. It has elevated man by elevating his ideals. Whether its esoteric doctrines be true or not, makes no difference in its effect on living men; it is the splendid idealism of Christianity that makes men better, for men are in a degree good as they in degree follow, portray and live good ideals.

Having granted this much, Mr. Gerretson's "Work of Negation" becomes, in a way, a vain labor, for the unquestioned facts of the Higher Criticism are already accepted as a matter in no respect invalidating the essential truths of a living, practical Christianity.

None the less Mr. Gerretson gives us in a condensed form, a useful historical summary of events in the early Christian era, and a fine selec-

tion of ancient criticisms that is valuable to the curious seeker after knowledge that may be attained without the trouble of personal research into the musty records of the past. Matter also, which has not previously appeared in English translations of Latin writers is combined with the able editing of the opinions of celebrated philosophers, critics and historians. Quotations are made from the controversy between Celsus and Origen, and a review is given of the Sybylline books, Neo-Platonism, Mohammedanism and the schools of Greece.

Of the latter the author says: "All that is of modern growth harks back to Athens, where the foundation principles were thought out, lived and established." And as an instance of this harking back he quotes the system of Henry George, giving a fine outline of "Progress and Poverty," with some telling illustrations of the practical value of its applied philosophy. Yet this proposition was not first voiced by Henry George, though, as Mr. Gerretson says, he was not probably aware of this fact.

In 1762 Jean Jacques Rousseau, a Frenchman, then residing at Geneva, wrote a little book, titled "The Social Contract," which palpitates with social energy from cover to cover. . . . It was from this little book that Thomas Jefferson drew much of the splendid social doctrine contained in our Declaration of Independence. . . . Rousseau touches the subject of individual ownership of the land in this energetic and characteristic manner: "The first man who, having inclosed a plot of ground, proceeded to say—this belongs to me—and found other men simple enough to believe him, was the real founder of civil society. What crimes, what wars, what murders, what miseries and what horrors he would have saved humanity, who, grabbing up the posts and filling up the ditches, would have cried out to his fellow men: Do not listen to this imposter; you are lost if you forget that the fruits are to all and that the land belongs to no one."

Mr. Gerretson goes on to say that had this proposition been incorporated in the Constitution of our Republic "we should not now be face to face with monstrous wealth, centralized in the possession of a few, and on the other hand, abject poverty and destitution generally and widely diffused." And he adds that "Thomas Jefferson was alive to this question in his day of usefulness and power and advocated the proposition that the ultimate title to the land should be retained by the Government, and the right of use and occupation only should be transferred to the individual citizen."

From these modern instances of the "harking back" to the wisdom of the ancients, Mr. Gerretson skips to an interesting chapter on "Parallels" in religious history, which shows the unity of human thought and desire in spiritual ideals, whether or not the ideal is actually personified. The dates and authorship of the Gospels are speculatively drawn from the sources familiar to students of the Higher Criticism, but these do not specially affect the living principle which throbs at the heart of Christianity.

The last chapter of "Primitive Christianity" presents the subject of "Dualism," from the standpoint of ancient and modern writers, closing with the always interesting views of Henri Bergson:

Mind and matter have a common ancestry. Life is a tendency to act on inert matter. Evolution is not affected by external and extraneous influences; it is due to an internal and psychological principle inherent in living organisms. This principle is dominant, transcendant and creative. . . . The doctrine of the "Powers of Darkness," characteristic of theology and Christian ethics, inherited from Mazdeism, needs no consideration in this age of enlightenment. We know of no such powers. Darkness is but the absence of light, the natural condition of space when not illuminated by radiant suns. . . . I do not seek to detract from the mission and influence of the Church. It has been built up by sacrifices and nurtured for centuries by the best thoughts and emotions we possess. It has been adorned by the highest beauty of art, and her greatest work is yet to be done. This will come when she shall have turned her back on the mysticism of her youth and given attention to moral and intellectual work.

A. L. M.

TWO CHILD WELFARE BOOKS.

The Child in the City: Papers by Various Authors. Edited by Sophonisba P. Breckinridge. Published by the Department of Social Investigation of the Chicago School of Civics and Philanthropy. 1912.

Child Labor in City Streets. By Edward N. Clopper. Published by the Macmillan Co., New York. 1912. Price, $1.25 net.

Do you remember, when you attended the marvelous Child Welfare Exhibit in Chicago last year, how you rapturously spent all your time in the big hall with the children, though you knew wise grown-ups were speaking in the Conference Rooms? Your choice was shrewd as well as happy. No one could revive for you that joyous presence of the children, while the Conference Addresses are now published, fifty-eight of them, under the editorship of Sophonisba P. Breckinridge.

Under such general headings as Personal Service, Physical Care, The School and the Child, The Working Child, are papers by the workers and thinkers for children. They have much information to offer, good counsel for parents and teachers and everybody. And not counsel only. Somehow, in this bulging volume, whose index helps it to be the useful field-glass it must prove for the social worker,—here somehow has been caught and confined the spirit which animated this great object-lesson that youth and age enjoyed and learned together.

In this child welfare movement, one class of