

attempted to work out such adjustments, consciously, individual by individual, are in a position to appreciate all that is involved. To many these processes mean neighborliness and nothing more. "There is a half truth in this neighborliness theory," Miss Richmond points out, "for the good case worker must be both born and made, but its element of error is the failure to recognize how much is being done in social work to develop a native gift through training and specialized experience."

Good case work demands many things, an almost innumerable array of qualifications and conditions—insight into the innate make-up of individuals and the effect of environment upon them; an appreciation of the interdependence of human beings, of the fact that they are different from each other, that they are active willing entities, that they deteriorate when playing a passive rôle, in short, a respect for personality; a democratic point of view, with a realization that democracy is not a form of organization but a daily habit of life; a technique of many-sided approach, assembling and binding together processes; little enough work to enable "freedom of growth—freedom to do good work and freedom to make new discoveries through intensive service;" adequate time to think, study, or to discover what people are doing in other places; and an appreciation of all forms of social work, together with a willingness to carry through each special task in such a way as to advance all kinds of social work.

Thoroughly trained and experienced case workers will find, it is true, little that is new in this volume. Throughout the entire volume one feels the obviousness of much that is emphasized, "save that in the service of any particularly unfortunate one we always have to remind ourselves that it is so." Social work, it cannot be too often emphasized, consists not in brilliant and unique ideas, epigrammatically stated, but in getting done actually the more obvious essentials.

These essentials, conceived at their best, and dressed up in the psychological guise so much in vogue at the present time among the members of the guild, social case workers and other interested parties will

find herein set forth in a most admirable manner. The book is well written; the illustrations aptly selected, with a minimum of extraneous details. The library of no social worker or socially minded student is complete without this little book, besides the author's *Social Diagnosis*.

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ELLWOOD, CHARLES A. *The Reconstruction of Religion, a Sociological View*. Pp. xv, 323. Price, \$2.25. New York: The Macmillan Company, 1922.

Modern society seems to suffer from something which, in the case of individuals, psychologists speak of as mental conflict. This condition is the result apparently of the co-existence of certain deeply rooted but incompatible elements in our collective life. Among these may be mentioned (a) our industrial organization, with the economic *mores* underlying it; (b) modern science, first applied to the physical and more recently to social phenomena; (c) modern democracy, using the term to signify a viewpoint or habit of life rather than any form of organization; and (d) our religious development, with the institutions and *mores* erected on the basis of the teachings of the Founder.

The literature of the last several decades shows that this conflict has been challenging the attention of an increasing number of thoughtful students, a liberal proportion of whom, like Professor Ellwood, have approached the problem from the viewpoint of religion. A great many of these books, while respectable and serious, have been relatively unimportant, either because the authors have sensed but not understood this conflict in its complex entirety, or because they have not known authoritatively all the elements involved. The author of *The Reconstruction of Religion*, however, shows clearly not only that he is on familiar ground in discussing the religious element in our social life, but that, in addition, he is a trained social scientist, and thoroughly conversant with the facts of our economic organization and development. This happy combination has made it possible for him to produce in the book under consideration a contribution of outstanding

importance to the literature in this field.

There exists today a crisis in western civilization. Similarly, a crisis confronts religion in the modern world. Success in meeting the former is possible only by way of solution of the later. "Our civilization needs a synthesis of its inharmonious elements, but it can get that synthesis only through accepting the fundamental Christian principle that the service of God must consist in the service of mankind." This in its barest outline, is the essence of this book.

Concerning the crisis in western civilization, the author points out that we have been troubled with a recrudescence of pagan ideals. Especially have the flood gates of human selfishness been opened to the masses of men in the nineteenth century, with the sudden increase of wealth resulting from the Industrial Revolution. Material standards have become dominant. In literature, commerce, business, polite society and amusements, our standards have become more pagan than during the Renaissance. The World War was the inevitable climax of our pagan *mores*. The whole lesson of recent events is that we have come to a parting of the ways, that our civilization can no longer remain half pagan and half Christian. "The half-and-half standards of our previous civilization will no longer work in the complex and tremendously dynamic social world of the present."

"The crisis in the religious world has been brought about by the failure of existing religion to adapt itself to the two outstanding facts in our civilization—science and democracy. . . . Of these two, science is the more outstanding and dominant. It is the foundation of our views of life and the universe, as well as of our material progress, and so it has largely created the conditions which have favored the rise of modern democracy." As the result of the influence of modern science and the changes it has wrought, old theological beliefs have crumbled, the theological way of looking at life is seen to be of much less importance than was formerly supposed, the entire edifice of speculative theology has been undermined, and, because of the identification in the popular

mind of religion with theological beliefs, the influence of religion on the daily life on an increasing number of people is steadily and rapidly diminishing.

But religion is a factor which cannot be dispensed with in the more complex stages of social evolution. The ideal values of each type of social development tend to religious expression. It is a powerful support of the *mores* of the group. We must reconstruct our religion, therefore, if we would reconstruct our civilization. What we need, insists the writer, is a "New Reformation," "besides which the Protestant Reformation will seem insignificant." This "New Reformation" means the establishment of a more rational and socialized form of Christianity—a Christianity in harmony with modern science and modern democracy.

The author devotes about half of his book to a discussion of what the reconstructed religion must be like. It must be positive. A positive religion is one that will be concretely ethical; it will insist that religion and morality are not inseparable; it will be collective and coöperative rather than competitive and individualistic; it will be marked by a return to Christ, not so much an emotional attachment to the person of Christ, but rather a return which will be a rational understanding and acceptance of His teaching. The reconstructed religion must be social, i.e., it must be a religion which recognizes the supreme worth of man, on the basis of an appreciation that there are no values of any sort apart from men. Four chapters are devoted to a consideration of the principles which the reconstructed religion, in the judgment of the author, must insist upon in regard to the family, our economic life, our political life and social pleasure. These chapters are the most specific and perhaps the most penetrating part of the book.

The final chapter is devoted to a consideration of the opportunity of the church. Like all institutions, the church has the insidious tendency to forget the purpose for which it was organized originally, and to set itself up as an end in itself. A reconstructed religion demands a reconstructed church which can become the true

torchbearer of social idealism. The church, says Dr. Ellwood, must go into the business of creating an effective public opinion regarding all relations of individuals, classes, races and nations, for "the transition from non-Christian society to Christian society can only be effected by the formation and guidance of an effective public opinion which shall express itself in an appropriate mode of social control, because that is the only mechanism through which conscious social changes are effected in human society."

This book undoubtedly is the ablest and

most stimulating discussion of religion in its relation to modern life that has yet appeared. It is a sad commentary on the past nineteen centuries that the book should have been written. In view of the present status of our civilization and the Christian religion, it is a fortunate thing that it has been written. The style is direct and clear. The thought is logically presented. In spirit, it is fearless, outspoken and even-tempered. Would that every clergyman—and thoughtful member of society—might read and ponder it.

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