

Two thousand years'
 Bequest, achievement, saving, disappears
 In blood and tears,
 In widowed woe
 That slum and palace equal know,
 In civilization's suicide—
 What served thereby, what satisfied?
 For justice, freedom, right, what wrought?
 Naught!—

Save, after the great cataclysm, perchap
 On the world's shaken map
 New lines, more near or far,
 Binding to king or czar
 In festering hate
 Some newly vassaled state;
 And passion, lust and pride made satiate;
 And just a trace
 Of lingering smile on Satan's face!

BOOKS

OUR EVOLUTIONARY FORCES.

The Place of the Church in Evolution. By John Mason Tyler, Professor of Biology in Amherst College. Author of "Man in the Light of Evolution," etc. Houghton Mifflin Company, Boston and New York. Price, \$1.10 net.

In this "short study of a great subject," Professor Tyler offers some reflections which, if not wholly original, are deserving wider attention than is commonly bestowed on them in churchly circles.

Following the Course of Evolution from the amoeba to the man, the student of biology finds in the progressive stages the point where the conception of an overruling power first dawns on the unfolding intelligence and the animal merges in the human, necessarily rude and savage, but potentially reaching toward the divine.

We are made acquainted with "the rise of Altruism," and "the meaning of personality" before we come to the chapter on "Present Conditions," which are so graphically presented that we recognize our distinct features in the moving picture show. But the life which came into the world nineteen hundred years ago is moving with ever increasing power to change and improve these conditions and the Church, as nominally representative of that life, is summoned to its legitimate activity in every field of reform. However, the church of the past and the present may differ from the Professor on theological grounds, it must grant with him that it is the center and seat of the life cast into the world by the Master and caught ever anew from him. . . . "As long as the church struggles toward this ideal of life all the forces of the Universe are on its side and fight for it. . . .

What the church needs today is the courage of its convictions—not more preaching or instruction; not more arguments or apologetics, but a more vig-

orous and courageous faith in man and God and a deeper, broader love and good will . . . steadily transforming and transfiguring the world, humanity, and even life itself."

A. L. M.



THE FRENCH GRAIN TRADE.

History of the Grain Trade in France, 1400-1710. By Abbott Payson Usher. Harvard University Press, 1913.

This is largely a history of regulation and attempts at regulation. We meet one of these quite early in the narrative. It was illegal, Dr. Usher tells us, to store grain except for one's own use; yet granaries were formed and the municipal authorities were usually engaged in the granary trade. This has a familiar look. You may have seen something like it in yesterday's paper, and if there is no such scandal recorded on the Egyptian obelisks it must be because the board of censors would not pass it.

Again, we are told how the growing town of Paris, drawing its supplies from a limited area, began to feel the need of new sources of supply. And there was grain to be had in the Rouen district, but the Parlement of Rouen declined to permit any of that grain to be exported to Paris. Consequently some of it was exported without permission.

Every province for itself; every country for itself; no permission to sell to outsiders until the authorities were satisfied that there was a surplus over home needs—such seems to have been the general policy. It is not surprising to find charges of favoritism and corruption in connection with the special permissions.

Voices were raised from time to time to protest against this interference with internal trade; in fact, the royal councillors seem to have been, as a rule, opposed to it, but unable to overcome the local partisans of the home market. There were even pleas for trade with the foreigner—free trade, if the authors meant all they said.

There have been great changes since those medieval days, but not in all respects. Paris buys grain in the Rouen district, but the philosophy of the Rouen Parlement is far from discredited. Consider, for example, this extract from a review of the year 1913 in a financial periodical:

"In June the Prussian Minister of Commerce issued a formal protest against the flotation of foreign loans in Germany owing to the poor success that had attended the placing of German Government loans. In the autumn the French Government imposed similar restrictions on the placing of foreign loans in Paris."

Free trade has many a battle yet to win.

WM. E. McKENNA.