

if eternal heedfulness and untiring affection were not the price of all spiritual well-being and themselves a chief part of it.

The volume on "Coöperative Savings and Loan Associations" is much needed. It aims to give aid to a movement which is almost wholly beneficent, and is showing considerable power of self-propagation. Building associations, which sprang up in Philadelphia, are extending to many parts of the country. Mr. Dexter aims to narrate the facts concerning them, to explain their principles, to guide his readers to a just estimate of their value, and to give aid in their wise formation. He includes with them mutual savings and loan associations, accumulating fund associations, and coöperative banks. The aim of them all is to secure economy, and to give that economy its most direct and profitable results. Though these associations may not go far in working out the general prosperity, their contributions are very direct, very capable of extension, stand in easy affiliation with other means of improvement, and help, in a high degree, to awaken and nourish the temper of mind from which progress comes. The legal and practical details of these associations are fully given, and Mr. Dexter has rendered the cause of social improvement a real service, both on its theoretical and its practical side.

"The Plantation Negro as a Freeman" is a somewhat full discussion of the character of the negro in all the relations of life. It seems to be pervaded by a thoughtful, rather than by a truly beneficent, spirit. It is highly pessimistic in its conclusions. With the blacks as a whole, things are going from bad to worse; the ultimate outcome is likely to be a return to barbarism along a road of vice and wretchedness. Mr. Bruce represents that firm, not to say fierce, spirit in the South, examples of which have been frequently presented of late in our periodical literature,—a spirit which is deeply impressed with the injury which arose from a brief domination of the colored race, and is inspired with the determination that nothing of the sort shall again occur, no matter what the cost of resistance. This temper is not so much to be criticised in its primary sentiment as in the unnecessary apprehension and harshness which now accompany it. The circumstances following the war were entirely exceptional, and are not likely to return. Events would adjust themselves to present relations far more readily and comfortably, if these memories could be allowed to pass

RECENT BOOKS ON SOCIAL QUESTIONS.*

One sits down to a batch of books on social questions with a distinct pleasure. He feels the throes of that immense activity with which men are working at the problem of the common prosperity, and the untiring determination with which they attack it on all sides with ever varying chance of success. Each one of these attempts is pretty sure to do something: to present some fresh facts, to enforce some new view, or, at the very least, to extend the knowledge of what is familiar. A book in philosophy must justify itself by very positive merit; a book in sociology is more easily justified, by virtue of the variety and magnitude of the demand.

"Prisoners of Poverty Abroad" is a companion volume to the author's previous work, "Prisoners of Poverty." The facts contained in these pages have been gathered chiefly in England, though the inquiries of the author have extended somewhat farther. Mrs. Campbell directs her attention to the work of women in a great variety of forms, and presents it in a thoroughly practical and sympathetic way. One cannot fail to desire that the book shall accomplish its purpose of making us more perfectly and feelingly aware of the breadth and the urgency of those social duties with which we have to deal. It is well fitted to abolish the indolent and unworthy impression that things will care for themselves, and may be left to work themselves out in their own fashion; as

* **PRISONERS OF POVERTY ABROAD.** By Helen Campbell. Boston: Roberts Brothers.

A TREATISE ON COÖPERATIVE SAVINGS AND LOAN ASSOCIATIONS. By Seymour Dexter. New York: D. Appleton & Co.

THE PLANTATION NEGRO AS A FREEMAN. By Philip A. Bruce. New York: G. P. Putnam's Sons.

OUTLINES OF A NEW SCIENCE. By E. J. Dinnell. New York: G. P. Putnam's Sons.

SOCIAL PROGRESS. An Essay. By Daniel G. Thompson. New York: Longmans, Green & Co.

away, and present facts be suffered freely to take their place. Fear and aversion are bad counsellors, even when there is abundant occasion for them. It is a very pitiful confession to be compelled to say that we can get along with a race as placable as the negro better on terms of slavery than of freedom; that the one hopeless fact is that from which all hope must come—the fact of freedom. Justice and good-will have lost their power as redemptive agencies in the minds of those men who are so quick—a thing quite right in itself—to assert their own opportunities. They do not look upon or estimate their own spirit as it impresses others. The author says, in conclusion:

“Fervent should be the prayer that the course of future events will solve this momentous problem at last in a way that will redound to the prosperity of the South and the glory of the Union. In the meanwhile, the Southern people are using every means in their reach to bring about this consummation, and upon the efforts that they have made and are still making with that view they may well invoke, in the language of the Emancipation Proclamation that precipitated the special evils that now environ them, ‘the considerate judgment of mankind and the gracious favor of Almighty God.’”

While we heartily respond to this petition, we believe,—not, we trust, underestimating the gravity of the situation—that its answer must be found in a more concessive and considerate inquiry on the part of leaders at the South into the safety and well-being of the blacks. The real danger to both portions of the community lies, not in the domination of the negro race, but in its unjust subjection. Let the sense of this danger be removed, and relations would at once become more kindly, and good influences more productive. The carpet bag *régime* was most unfortunate, as calling out so many senseless fears and blinding passions.

The “*Outlines of a New Science*,” like the volume just spoken of, belongs to the series of “*Questions of the Day*.” It is admirably gotten up, but has very little claim to attention. The author is misled by scientific phraseology, and wanders about in a very vague fashion. The new Science seems to be Economics extended, in an unintelligible way, into the Science of Man.

“*Social Progress*” is a discussion of familiar ground from the standpoint of evolution. The first part considers the relation of law and liberty, security in the state, and the equality of rights and powers. The conclusions reached are thoroughly democratic, and are not to be

objected to, for the most part. The author takes his stand, in common with the school to which he belongs, on the rights of the individual, and fails to fully recognize the relatively independent organic force of society. That is the point at which recent thought is making most decided objection to the extreme individualism involved in a purely empirical, voluntary construction of the state. The second portion of the work, discussing the means of promoting social progress, is fresher than the earlier portion. The need of change and the formation and expression of opinion are clearly and emphatically enforced. The summation of the work seems to be, “Just and true liberty, equal and impartial liberty, is the thing we stand in need of.” The constancy with which we return to such expressions as “equal and impartial liberty,” notwithstanding the difficulty we meet with in defining in what this equality and impartiality consist, shows that we are dealing with a very real idea. If the phrase is a “glittering generality,” it is so because of a very constant ray of truth it contains. Our author, we think, lays too much emphasis on liberty as the absence of restraint, and too little on that which alone makes liberty significant—the accumulation of powers in our individual and collective relations.

JOHN BASCOM.