

the union of mind forces that go to determine the condition and course of human society.

The manipulation of vast aggregates of men is a more subtle and difficult task than the management of material forces, and the anomalies of individual conduct when indefinitely multiplied in the social fabric are unspeakably perplexing. So much is this the case that Spencer lays out his strength chiefly in showing the seeming insurmountable difficulties attending the study of Sociology.

There are difficulties "objective and subjective." There is "the educational bias" lamentably perverting the judgment of men in all countries. The "bias of Patriotism," impelling people to act upon the maxim "Our Country, right or wrong." The "class bias," which destroys the unity of the race, sets men in each others' throats, and gives rise to the chronic strife between capital and labor, master and servant. The "Political bias" is as virulent as any, unless, indeed, it be the "theological bias," which seems, in the estimation of Spencer, to cap the climax as the most perverting and pernicious of all.

By all these evil influences the vast majority of men are disqualified to dispose fairly and dispassionately of questions of Sociology; so our philosopher thinks. But in spite of this gloomy, pessimistic view, and his imperfectly veiled contempt for theology, I venture to think that the true solution of the fundamental problems of Sociology will ultimately be found in the teachings of Christianity.

We may go back to Moses, the great law-giver of the Semitic race. His divinely inspired enactments, especially the Decalogue, his laws touching land tenure, and his sanitary and diatetic regulations are among the richest and most comprehensive contributions ever made to social science. Indeed, we may safely say that nearly all that is likely to be enduring in what is put forward by advanced present-day teachers of Sociology as their own discoveries was embraced by theologians of the past in their discussions on the Second Table of the Law. The trend of the Christian Socialism of England, for example, which originated about 1850, led by Charles Kingsley, Frederick D. Maurice, Thomas Hughes and