The Charity Visitor: A Practical Handbook for Beginners. By AMELIA SEARS. Introduction by CHARLES RICHMOND HENDERSON. Chicago: The Chicago School of Physics and Philanthropy, 1913. 8vo. Pp. 72. Paper covers.

Training for the new profession of social work has been rendered difficult by the lack of textbooks adapted to the use of classes in the schools of philanthropy. This little book will therefore meet a need long felt by all interested in the training of social workers. It describes in simple terms the practice prevailing in the district offices of the United Charities of Chicago, a practice gradually formulated by the superintendent of the Bureau of Charities, Mr. Ernest P. Bicknell, now executive secretary of the National Red Cross Society, and by the general district superintendent of the United Charities. This practice accords, of course, in the main with the accepted practice in well-ordered charity organization societies, so that the material presented has far more than local interest. The topics discussed include among others: "The Initial Visit"—The Visitor's Mental Attitude, The Family Individualized; "Record-making"—with a detailed examination of the Record Card; "Methods of Verification"; "Types of Dependency"; "Sources of Co-operation"—Relatives, Employers, Unions, etc.

These topics while briefly presented are yet discussed with sufficient fulness to prepare the student and the new visitor for the delicate and difficult questions of human need and family decline that are found in the case of every applicant for aid. The book should, therefore, be of great interest, not only to the professional student but to all who are concerned with the discovery of the kind and the volume of want and suffering facing the modern city. It will undoubtedly find a welcome on the part of college students of social problems and of those individuals who desire as volunteer visitors to be of service to the poor. As Professor Henderson well says in his sympathetic and discriminating Foreword:

Long experience in charity makes us all impatient to see the day when charitable relief, with all its humiliations, and harrowing uncertainties, will be no longer needed, when a fairer distribution of income, a complete system of social hygiene, education and insurance will reduce dependence to a vanishing point; and the hope of promoting that purpose is the chief inspiration of contemporary charity. We know that these tragic case records and the statistics which are gathered from them must quicken the public conscience and lead to nobler methods. Meantime, in spite of cheap and ill-advised jeers at means of relief, which are confessedly only mitigation and not final cure, we cannot

refuse to help diminish distress so far as possible. Talk of Utopias in some future state, here or hereafter, comes with poor grace from those who totally neglect the miserable victims of personal fault and of social misrule. It is not fair to say that all charity is mere opium taken to relieve the remorse of willing exploiters. As Miss Sears well says, the direct use of these pathetic histories is to improve our methods of immediate relief, but our ultimate and larger purpose is "to accumulate data concerning poverty, disease, social exploitation, and industrial abuse—data that may prove effective in securing an investigation and amelioration of the conditions, social, industrial, and economic, that produce dependency."

SOPHONISBA P. BRECKINRIDGE

UNIVERSITY OF CHICAGO

A Psychological Study of Religion. By JAMES H. LEUBA. New York: Macmillan, 1912. Pp. xiv+371.

A wide range of topics is discussed. Chapters i-ix contain the writer's psychology of feeling, intellection, and volition; criticize numerous definitions of religion; repeat his well-known distinction between the mechanical, the magical, and the "anthropopathic" types of behavior; and detail the varieties of magic and the essential qualifications of a god. In chaps. x-xiii there is a brief treatment of religion in its relation to morality, mythology, and metaphysics, followed by extended criticism of recent utterances of apologists for religion. The aim is to show that when theologians fall back on "inner experience" and satisfying states of mind as proof of the validity of religion they cannot logically claim that such experiences are exempt from the interpretation of the psychologist. Admitting the psychologist's way of approach, theology will become fruitfully empirical and shake off the incubus of an old-fashioned metaphysics. The concluding pages deal with oriental religions, "psychotherapeutic cults," such as New Thought and Christian Science, the Religion of Humanity, and the Ethical Culture movement; finally, the bases of a religion of the future are prophesied.

Among the contentions advanced are the following: religion is a type of behavior, an appeal to a kind of power believed in, an agency psychic, superhuman, and (usually) personal; originating in impulses and needs of human nature, primitive religion had biological value in the struggle for existence; out of mechanical behavior (dependence upon quantitative, causal relations) science has developed; magic, eliminating mechanism and causality, is opposed to science in spirit and method as caprice is opposed to systematic control; moral values are superior to religious values; a tenable religion should not run counter to "well-established