

shallow; between a cultured aristocracy and a dead level of democratic mediocracy, for the richness of man's nature is measured by the breadth of his sympathies, and the deeper rooted his personality in the things of the spirit the nearer he can reach out in responsive fellowship to the outermost rings of community. Community does not mean any social grouping within external bonds, legal or political, but "the living with others" of a common life. And in this common life loyalty to the more intimate relationships such as marriage and the family are the only assurance of loyalty to those more remote. When nationhood is attacked war may be inevitable, but the nation which deliberately chooses war as a means of so-called progress is really backstepping into barbarism. Democracy is the only road of development and majority rule, with all its imperfections, the means to the attainment of social justice. While reducing to absurdity the Hegelian doctrine that the State is a sort of composite mind which, made up of separate fallable minds, is itself divinely infallible, Professor MacIver believes that with the growth of intelligence the majority "will" tends more and more to approximate to the ideal will. The failures of democracy are, therefore, not to be remedied by a return of paternalism or autocracy, but by the growing wisdom of popular governments which, having the right to make their own mistakes, grow also in the discernment to profit by them.

In following its main line of exposition, Professor MacIver's book clears a plain way through the underbrush of confused popular thought on many subjects of great present interest. "Society is nothing more than individuals associated and organized". Detailing the laws governing the co-ordination of community, the author shows a remarkable astuteness in "untwisting all the chains that tie the hidden soul of harmony". This section by itself would serve as a guide

to keep many an organizer off the rocks of avoidable dissention. The advisability of restricting associations to the specific objects for which they were formed, the danger when they encroach on preserves of others and the functions of church and state and of the church and the state are here clearly outlined.

The man "in the street" who is apt to regard a good deal of philosophy as the vapourizing of learned fools will enjoy the author's happy faculty for letting the light of common sense, or a sense that it were well if *more* common, in upon the back premises of thought. Professor MacIver delights in piercing with the daylight of plain English the adumbrations of philosophic verbiage behind which some of the great or "near great" thinkers screen their ambiguities. To him nonsense is nonsense even garbed in terms philosophic and sponsored by however impressive names.

His own star-born abstractions are harnessed to some serviceable purpose and put to the test of common human experience.

Fearless in attack, "Community" is as modest in its statement of its own contribution to sociological study. Its style is vigorous and graceful and free from extravagance. There is much, therefore, in it helpful to any thoughtful and intelligent reader, while to the student of sociology it is pregnant with suggestion.

*

CANADA AND NATIONAL DEFENCE

BY COLONEL WILLIAM HAMILTON
MERRITT. Toronto: The Macmillan
Company of Canada.

THIS book is openly and avowedly an advocate of some form of compulsory military training and service in Canada. It was written before the present conscription bill before Parliament was even discussed, for the author, in private life and as president of the National Defence