The Religion Worth Having. By THOMAS NIXON CARVER. Boston and New York: Houghton Mifflin Co. Cambridge: The Riverside Press. Pp. 140. \$1.00.

In view of "the new sectarianism," which says that one religion is as good as another provided its adherents live up to their ideals, the question is raised: "What is the best religion?" and the author answers: "that is the best religion which (1) acts most powerfully as a spur to energy, and (2) directs that energy most productively" (p. 13). He thinks that modern Christianity has lost its primitive motive power, and the problem of religion today is that of restoring its original potency as a motive force in combination with its modern intelligent though feeble endeavors (p. 15). There are two conflicting philosophies of life confronting us in the problem: (1) the *pig-trough* philosophy whose chief aim is enjoyment; and (2) the *workbench* philosophy whose chief aim is productive achievement.

Religion is a means, not an end, and hence that is *the* religion worth having which spurs men to economic achievement rather than enjoyment.

The underlying philosophy of the author with respect to life is that of struggle, and the "let-alone" attitude toward all economic competition (p. 54). He seems to have little sympathy with the "Progressives" in politics (pp. 57-58). He has little sympathy with socialists (p. 61), and he seems to discount to some extent the sociologists, whom he mentions as "certain half-baked moralists, of the sociological type, etc." (p. 78).

He defines the kingdom of God as "a kingdom of productive power at work" (p. 126), and from this idea he develops the notion of a fellowship to come which he describes as "the fellowship of the productive life," and he adds: "If the Christian fellowship becomes a fellowship for the promotion of the productive life, then Christians will become more productive farmers, mechanics, and business and professional men than non-Christians. If that result should be achieved, Christians will eventually own the farms, fill the shops and the offices, and direct the business affairs of the world. If that should happen, this will be a Christian world, otherwise it will not" (p. 127).

It would seem, therefore, that the religion worth having is that religion which embodies the "workbench philosophy" and by so doing inherits the earth—but there are those who will insist that it must be a philosophy in harmony with the workbench philosophy of the Carpenter of Nazareth.

The author insists upon a more rational interpretation of the economic teachings of Jesus and in this regard the book is a real contribution to the newer religious literature well worth having.

EDWIN L. EARP

DREW THEOLOGICAL SEMINARY
MADISON, N.J.

Co-operation and Nationality. By GEORGE W. RUSSELL. Dublin: Maunsel & Co. Ltd., 1912. Pp. 104. 1s.

The subtitle of this little booklet is "A Guide for Rural Reformers from This to the Next Generation." Its aim and purpose are to set forth the problem of rural life in Ireland, to show how the conditions of that life have come to be what they are, and to point out the need of two things: first, agricultural co-operation; and second, the establishment of social institutions that shall make life worth while in the rural districts of Ireland, or in his words, "a change in business and technical methods, and a change in social temper." The author sets forth with characteristic Irish enthusiasm the benefits which he believes will follow from these changes. He declares that home rule has little significance as compared with these changes in the rural life of Ireland. The author evidently is actuated by a high and noble patriotism and makes suggestions which, if followed out, would lay the foundations of a more prosperous and happy Ireland.

The suggestions which he makes are not without timeliness for America. We are by no means in as sad a condition in America with respect to the rural economy as they are in Ireland. Nevertheless, there are phases of the American rural life which deserve careful attention. The co-operative movement among the farmers has begun in a small way. Doubtless it will proceed as rapidly as the farmers come to see the economic advantages of it, and as they are able to work out the details of a plan that is satisfactory.

On the other hand, what the author has to say about social life in the rural community applies to the rural communities of America. One of the crying needs of our rural communities is a more active social life. The reading of this little book by every farmer in the country and every rural economist would be very suggestive and helpful.

J. L. GILLIN

UNIVERSITY OF WISCONSIN